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SĀRATTHA-PPAKĀSINĪ
SAṂYUTTA-NIKĀY'AṬṬHAKATHĀ
OF
BUDDHAGHOSÂCARIYA

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BUDDHAGHOSA'S COMMENTARY ON THE SAṂYUTTA-NIKĀYA

EDITED BY

F. L. WOODWARD, M.A

VOL. III.

ON SAḶĀYATANA-VAGGA (SECOND PART)
AND MAHĀ-VAGGA
WITH INDEX TO VOLS. I.-III.

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PREFACE

For this third volume I have been able to use, in addition to the Sinhalese Texts and MSS. of the first two, a transcript from the Burmese kindly made for me by Messrs. Maung Kyaw Win, M.A., and Lu Pe Win, M.A., both of Rangoon University College and assistants to Professor P. Maung Tin, at whose request the work was done as a labour of love, the whole being revised by the Professor himself. To these three I must render hearty thanks and express regret that the delay in printing my MSS. sent in years ago, but of course awaiting their turn, prevented my acknowledgement of their careful labours.

Secondly, I must thank Dr. Helmer Smith, of Stockholm, for kindly offering, through Mrs. Rhys Davids, to help me by giving extracts from the *Purāṇa-Ṭīkās* of *Saṃyutta-Nikāya*, which I do not possess—an offer of which I could not make use, as my work had been finished and sent in some time before, and my distance from printers is prohibitive. I am consoled by the thought that my full index to this Commentary may prove of use to him in his great work, with Prof. Andersen, on the Pāli Dictionary.

F. L. WOODWARD.

Rowella, Tasmania.
1936.

CONTENTS

	PAGE
PREFACE - - - - - -	v
(*a*) I. SAḶĀYATANA-SAṂYUTTA-VAṆṆANĀ (*cont.*):	
i. Nandikkhaya-vagga - - -	1
ii. Saṭṭhi-peyyālaṃ - - - -	2
iii. Samudda-vagga - - - -	2
iv. Āsīvisa-vagga - - - -	5
II. VEDANĀ-SAṂYUTTA-VAṆṆANĀ:	
i. Sagātha-vagga - - - -	74
ii. Rahogata-vagga - - - -	78
iii. Aṭṭha-sata-pariyāya-vagga - -	81
III. MĀTUGĀMA-SAṂYUTTA-VAṆṆANĀ - - -	86
IV. JAMBUKHĀDAKA- „ „ - - -	88
V. SĀMAṆḌAKA- „ „ - - -	89
VI. MOGGALLĀNA- „ „ - - -	89
VII. CITTA- „ „ - - -	91
VIII. GĀMAṆI- „ „ - - -	102
IX. ASANKHATA- „ „ - - -	111
X. AVYĀKATA- „ „ - - -	113
(*b*) MAHĀVAGGASSA VAṆṆANĀ (Vol. V. of P.T.S. ed.):	
I. MAGGA-SAṂYUTTA-VAṆṆANĀ	
i. Avijjā-vagga - - - -	116
ii. Vihāra-vagga - - - -	128
iii. Micchatta-vagga - - - -	131
iv. Paṭipatti-vagga - - - -	132
v. Appamāda-vagga - - - -	133
vi. Balakaraṇīya-vagga - - -	134
vii. Esanā-vagga - - - -	136
viii. Ogha-vagga - - - -	137

II. BOJJHANGA-SAṂYUTTA-VAṆṆANĀ: PAGE

i. Pabbata-vagga - - - - 138
ii. Gilāna-vagga - - - - 147
iii. Udāyi-vagga - - - - 148
iv. Nīvaraṇa-vagga - - - - 150
v. Cakkavatti-vagga - - - - 152
vi. Bojjhanga-sākacca-vagga - - - 155

III. SATIPAṬṬHĀNA-SAṂYUTTA-VAṆṆANĀ:

i. Ambapāli-vagga - - - - 177
ii. Nālandā-vagga - - - - 207
iii. Sīlaṭṭhiti-vagga - - - - 228
iv. Anussuta-vagga - - - - 229
v. Amata-vagga - - - - 229

IV. INDRIYA-SAṂYUTTA-VAṆṆANĀ:

i. Suddhika-vagga - - - - 232
ii. Mudutara-vagga - - - - 234
iii. Chaḷindriya-vagga - - - 237
iv. Sukhindriya-vagga - - - 240
v. Jarā-vagga - - - - 243
vi. Sūkara-khata-vagga - - - 248
vii. Bodhi-pakkhiya-vagga - - - 249

V. SAMMAPPADHĀNA-SAṂYUTTA-VAṆṆANĀ - - 250

VI. BALA-SAṂYUTTA-VAṆṆANĀ - - - - 250

VII. IDDHIPĀDA-SAṂYUTTA-VAṆṆANĀ:

i. Cāpāla-vagga - - - - 250
ii. Pāsāda-kampana-vagga - - - 255

VIII. ANURUDDHA-SAṂYUTTA-VAṆṆANĀ:

i. Rahogata-vagga - - - - 262

IX. JHĀNA-SAṂYUTTA-VAṆṆANĀ - - - 263

X. ĀNĀPĀNA-SAṂYUTTA-VAṆṆANĀ - - - 263

XI. SOTÂPATTI-SAŊYUTTA-VAṆṆANĀ: PAGE

i. Veḷudvāra-vagga - - - - 276
ii. Rājakârāma-vagga - - - 283
iii. Sarakāni-vagga - - - - 287
iv. Puññâbhisanda-vagga - - - 289
v. Sagātha-puññâbhisanda-vagga - - 290
vi. Sapañña-vagga - - - - 290

XII. SACCA-SAŊYUTTA-VAṆṆANĀ:

i. Samādhi-vagga - - - - 293
ii. Dhamma-cakka-ppavattana-vagga - 296
iii. Koṭigāma-vagga - - - - 299
iv. Siŋsapā-vana-vagga - - - 299
v. Papāta-vagga - - - - 300
vi. Abhisamaya-vagga - - - 303
vii. Cakka-peyyāla - - - - 303
viii. Appakā-virataŋ - - - - 303
ix. Āmakadhañña-peyyāla - - - 304
x. Bahutara-sattā - - - - 305

INDEX OF WORDS - - - - - 310

Sārattha-ppakāsinī nāma Saŋyutta-nikāyaṭṭhakathā

III.

I.

SAḶĀYATANA-SAŊYUTTA-VAṆṆANĀ

(*continued*)

(P. 142 *of Pāli Text Soc. Ed.* iv. *Catuttha-paṇṇāsa*)

I. NANDIKKHAYA-VAGGO.

1.

Nandikkhaya-vaggassa paṭhame; nandikkhayā rāgassa ca khayato ekattha-vuttaŋ.[1] *Suvimuttan* ti, arahatta-phala-vimutti-vasena suṭṭhu vimuttaŋ. Sesam ettha dutiyâdīsu ca uttānam eva.

5.

Pañcamaŋ samādhi-vimutti-kallānaŋ.[2]

6.

Chaṭṭhaŋ paṭisallāna-kallānaŋ[2] citt' ekaggatañ ca kāya-vivekañ ca labhantānaŋ 'etesaŋ kamma-ṭṭhānaŋ dhātiŋ gamissatī' ti ñatvā kathitaŋ. Tattha *okkhāyatī*[3] ti, paññā-yati, pākaṭaŋ hoti. Iti dvīsu pi etesu saha-vipassanāya cattāro maggā kathitā.

---

[1] *So* A, C, G, *but* C_1 rāgakkhayo rāgakkhayā nandikkhayo ti nandiyā ca rāgassa ca atthato ekattaŋ v.

[2] C_1 vikalānaŋ.

[3] *So text and all* MSS., *but according to this we should read* akkhāyati.

7.

Sattamâdīsu tīsu therassa vimutti-paripācanīyā dhammā kathitā.

10.

Dasamâdīni tīṇi pāṭiekkena[1] puggal' ajjhāsaya-vasena vuttāni. Tesaŋ attho vutta-nayen' eva veditabbo ti.

II. *Saṭṭhi-peyyālaŋ.*

Tadanantaro saṭṭhi-peyyālo nāma hoti. So uttān' attho va. Yāni pan' ettha saṭṭhi suttāni vuttāni *chando pahātabbo* ti, evaŋ tassa tassa padassa vasena bujjhanakānaŋ ajjhāsaya-vasena vuttāni. Iti sabbāni tāni pāṭiekkena puggal' ajjhāsaya-vasena kathitāni. Ekeka-sutta-pariyosāne catusaṭṭhi bhikkhū arahattaŋ pattā ti.

III. SAMUDDA-VAGGA.

1.

Samudda-vaggassa paṭhame: *cakkhuŋ, bhikkhave, purisassa samuddo* ti, yadi[2] duppūraṇ' aṭṭhena vā samuddan' aṭṭhena vā samuddo, cakkhum eva samuddo: tassa hi paṭhavito yāva Akaniṭṭha-Brahma-lokā nīlâdi-ārammaṇe samosaraṇan[3] ti paripuṇṇa-bhāvaŋ kātuŋ na sakkoti, evaŋ duppūraṇ' aṭṭhena pi *samuddo.* Cakkhu ca tesu tesu nīlâdīsu ārammaṇesu samuddati; asaŋvutaŋ hutvā osaramānaŋ[4] kiles' uppattiyā kāraṇabhāvena sadosa-gamaṇena gacchatī ti samuddan' aṭṭhena pi *samuddo. Tassa rūpamayo vego* ti, samuddassa appamāṇo ūmi-mayo vego viya tassâpi cakkhu-samuddassa samosaritassa[5] nīlâdi-bhedassa ārammaṇassa vasena appameyyo rūpamayo vego veditabbo. *Yo taŋ rūpamayaŋ vegaŋ sahatī* ti, yo taŋ cakkhu-samudde samosaṭaŋ rūpa-mayaŋ vegaŋ manāpe rāgaŋ amanāpe dosaŋ asamapekkhite mohan ti evaŋ

---

[1] C_1 -ekena. [2] G. yadidaŋ.
[3] A, G. samosaranti; C. samosarante pi; C_1 ārammaṇaŋ samosarantaŋ. *For deriv.* of samuddo *cf.* SnA. 275; Mil. 85.
[4] G. -mānā. [5] A, G. cakkhuno samudda-samosaritassa.

rāgâdi-kilese anuppādento upekkhaka-bhāvena sahati. *Sa-ūmī* ti ādīsu, kilesa-ūmīhi, *sa-ūmiŋ*: kiles' āvaṭṭehi, *sâvaṭṭaŋ*: kilesa-gāhehi, *sagāhaŋ*: kilesa-rakkhasehi, *sa-rakkhasaŋ*: kodh' ūpāyāsassa ca vasena sa-ūmiŋ. Vuttaŋ h' etaŋ: 'ūmi-bhayan ti kho, bhikkhave, kodh' ūpāyāsass' etaŋ adhivacanan' ti (M. i, 460). Kāma-guṇa-vasena sâvaṭṭaŋ. Vuttaŋ h' etaŋ: 'āvaṭṭa-ggāho ti kho, bhikkhu, pañcann' etaŋ kāma-guṇānaŋ adhivacanan' ti (S. iv, 180). Mātugāma-vasena sagāha-*sarakkhasaŋ*.[1] Vuttaŋ h' etaŋ: 'sagāha-sarakkhaso ti kho, bhikkhave, mātugāmass' etaŋ adhivacanan' ti (Itiv. 114). Sesa-dvāresu pi es' eva nayo.

Sa-ūmi-bhayaŋ duttaraŋ accatarī[2] ti, ūmi-bhayena sa-bhayaŋ duratikkamaŋ atikkami. *Lokantagū* ti, sankhāra-lokassa antaŋ gato. *Pāragato ti vuccatī* ti, nibbānaŋ gato ti kathīyati.

2.

Dutiye: *samuddo* ti, samuddan' aṭṭhena samuddo, kledan' aṭṭhena[3] teman' aṭṭhenā ti vuttaŋ hoti. *Yebhuyyenā* ti, ṭhapetvā Ariya-sāvake. *Samunnā* ti, kilinnā tintā nimuggā. *Tantākula-jātā*[4] ti ādi heṭṭhā vitthāritam eva.[5]

Maccujaho ti,[6] tayo maccū jahitvā ṭhito. *Nirūpadhī* ti, tīhi upadhīhi anupadhī. *Apunabbhavāyā* ti, nibbān' atthāya. *Amohayī maccurājan* ti, yathâssa gatiŋ[7] na jānāti, evaŋ maccurājānaŋ mohetvā gato. Tatiyaŋ vutta-nayam eva.

4.

Catutthe: appahīn' aṭṭhena atthi, ten' ev' āha *so appahīno* ti. *Parittā* ti, pabbata-mattam pi jahitabbaŋ, aniṭṭhaŋ arajanīyaŋ parittaŋ nāma hoti. Evarūpâpi pan' assa rūpā[8] cittaŋ pariyādiyantī ti dasseti. *Ko pana vado adhimattānan*

---

[1] C_1 *omits* sagāha.
[2] B. accuttari.
[3] A, G. kilesan'; C_1 kiledan'.
[4] A. tantākulata; C, C_1, *and Text*, kulaka; G. kulatu.
[5] Vol. ii, 96 (*on* S. ii, 92; A. ii, 211).
[6] *This is part of* § 3 *in* P.T.S. *ed. of text.*
[7] A. yathā gatassa gahitaŋ; G. yathā gatassa gatiŋ.
[8] A, G. evarūpā vipassanā rūpā cittaŋ; C_1 evarūpâp' issa rūpā.

ti, iṭṭhârammaṇaŋ pan' assa rajanīyaŋ vatthu cittaŋ pariyādiyatī ti ettha kā kathā[1]? Nakha-piṭṭhi-ppamāṇam pi maṇi-muttâdi rajanīyaŋ vatthu adhimatt' ārammaṇam evā ti veditabbaŋ. *Daharo*[2] ti ādīni, tīṇi pi aññamañña-vevacanān' eva. *Ābhindeyyā* ti, pahareyya padāleyya vā.[3]

5.

Pañcame: *tadubhayan* ti, taŋ ubhayaŋ. Chaṭṭhaŋ uttānam eva.

7.

Sattame: *aneka-pariyāyenā* ti, anekehi kāraṇehi. *Iti pâyan* ti, iti pi ayaŋ. Imasmiŋ sutte aniccena anatta-lakkhaṇaŋ kathitaŋ.

8.

Aṭṭhame: *anubyañjanaso nimittaggāho* ti, hatthā-sobhaṇā-pādā-sobhaṇā ti evaŋ anubyañjana-vasena nimitta-ggāho. Nimitta-ggāho ti saŋsandetvā gahaṇaŋ, anubyañjana-ggāho ti vibhatti-gahaṇaŋ. Nimitta-ggāho kumbhīla[4]-sadiso sabbam eva gaṇhāti; anubyañjana-ggāho vibhajitvā hattha-pādâdīsu taŋ taŋ koṭṭhāsaŋ. Ime pana dve gāhā eka-javana-vāre pi labbhanti, nānā-javana-vāre vā ti? Eka-javana-vāre pi labbhanti; nānā-javana-vāre vattabbam eva n' atthi. *Nimitt' assāda-gathitan*[5] ti, nimitt' assādena ganthitaŋ,[6] baddhaŋ. *Viññāṇan* ti, kamma-viññāṇaŋ. *Tasmiŋ ce samaye kālaŋ kareyyā* ti, na koci sankiliṭṭhena cittena kālaŋ karonto nāma atthi, sabba-sattānaŋ hi bhav' angen' eva kāla-kiriyā hoti; kilesa-bhayaŋ pana dassento evam āha. Samaya-vasena vā evaŋ vuttaŋ: Cakkhu-dvārasmiŋ hi āpātha-gate ārammaṇe ratta-cittaŋ vā duṭṭha-cittaŋ vā mūḷha-cittaŋ vā ārammaṇa-rasaŋ anubhavitvā bhav' angaŋ otarati. Bhav' ange ṭhatvā kāla-kiriyaŋ karoti. Tasmiŋ samaye

---

[1] A, G. *omit* e. k. k.; *and with* C. *read* ettāvatā.

[2] C_1 saro (?).

[3] A, G. adideyyā ti; A. paccāreyya; G. pavāreyya; C. pabhindeyya; C_1 bhindeyya. A, G. pakhāleyya vā; C. padāleyya; C_1 pahareyya padāleyya.

[4] C_1 *inserts* sarīra. [5] *Text and* C_1 gadhita (*cf.* UdA. 120).

[6] G. gaṇhitabbaŋ, *and omits* baddhaŋ.

kālaŋ karontassa dve va gatiyo pāṭikankhā. Imassa samayassa vasen' etaŋ vuttaŋ.

Imaŋ khvāhaŋ bhikkhave ādīnavan ti, imaŋ anekāni vassa-sata-sahassāni niraye anubhavitabbaŋ dukkhaŋ sampassamāno evaŋ vadāmi: Tattāya ayosalākāya akkhīni añjāpetu-kāmo ti. Iminā nayena sabbattha attho veditabbo.

Ayosankunā ti, aya-sūlena. *Sampalimaṭṭhan* ti, dve pi kaṇṇa-cchiddāni vinivijjhitvā paṭhaviyaŋ ākoṭana-vasena sampalimaṭṭhaŋ. Tatiya-vāre *sampalimaṭṭhan* ti, nikhādanaŋ pavesetvā ukkhipitvā saha dhunantena chinditvā pātana-vasena sampalimaṭṭhaŋ. Catuttha-vāre *sampalimaṭṭhan* ti, bandhana-mūlaŋ chetvā pātana-vasena sampalimaṭṭhaŋ. Pañcama-vāre *sampalimaṭṭhan* ti, tikhiṇāya sattiyā kāya-pasādaŋ uppātetvā pāṭana-vasena sampalimaṭṭhaŋ. *Sattiyā* ti, ettha mahatī daṇḍaka-vāsī veditabbā. *Sottan*[1] ti, nipajjitvā nidd' okkamanaŋ. *Yathārūpānaŋ vitakkānaŋ vasaŋ gato sanghaŋ bhindeyya* ti, iminā vitakkānaŋ yâva sanghabhedâdi-pāpakammâvahanatā dassitā. Sesam ettha uttānam eva.

9.

Navame: *hatthesu*[2] *bhikkhave satī* ti, hatthesu vijjamānesu.

10.

Dasame: *na hotī* ti vuccamāne bujjhanakānaŋ ajjhāsayena vuttaŋ; dvīsu pi c' etesu vipāka-sukha-dukkham eva dassetvā vaṭṭa-vivaṭṭaŋ kathitan ti.

[3]IV. ĀSĪVISA-VAGGA.

1.

Āsīvisa-vaggassa paṭhame: *bhikkhū āmantesī* ti, ekacārika-dvicārika-ticārika-pañcacārike sabhāga-vuttino kārake yuttapayutte sabbe pi dukkha-lakkhaṇa-kammaṭṭhānike parivāretvā[4] nisinne yogâvacare bhikkhū āmantesi.

---

[1] *Text* suttaŋ.
[2] *Probably* hatthe su.
[3] *From this point to the end I use* B_1 *for the Burmese transcript referred to in the Preface.*
[4] *So* B_1, C_1; *A, G. omit; C. has* -lakkhaṇaŋ mantvā kilese pariv.

Idaŋ hi suttaŋ puggal' ajjhāsayena vuttaŋ. Puggalesu pi vipañcit' aññūnaŋ[1] disā-vāsikānaŋ dukkha-lakkhaṇa-kammaṭṭhānikānaŋ upaṭṭhāna-velāyaŋ āgantvā Satthāraŋ parivāretvā nisinnānaŋ vasena vuttaŋ. Evaŋ sante pi ugghaṭit' aññu[2]-ādīnaŋ catunnaŋ puggalānaŋ paccaya-bhūtam ev' etaŋ.

Ugghaṭitaññu-puggalo[3] hi imassa suttassa mātikā-nikkhepen' eva arahattaŋ pāpuṇissati; vipañcit' aññu mātikāya vitthāra-bhājanena; neyya-puggalo imam eva suttaŋ sajjhāyanto, paripucchanto, manasikaronto, kalyāṇa-mitte sevanto, bhajanto, payirupāsanto arahattaŋ pāpuṇissati. Padaparamass' etaŋ suttaŋ anāgate vāsanā bhavissatī ti. Evaŋ sabbesam pi upakāra-bhāvaŋ ñatvā Bhagavā Sineruŋ ukkhipanto viya, ākāsaŋ vitthārento viya, cakkavāḷa-pabbataŋ kampento viya ca mahantena ussāhena 'Seyyathâpi, bhikkhave' ti imaŋ Āsīvisa-suttaŋ ārabhi.

Tattha *cattāro āsīvisā* ti,[4] kaṭṭha-mukho pūti-mukho aggimukho sattha-mukho ti ime cattāro. Tesu kaṭṭha-mukhena ḍaṭṭhassa sakala-sarīraŋ, sukkha-kaṭṭhaŋ viya, thaddhaŋ hoti: sandhi-pabbesu adhimattaŋ aya-sūla-samappitaŋ viya tiṭṭhati. Pūti-mukhena ḍaṭṭhassa pakka-pūti-panasaŋ viya vipubbaka[5]-bhāvaŋ āpajjitvā paggharati; cangavāre ṭhita[6]-udakaŋ viya hoti. Aggi-mukhena ḍaṭṭhassa sakala-sarīraŋ jhāyitvā añjana-muṭṭhi[7] viya vippakirīyati. Sattha-mukhena ḍaṭṭhassa sakala-sarīraŋ bhijjati; asanipāta-ṭṭhānaŋ viya mahānikhādanena khata-sandhi-mukhaŋ viya ca hoti. Evaŋ visesa-vibhattā[8] cattāro āsīvisā.

Visa-vega-vikārena pana te soḷasa honti. Kaṭṭha-mukho

---

[1] *Cf.* i, 202. A, G. ugghaṭitaññūnaŋ; C. vipacit. (Ṭīka).

[2] B. ugghāṭ.

[3] *Cf.* SnA. ii, 163; Pugg. 41; Netti 211; A. ii, 135.

[4] *In verse at* Asḷ. 300; *cf. Expos.* 395; SnA. 458; Pugg. 48, PuggA. 226; B_1, C_1 āsīvisa *always*.

[5] A, G, C. pubba-.

[6] B_1, C, C_1 pakkhitta.

[7] B_1, C_1 bhasma-muṭṭhi viya thusa-m.

[8] *A confusion here of* visa *and* visesa. A. visesa-visattā; B_1 visena vibhattā; C. visesa-vibhattaŋ; C_1 visa-vasena-vibhattā; G. visese savisattā.

hi ḍaṭṭha-viso diṭṭha-viso phuṭṭha-viso vāta-viso ti catubbidho hoti. Tena hi ḍaṭṭham pi diṭṭham pi phuṭṭham pi visavātena[1] pahaṭam pi sarīraŋ vutta-ppakārena thaddhaŋ hoti. Sesesu pi es' eva nayo. Evaŋ visa-vega-vikāra-vasena soḷasa honti. Puna puggala-paññatti-vasena catusaṭṭhi honti.

Kathaŋ? Kaṭṭha-mukhesu tāva ḍaṭṭha-viso.[2] Āgata-viso no ghora-viso, ghora-viso no āgata-viso; āgata-viso c' eva ghora-viso ca, n' ev' āgata-viso no ghora-viso ti catubbidho hoti. Tattha yassa visaŋ[3] pajjalita-tiṇukkāya aggi viya sīghaŋ abhirūhitvā[4] aṭṭhīni[5] gahetvā, khandhaŋ gahetvā, sīsaŋ gahetvā ṭhitan ti vattabbatam āpajjati, maṇi-sappâdīnaŋ visaŋ viya; mantaŋ pana parivattetvā, kaṇṇa-vātaŋ datvā, daṇḍakena pahaṭa-matte otaritvā ḍaṭṭha-ṭṭhāne yeva tiṭṭhati,—ayaŋ āgata-viso no ghora-viso nāma.

Yassa pana visaŋ saṇikaŋ abhirūhati āruḷhā-ḍaṭṭha[6]-ṭṭhāne pana āsitta-udakaŋ[7] viya hoti, udaka-sappâdīnaŋ visaŋ viya. Dvādasa-vass' accayenâ pi kaṇṇa-piṭṭhi-khandha-piṭṭhikâdīsu gaṇḍa-pilakâdi-vasena paññāyati; manta-parivattanâdīsu ca kayiramānāsu sīghaŋ na otarati,—ayaŋ ghora-viso no āgata-viso nāma.

Yassa pana visaŋ sīghaŋ abhirūhati, na sīghaŋ otarati, aneḷaka-sappâdīnaŋ visaŋ viya,—ayaŋ āgata-viso c' eva ghora-viso ca.

Yassa visaŋ mandaŋ hoti otariyamānam pi sukhen' eva otarati, nīla-sappa-dhammani-sappâdīnaŋ visaŋ viya,—ayaŋ n' eva āgata-viso no ghora-viso. Iminā upāyena kaṭṭha-mukhe ḍaṭṭha[8]-visâdayo pūti-mukhâdīsu ca ḍaṭṭha-visâdayo veditabbā ti.

Evaŋ puggala-paññatti-vasena catu-saṭṭhi: tesu aṇḍajā ti ādīnaŋ[9] vasena ekekaŋ catudhā vibhajitvā cha-paṇṇāsa-cha-paṇṇarasāni[10] dve satāni honti. Te jalajā-thalajā ti

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[1] *So* A, C, G.; B_1 nāsa-v.; C_1 tassa vātena. [2] *Cf.* A. ii, 110.
[3] B_1 yassa sampajjalita. [4] G. āharitvā. [5] B_1, C, C_1 akkhīni.
[6] B_1, C. āruḷhâruḷha-; C_1 āruḷhaha-.
[7] *So* A, G; *but* B_1 sīta-ud.; C. ayassita-ud.; C_1 pīta-.
[8] A, G, C. diṭṭha.
[9] B_1, C_1 andajā nāgā ti ādinā yoni v.; C. andajā-jāti ādīnaŋ v.
[10] B_1 paṇṇasāni; C, C_1 paṇṇasâdhikāni.

dvi-guṇitā dvādasâdhikāni pañca-satāni honti. Te kāma-rūpa-akāma-rūpānaŋ vasena dvi-guṇitā catu-visâdhika-sahassa-sankhā honti. Puna gata-maggassa paṭilomato sankhippamānā kaṭṭha-mukhâdi-vasena cattāro va hontī ti. Te sandhāya Bhagavā *seyyathâpi bhikkhave cattāro āsīvisā* ti ādim āha.

Kula-vasena hi ete gahitā. Tattha *āsīvisā* ti, āsitta-visā ti pi āsīvisā; asita-visā ti pi āsīvisā; asi-sadisā-visā ti pi āsīvisā. Āsitta-visā ti, sakala-kāye āsiñcitvā viya ṭhapita-visā, parassa ca sarīre āsiñcana-visā ti attho. Asita-visā ti, yaŋ yaŋ etehi asitaŋ hoti paribhuttaŋ, taŋ taŋ visam eva sampajjati; tasmā visaŋ[1] hoti asitaŋ etesan ti, āsīvisā. Asi-sadisā-visā ti, asi viya tikhiṇaŋ para-mamma-cchedana[2]-samatthaŋ visaŋ etesan ti, āsīvisā ti. Evam ettha vacan' attho veditabbo.

Uggatejā ti, uggata-tejā,[3] balava-tejā. *Ghora-visā* ti, dunnimmaddana-visā. *Evaŋ vadeyyun* ti, paṭijaggāpan' atthaŋ evaŋ vadeyyuŋ. Rājāno hi 'āsīvise vaḍḍhāpetvā[4] tathārūpe core vā etehi ḍaŋsāpetvā māressāma. Nagar' uparodha-kāle para-senāya vā khipissāma. Parabalaŋ nimmadditun asakkontā[5] subhojanaŋ bhuñjitvā vara-sayanan āruyha, etehi attānaŋ ḍaŋsāpetvā sattūnaŋ vasaŋ anāgacchantā attano ruciyā mārissāmā' ti āsīvise jaggāpenti. Te core[6] sahasā va māretuŋ na icchanti; evam evaŋ dīgha-rattaŋ dukkha-ppattaŋ hutvā marissantī ti icchantā taŋ purisaŋ evaŋ vadanti 'ime te, ambho purisa, cattāro āsīvisā' ti.

Tattha *kālena kālan* ti, kāle kāle. *Saŋvesetabbā*[7] ti, nipajjāpetabbā. *Aññataro vā aññataro vā* ti, kaṭṭha-mukhâdīsu yo koci. *Yaŋ te, ambho purisa, karaṇīyaŋ taŋ karohī* ti, idaŋ attha-carakassa vacanaŋ veditabbaŋ.

Tassa kira purisassa evaŋ āsīvise paṭipādetvā 'ayaŋ te upaṭṭhāko' ti catusu ṭhānesu ṭhapitānaŋ āsīvisānaŋ ārocenti. Ath' eko nikkhamitvā āgamma tassa purisassa dakkhiṇa-pādânusāre abhirūhitvā, dakkhiṇa-hatthaŋ maṇibandhato

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[1] G. tivisaŋ. [2] G. parama-camma-ch. [3] A, C, G. *omit.*
[4] B_1, C_1 gāhāpetvā. [5] A, G. -to; B_1 -te.
[6] B_1 te yaŋ coraŋ. [7] *Text*, A, G. paves-.

paṭṭhāya veṭhento dakkhiṇa-kaṇṇa-sotamūle phaṇaŋ katvā susū ti karonto nipajji. Aparo vāma-pādânusārena abhirūhitvā tath' eva vāma-hatthaŋ veṭhetvā vāma-kaṇṇa-sotamūle phaṇaŋ katvā susū ti karonto nipajji. Tatiyo pi nikkhamitvā abhimukhaŋ āruhitvā kucchiŋ veṭhetvā gala-vāṭakamūle phaṇaŋ katvā susū ti karonto nipajji. Catuttho piṭṭhi-bhāgena abhirūhitvā gīvaŋ veṭhetvā upari-muddhaniphaṇaŋ ṭhapetvā susū ti karonto nipajji. Evaŋ catusu āsīvisesu sarīr' aṭṭhikesu yeva jātesu eko tassa attha-caraṇapuriso taŋ disvā 'kin te, bho purisa, laddhan?' ti pucchi. Tato 'tena ime, bho, hatthesu hattha-kaṭakaŋ viya, bāhāsu keyūraŋ viya, kucchimhi kucchi-veṭhako[1] viya, kaṇṇesu kaṇṇa-cūlikā viya, gale mutta-valiyo viya, sīse sīsa-pasādhanaŋ viya keci alankāra-visesā raññā dinnā' ti vuttaŋ.

So āha; 'Bho andhabāla! Mā evaŋ maññittha! Raññā me tuṭṭhen' etaŋ pasādhanaŋ dinnan' ti. 'Tvaŋ rañño āgucārī coro. Ime ca cattāro āsīvisā durupaṭṭhahā duppaṭijaggiyā. Ekasmiŋ uṭṭhātu-kāme eko nahāyitu-kāmo hoti; ekasmiŋ nahāyitu-kāme eko bhuñjitu-kāmo; ekasmiŋ bhuñjitu-kāme eko nipajjitu-kāmo. Tesu yass' eva icchā na pūrati, so tatth' eva ḍasitvā māreti. Atthi pana te evaŋ sante koci sotthi-maggo' ti. 'Āma, rājapurisānaŋ vikkhittabhāvaŋ ñatvā palāyanaŋ sotthi-bhāvo' ti vatvā 'yaŋ te karaṇīyaŋ[2] taŋ karohī' ti vadeyya. Taŋ sutvā itaro catunnaŋ āsīvisānaŋ pamāda-khaṇaŋ rāja-manussehi ca tathā pavivittaŋ[3] disvā, vāma-hatthena dakkhiṇa-hatthaŋ veṭhetvā, dakkhiṇa-kaṇṇa-cūḷikāya phaṇaŋ ṭhapetvā, sayit' āsīvisassa sarīraŋ parimajjanto viya saṇikaŋ taŋ apanetvā, eten' ūpāyena sese pi apanetvā, tesaŋ bhīto palāyeyya.

Atha naŋ te āsīvisā 'āyaŋ amhākaŋ raññā upaṭṭhāko dinno' ti anubandhantā āgaccheyyuŋ. Idaŋ sandhāya 'atha kho so, bhikkhave, puriso bhīto catunnaŋ āsīvisānaŋ palāyethā' ti vuttaŋ.

Tasmiŋ pana purise evaŋ āgata-maggaŋ oloketvā oloketvā

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1 A, G. veṭhanatthakato; B₁, C₁ veṭhana-sāṭako; C. veṭhanako.
2 A, C, G. *omit from* āma *and continue* atha rājap.
3 B₁ taŋ ṭhānaŋ p.; C₁ rāja-rāja-purisehi vivittaŋ.

palāyante rājā 'palāto so puriso' ti sutvā 'ko nu kho taŋ anubandhitvā ghātetuŋ sakkhissatī?' ti vicinanto tass' eva paccatthike pañca-gaṇe[1] labhitvā, 'gacchatha, naŋ palātaŋ anubandhitvā ghātethā' ti peseyya. Ath' assa attha-carā purisā taŋ pavattiŋ[2] ñatvā ārocesuŋ. So bhiyyoso-mattāya bhīto palāyetha. Imam atthaŋ sandhāya 'tam enaŋ evaŋ vadeyyun' ti ādi vuttaŋ.

Chaṭṭho atthacaro[3] *vadhako* ti, paṭhamaŋ āsīvisehi anubaddho ito c' ito ca te papañcento[4] palāyi. Idāni pañcahi paccatthikehi anubaddho suṭṭhutaraŋ palāyati. Na sakkā so evaŋ gahetuŋ, upalālanāya[5] pana sakkā. Tasmā 'dahara-kālato paṭṭhāya ekato khāditvā ca pivitvā ca sambandh' atthacaraŋ vadhakaŋ mayhaŋ dethā' ti[6] amaccehi vuttena raññā pariyesito[7] atthacaro[8] vadhako.

So passeyya suññaŋ gāman ti, nivattitvā olokento paraŋ ghaṭetvā ghaṭetvā[9] vegen' āgacchante cattāro āsīvise pañca vadhake paccatthike chaṭṭhañ ca atthacaraŋ vadhakaŋ 'nivatta, bho[10]! Mā palāyi! Putta-dārena saddhiŋ kāme paribhuñjanto sukhaŋ vasissasī' ti vatvā āgacchantaŋ disvā, bhiyyoso-mattāya yena vā tena vā palāyanto paccanta-raṭṭhe abhimukha-gataŋ ekaŋ cha-kuṭikaŋ suññaŋ gāmaŋ passeyya. *Rittakaññeva paviseyyā* ti, dhana-dhañña-mañca-pīṭhâdīhi virahitattā rittakaññeva paviseyya. *Tucchakaŋ suññakan* ti, etass' eva vevacanaŋ. *Parimaseyyā* ti, 'sace pānīyaŋ bhavissati pivissāmi; sace bhattaŋ bhavissati bhuñjissāmī' ti āmisaŋ vicaritvā[11] hatthaŋ anto pavesetvā parimaseyya.

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[1] B, C, C_1 jane. [2] A, C, G. *omit.*

[3] *Text*, B, C, C_1 antacaro (*only here, and not* '*robber,*' *as Pāli Dict.*); A, G. *always* atthacaro.

[4] *So* C, *but* A, G. papañcante; B_1, C_1 vañcento. [5] B. upalāpanāya.

[6] A, G. sambandhi atthacaraŋ vadhakaŋ mayhaŋ dethā ti; C. sanvaḍḍhitaŋ ant.; B_1 santhavaŋ ant.; C_1 sambandhaŋ antaracaraŋ vadhakam assa pesethā ti.

[7] *So* A, G., *but* C. paṭipesito; B_1 pariyesitvā; C_1 pesito.

[8] C_1 abbhantaracaro (?); B_1 C. antaracaro.

[9] A, G. paraŋ ghāyitvā gh.; C. paraŋ ghātetvā gh.; C_1 padaŋ ghāyitvā gh.; G. *cont.* vegena gacchanto. [10] A, G. nivatti, so.

[11] *So* A, *but* B_1 āhāraŋ v.; C. bhājanaŋ vivaritvā; C_1 āsāya vicaritvā; G. āmasaŋ vivaritvā.

Tam enaŋ evaŋ vadeyyā ti, channaŋ gharānaŋ eka-ghare pi kiñci alabhitvā,—gāma-majjhe eko sanda-cchāyo[1] rukkho atthi,—tattha vanka-phalakaŋ atthataŋ[2] disvā, 'idha tāva nisīdissāmī' ti vatvā, tattha nisinnaŋ manda-mandena vātena vījiyamānaŋ kantaka[3]-mattam pi sukhaŋ santato assādayamānaŋ, tam enaŋ purisaŋ keci-d-eva attha-carakā bahipavattiŋ ñatvā āgatā evaŋ vadeyyuŋ. *Idān' ambho purisā* ti, idāni ambho purisa. *Corā gāmaghātakā* ti, yad' ev' ettha labhissāma, taŋ gaṇhissāma vā ti[4] āgatā cha gāmaghātakā corā.

Udakaṇṇavan[5] ti, gambhīraŋ puthulaŋ udakaŋ. Gambhīram pi hi aputhulaŋ, puthulaŋ vā agambhīraŋ na aṇṇavo ti vuccati; yaŋ pana gambhīrañ ca puthulañ ca tass' etaŋ nāmaŋ. *Sâsankaŋ sappaṭibhayan* ti, catunnaŋ āsīvisānaŋ pañcaññaŋ vadhakānaŋ chaṭṭhassa attha-carassa channaŋ gāma-ghātaka-corānaŋ vasena sâsankaŋ sappaṭibhayaŋ. *Khemaŋ appaṭibhayan* ti, tesaŋ yeva āsīvisâdīnaŋ abhāvena khemañ ca nibbhayañ ca, vicitra-uyyāna-varaŋ bahvannapānaŋ deva-nagara-sadisaŋ. *Na c' assa nāvā santaraṇī* ti, imāya nāvāya orima-tīrato paratīraŋ gamissantī ti evaŋ ṭhapitā santaraṇī nāvā na bhaveyya. *Uttara-setu vā* ti, rukkha-setu-jangha-setu-sakaṭa-setūnaŋ aññataro uttara-setu vā na bhaveyya.

Brāhmaṇo ti, esa brāhmaṇo ti.[6] Kasmā naŋ brāhmaṇo ti āha? Ettakānaŋ paccatthikānaŋ bāhitattā. Desanaŋ vā vinivaṭṭento ekaŋ khīṇâsava-brāhmaṇaŋ dassetum pi evam āha.

Tasmiŋ pana evaŋ uttiṇṇe cattāro āsīvisā 'na laddho vat' āsi amhehi. Ajja te murumurāya jīvinaŋ[7] ḍasitvā chaḍḍeyyāmā' ti[8]. Pañca paccatthikā 'na laddho vat' āsi amhehi. Ajja te hi parivāretvā "agāmaŋ pāṇin" ti[9] chinditvā rañño

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[1] B_1 santacchāyo. [2] C_1 atthi taŋ (?).
[3] A, G. kantaka (*fitful*); C. tantaka; B_1 tattaka; C_1 tattaka—anussād.
[4] B_1, C_1 *add* ghātessāma va. [5] *Cf.* MA. i, 109; UdA. 424.
[6] B_1, C. na kho esa b.; C_1 na esa b.
[7] A, G. jīviŋ; C, C_1, B_1 jīvitaŋ (?).
[8] A, G. ti *after* vata *in each case; the rest omit it throughout.*
[9] *So* A, G, C, *but* B_1, C_1 angam angāni (?), '*limb from limb.*'

santike gatā sataŋ vā sahassaŋ vā labheyyamā' ti. Chaṭṭho atthacaro 'aladdho vat' āsi mayā. Ajja te phalika-vaṇṇena asinā sīsaŋ chinditvā, senāpati-ṭṭhānaŋ labhitvā, sampattiŋ anubhaveyyan' ti. Cha corā 'na laddho vat' āsi amhehi. Ajja te vividhāni kamma-karaṇāni kāretvā bahudhanaŋ āharāpessāmā ti cintetvā, udak' aṇṇavaŋ otarituŋ asakkontā, rañño āṇāya kopitattā, yato gantum pi avisahantā,[1] tatth' eva sussitvā māreyyuŋ.

Upamā kho myāyan ti, ettha evaŋ ādito paṭṭhāya opammasaŋsandanaŋ veditabbaŋ:—

Rājā viya hi kammaŋ daṭṭhabbaŋ, rājā-parādhika-puriso viya vaṭṭa-nissito puthujjano. Cattāro āsīvisā viya cattāri mahābhūtāni, rañño tassa cattāro āsīvise paṭicchāpita-kālo viya kammunā puthujjanassa paṭisandhi-kkhaṇe yeva catunnaŋ mahābhūtānaŋ dinna-kālo. Imesaŋ āsīvisānaŋ pamāda-kkhaṇe rāja-purisānaŋ ca pavivitta-kkhaṇe nikkhamitvā 'yaŋ te, ambho purisa, karaṇīyaŋ taŋ karohī' ti vacanena 'palāyassū' ti vutta-kālo viya Satthārā imassa bhikkhuno mahābhūta-kammaṭṭhānaŋ kathetvā 'imesu catusu mahābūtesu nibbindaŋ virajjaŋ vaṭṭato parimuñcissatī' ti kathita-kālo. Tassa purisassa atthacaraka-vacanaŋ sutvā catunnaŋ āsīvisānaŋ pamāda-kkhaṇe rāja-purisānañ ca vivitta-kkhaṇe nikkhamitvā yena vā tena vā palāyanaŋ viya imassa bhikkhuno Satthu santike kamma-ṭṭhānaŋ labhitvā mahābhūtâsīvisehi[2] parimuñcan' atthāya ñāṇa-labhanena[3] palāyanaŋ.

Idāni *catunn' etaŋ*[4] *mahābhūtānaŋ adhivacanaŋ paṭhavīdhātuyā āpodhātūyā* ti ādīsu catusu mahābhūtesu kathā ca pañc' ūpādāna-kkhandhassa kathā ca āyatana-kathā ca *Visuddhi-Magge* (I, 347) vitthārita-nayen' eva veditabbā.

Ettha ca kaṭṭha-mukha-āsīviso viya paṭhavī-dhātu daṭṭhabbā; pūtimukha-aggimukha-satthamukhā viya sesa-dhātuyo. Yath' eva hi kaṭṭha-mukhena ḍaṭṭhassa sakala-kāyo thad-

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[1] A, G. āṇāya kovitakkā yato gantum pi avisahanto; B_1 āṇāya koci tattha parato; C. a. koci tattha g. p. a.; C_1 a. kopitattā parato g. p. a.

[2] A, G. āsiññehi (?).

[3] B_1, C, C_1 palāyanena.

[4] *So text,* C.; *the rest* catunnaŋ m.

dho hoti, evaŋ paṭhavī-dhātu-ppakopenâpi. Yathā ca pūti-mukhâdīhi daṭṭhassa paggharati c' eva jhāyati ca bhijjati ca, evaŋ āpodhātu-tejodhātu-vāyodhātu-ppakopenâpi. Ten' āhu Aṭṭhakathâcariyā[1];

Patthaddho bhavati kāyo daṭṭho kaṭṭha-mukhena vā,
Paṭhavī-dhātu-ppakopena hoti kaṭṭha-mukhe 'va so.

Pūtiko bhavati kāyo daṭṭho pūti-mukhena vā,
Āpo-dhātu-ppakopena hoti aggi-mukhe 'va so.

Santatto bhavati kāyo daṭṭho aggi-mukhena vā,
Tejodhātu-ppakopena hoti aggi-mukhe 'va so.

Sañchinno bhavati kāyo daṭṭho sattha-mukhena vā,
Vāyodhātu-ppakopena hoti sattha-mukhe 'va so ti.

Evaŋ tāv' ettha visesato sadisa-bhāvo veditabbo. Avisesato pana āsayato visa-vega-vikārato anattha-gahaṇato durupaṭṭhānato durāsadato akataññutato avisesa-kārito ananta-dos' upaddavato ti imehi kāraṇehi etesaŋ āsīvisā-sadisatā veditabbā.

(Tattha *āsayato* ti, āsīvisānaŋ hi vammiko āsayo.[2] Tatth' eva te vasanti. Mahābhūtānam pi kāya[3]-vammiko āsayo. Āsīvisānañ ca rukkha-susira-tiṇa-gahaṇa-sankāra-ṭṭhānāni pi āsayo. Etesu pi hi te vasanti. Mahābhūtānam pi kāya-susira-kāya-gahaṇa-kāya-sankāra-ṭṭhānaŋ asayo ti. Evaŋ tāva āsayato sadisatā veditabbā.

Visa-vega-vikārato ti, āsīvisā hi kula-vasena kaṭṭha-mukhâdibhedato cattāro. Tattha ekeko visa-vikārato vibhajjamāno daṭṭha-visâdi-vasena catubbidho hoti. Mahābhūtāni pi paccatta-lakkhaṇa-vasena paṭhavī-ādibhedato cattāri. Ettha ekekaŋ kammaṭṭhānâdi-vasena catubbidhaŋ hoti. Evaŋ visa-vega-vikārato sadisatā veditabbā.

Anattha-gahaṇato ti, āsīvise gaṇhantā pañca anatthe gaṇhanti. Duggandhaŋ gaṇhanti, asuciŋ gaṇhanti, vyādhiŋ gaṇhanti, jaraŋ gaṇhanti, maraṇaŋ gaṇhanti. Ten' āhu Porāṇā :—

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[1] Asḷ. 300; SnA. 458. [2] *Cf.* MA. ii, 129.
[3] C₁ *adds* -gahaṇaŋ.

Ye keci sappaŋ gaṇhanti mīḷha-littaŋ mahāvisaŋ
Pañca gaṇhant'[1] anatthāni, loke sappâbhinandino,
Duggandhaŋ asuciŋ vyādhiŋ visaŋ[2] maraṇa-pañcamaŋ,—
Anatthā honti pañc' ete,—mīḷha-litte bhujangame.[3]

Evam etaŋ akusalā andhabāla-puthujjanā
Pañca gaṇhant'anatthāni, bhave jātâbhinandino,
Duggandhaŋ asuciŋ vyādhiŋ jaraŋ maraṇa-pañcamaŋ,
Anatthā honti pañc' ete, mīḷha-litte 'va santhare.[4]

Evaŋ anattha-gahaṇato sadisatā veditabbā.

Durupaṭṭhānato ti, te āsīvisā durupaṭṭhānā. Ekasmiŋ uṭṭhātu-kāme eko nahāyitu-kāmo hoti; ekasmiŋ nahāyitu-kāme aparo bhuñjitu-kāmo; tasmiŋ bhuñjitu-kāme añño nipajjitu-kāmo hoti. Tesu yassa yass' eva ajjhāsayo na pūrati, so tatth' eva ḍasitvā māreti. Imehi pana āsīvisehi bhūtān' eva durupaṭṭhānatarāni. Paṭhavī-dhātuyā hi bhesajje kayiramāne āpo-dhātu kuppati. Tassa bhesajjaŋ karontassa tejo-dhātū ti; evaŋ ekissa bhesajje kayiramāne aparā kuppantī ti. Evaŋ durupaṭṭhānato sadisatā veditabbā.

Durāsadato ti, durāsadā hi āsīvisā; gehassa purima-bhāge āsīvisaŋ disvā pacchima-bhāgena palāyanti; pacchima-bhāge disvā purima-bhāgena; geha-majjhe disvā gabbhaŋ pavisanti; gabbhe disvā mañca-pīṭhaŋ abhirūhanti. Mahābhūtāni tato pi durāsadatarāni. Yathā[5]-rūpena hi kuṭṭha-rogena phuṭṭhassa kaṇṇa-nāsâdi chinditvā patanti, sarīraŋ samphusanti[6] nīla-makkhikā, parivārenti, sarīra-gandho dūrato va uttarati[7]; taŋ purisaŋ akkosamānam pi paridevamānam pi n' eva roga[8]-vasena na kāruññena upasankamituŋ sakkonti. Nāsikaŋ pidahitvā khelaŋ pātenti, dūrato va naŋ vivajjenti. Evaŋ aññesam pi bhagandara-kucchi-rogâdīnaŋ bībhacchajeguccha-bhāva-kāraṇañ ca rogānaŋ[9] vasena ayam attho vibhāvetabbo ti evaŋ durāsadato sadisatā veditabbā.

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[1] A, C, G. gaṇhanti 'n.; B_1 gaṇhantyan-.
[2] A, G. jarā.
[3] *Cf.* S. i, 69.
[4] A, G. na santharo; B_1 va pannage (*cf.* Thag. 575 gūthalittaŋ va pannagaŋ); C, C_1 bhavantare.
[5] *So* C_1; *the rest* tathā.
[6] C_1 samphuṭati.
[7] B_1, C_1 ubbāhati.
[8] A, C, G. rāga-.
[9] C_1 *omits* bib . . . rogānaŋ.

Akataññuto ti, āsīvisā hi akataññuno honti. Nahāpiyamānâpi bhojiyamānâpi gandha-mālâdīhi pūjiyamānâpi peḷāya pakkhipitvā parihariyamānâpi otāram eva gavesanti. Yattha otāraŋ labhanti tatth' eva naŋ ḍasitvā mārenti. Āsīvisehi pi mahābhūtān' eva akataññutarāni. Etesaŋ hi kataŋ nāma[1] n' atthi. Sītena vā uṇhena vā jalena[2] nahāpiyamānāni pi gandha-mālâdīhi sakkariyamānâpi mudu-vattha-mudu-sayana-mudu-senâsanâdīhi parihariyamānāni pi vara-bhojanaŋ bhojiyamānāni pi vara-pānaŋ pāyāpiyamānānâpi[3] otāram eva gavesanti. Yattha otāraŋ labhanti tatth' eva kuppitvā anayabyasanaŋ pāpenti. Evaŋ akataññuto sadisatā veditabbā.

Avisesa-kārato ti, āsīvisā hi 'ayaŋ khattiyo vā brāhmaṇo vā vesso vā suddo vā gahaṭṭho vā pabbajito vā devo vā manusso vā Māro vā Brahmā vā nigguṇo vā saguṇo vā ' ti visesaŋ na karonti. Yadi hi nesaŋ 'ayaŋ guṇavā ' ti lajjā uppajjeyya, sadevake loke agga-puggale Tathāgate lajjaŋ uppādeyyuŋ. Athâpi nesaŋ 'ayaŋ mahāpañño mahiddhiko, ayaŋ dhutavādo ' ti ādinā nayena lajjā uppajjeyya, Dhammasenāpati-Sāriputtattherâdīsu lajjaŋ uppādeyyuŋ. Athâpi nesaŋ 'ayaŋ nigguṇo dāruṇo thaddho ' ti bhayaŋ uppajjeyya, sadevake loke niguṇa-dāruṇa-thaddhānaŋ aggassa Devadattassa channaŋ vā satthārānaŋ bhāyeyyuŋ,[4] na ca lajjan ti kuppitvā yaŋ kiñci anayabyasanaŋ āpādenti yeva. Evaŋ avisesa-kārato sadisatā veditabbā.

Ananta-dos' upaddavato ti, āsīvise nissāya uppajjanakānaŋ hi dos' upaddavānaŋ pamāṇaŋ n' atthi. Tathā h' ete ḍasitvā kāṇam pi karonti, khujjam pi pīṭha-sappim pi anka-pangulam[5] pī ti. Evaŋ aparimāṇaŋ vippakāraŋ dassenti. Bhūtāni pi kupitāni na kānâdi-bhāvesu na kiñci vippakāraŋ karonti. Appamāno etesaŋ dos' upaddavo ti. Evaŋ ananta-dos' upaddavato sadisatā veditabbā.

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[1] B_1 manāpaŋ. [2] B_1, C_1 *prefix* nammalena.

[3] A, C, G. pīyamān.; B_1 piviyaman.

[4] A, C, G. *omit a line from* athâpi *to* bhāyeyyuŋ.

[5] A. ekacakkavālam; G. ekavalam; C. -cakkalam; B_1 -vakkalam; C_1 pakkhakam. *See* SA. i, UdA. 149, *for words describing physical defects, and* JA. vi, 12 (? *to read* vanka-pangulaŋ).

Idān' ettha catu-mahābhūta-vasena yāva arahattā kamma-ṭṭhānaŋ kathetabbaŋ. Taŋ *Visuddhi-Magge Catudhātu-Vavatthāna-Niddese* (I, 347) kathitam eva.

Pañca vadhakā paccatthikā ti kho bhikkhāve pañcann' etaŋ upādāna-kkhandhānaŋ adhivacanan ti, ettha dvīhi ākārehi khandhānaŋ vadhaka-paccatthika-sadisatā veditabbā. Khandhā hi aññamaññañ ca vadhenti; tesu santesu vadho nāma paññāyati.[1] Kathaŋ? Rūpaŋ tāva rūpam pi vadheti arūpam pi. Tathā arūpaŋ arūpam pi vadheti rūpam pi. Kathaŋ? Ayaŋ hi paṭhavī-dhātu bhijjamānā itarā tisso dhātuyo gahetvā va bhijjati. Āpo-dhātu-ādīsu pi es' eva nayo. Evaŋ tāva rūpaŋ rūpam eva vadheti. Rūpa-kkhandho pana bhijjamāno cattāro arūpa-kkhandhe gahetvā va bhijjati. Evaŋ rūpaŋ arūpam pi vadheti. Vedanā-kkhandho pi bhijjamāno saññā-sankhāra-viññāṇa-kkhandhe gahetvā va bhijjati. Saññā-kkhandhâdīsu pi es' eva nayo. Evaŋ arūpaŋ arūpam eva vadheti. Cuti-kkhaṇe pana cattāro arūpa-kkhandhā bhijjamānā vatthu-rūpaŋ gahetvā va bhijjanti. Evaŋ arūpaŋ arūpam pi vadheti. Evaŋ tāva aññamaññaŋ vadhentī ti, *vadhakā.* Yattha pana khandhā atthi, tatth' eva chedana-bhedana-vadha-bandhanâdayo[2] honti, na aññathā ti.[3] Evaŋ khandhesu[4] vadho paññayatī ti pi, *vadhakā.*

Idani pañca-kkhandhe rūpârūpa-vasena dve koṭṭhāse katvā, rūpa-vasena vā nāma-vasena vā rūpassa pariggahaŋ ādiŋ katvā, yāva arahattā kammaṭṭhānaŋ kathetabbaŋ siyā ti. Tam pi *Visuddhi-Magge* kathitam eva.

Chaṭṭho attha-caro[5] *vadhako ukkhittâsiko ti kho bhikkhave nandi-rāgass' etaŋ adhivacanan* ti, ettha dvīhâkārehi nandirāgassa ukkhitt' āsika-vadhaka-sadisatā veditabbā, paññā-

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[1] A. tesu dhastesugato nāma; G. tesu dhastesubhato na paññ.; C. tesu khandhesu vadho nāma p.; B_1 tesu ca santesu vadho n, p.; C_1 tesu santesu v. n. p.

[2] A, G. chedanā bhedanaŋ bandh.; C. vedanā bhedana-vadha-b.; B_1 chedana-bh.-vadhana-bh.

[3] A, G. na aññā ti; C. na anaññā ti; B_1, C_1 na aññatthā ti.

[4] B_1 kh. santesu; C_1 khandhesu sati.

[5] *See note above,* p. 10, *for* antacaro.

sira-pātanato ca yoni-sampaṭipādanato ca. Cakkhu-dvārasmiŋ hi[1] iṭṭh' ārammaṇe āpātha-gate taŋ ārammaṇaŋ nissāya lobho uppajjati. Ettāvatā paññā-sīsaŋ patitaŋ nāma hoti; sota-dvārâdīsu pi es' eva nayo. Evaŋ tāva paññā-sira-pātanato sadisatā veditabbā. Nandi-rāgo pan' esa aṇḍajâdibhedā catasso yoniyo upaneti. Tassa yoni-upagamana-mūlakāni pañca vīsati mahābhayāni dvattiŋsa kamma-kāraṇāni ca āgatān' eva hontī ti. Evaŋ yoni-sampaṭipādanato pi 'ssa ukkhittâsika-vadhaka-sadisatā veditabbā.

Iti nandi-rāga-vasenâpi ekassa bhikkhuno kamma-ṭṭhānaŋ kathitam eva hoti. Kathaŋ? Ayaŋ hi nandi-rāgo sankhāra-kkhandho. Taŋ sankhāra-kkhandho ti vavatthapetvā taŋ sampayuttā vedanā vedanā-kkhandho, saññā saññākkhandho, cittaŋ viññāṇa-kkhandho; tesaŋ vatthârammaṇaŋ rūpa-kkhandho ti; evaŋ pañca-kkhandhe vavatthapeti. Idāni te pañca-kkhandhe nāma-rūpa-vasena vavatthapetvā, tesaŋ paccaya-pariyesanato paṭṭhāya vipassanaŋ vaḍḍhetvā anupubbena eko arahattaŋ pāpuṇāti. Evaŋ nandi-rāga-vasena kammaṭṭhānaŋ kathitaŋ hoti.

Channaŋ ajjhattik' āyatanānaŋ suñña-gāmena sadisatā Pāliyaŋ yeva āgatā. Ayaŋ pan' ettha kammaṭṭhāna-nayo:—

Yathā te cha corā cha-kuṭiyaŋ suññaŋ gāmaŋ pavisitvā aparâparaŋ vicarantā, kiñci alabhitvā gāmena anatthikā honti, evam eva bhikkhu chasu ajjhattik' āyatanesu abhinivisitvā vicaranto[2] ahan ti vā maman ti vā gahetabbaŋ kiñci adisvā tehi anatthiko hoti. So vipassanaŋ paṭṭhapessāmī[3] ti upādā-rūpa[4]-kammaṭṭhāna-vasena cakkhu-ppasādâdayo pariggahetvā 'ayaŋ rūpa-kkhandho' ti; iti sabbāni c' etāni nāmañ c' eva rūpan ti nāma-rūpa-vasena vavatthapetvā, tesaŋ paccayaŋ pariyesitvā vipassanaŋ vaḍḍhetvā, sankhāre sammasanto anupubbena arahatte patiṭṭhāti. Idaŋ ekassa bhikkhuno yāva arahattā kamma-ṭṭhānaŋ.

Idāni bāhirānaŋ gāma-ghātaka-corehi sadisataŋ dassento *corā gāma-ghātakā ti kho* ti ādim āha.

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[1] B_1, C_1 *prefix* kathaŋ? [2] B_1, C_1 vicinanto.
[3] A, G. paṭṭhāsāpipessana; C. vavatthapessāmi.
[4] C_1 upādāna-.

Asiatic Society. Calcutta
Acc. No. 49384 Date. 17.11.88

Tattha *manāpâmanāpesū* ti, karan' aṭṭhe bhummaŋ.[1] Manāpâmanāpehī ti attho. Tattha coresu gāmaŋ hanantesu pañcakiccāni vattanti. Corā tāva gāmaŋ parivāretvā ṭhitā, aggiŋ datvā, kolāhala-saddaŋ upaṭṭhāpenti. Tato manussā hatthasāraŋ gahetvā bahi-nikkhamitvā[2] tato tehi saddhiŋ bhaṇḍakassa kāraṇā hattha-parāmāsaŋ karonti. Keci pan' ettha pahāraŋ pāpuṇanti, keci pahāra-ṭṭhāne patanti; avasese pana apare[3] jane bandhitvā, attano vasana-ṭṭhānaŋ netvā, rajju-bandhanâdīhi bandhitvā, dasa[4] paribhogena paribhuñjanti.

Tattha gāma-ghātaka-corānaŋ gāmaŋ parivāretvā aggidānaŋ viya chasu dvāresu ārammaṇe āpātha-gate kilesaparinipphatti[5] veditabbā. Hattha-sāraŋ ādāya bahi-nikkhamanaŋ viya; taŋ khaṇe kusalaŋ dhammaŋ pahāya, akusalasamangitā.[6] Bhaṇḍakassa kāraṇā hattha-parāmās' āpajjanaŋ viya dukkaṭa-dubbhāsita-pācittiya-thull' accayānaŋ āpajjana-kālo. Pahāre laddha-kālo viya sanghâdisesaŋ āpajjana-kālo; pahāraŋ laddhā sāsane[7] patita-kālo viya. Pārājikaŋ āpajjitvā assamaṇa-kālo[8]; avasesa-janassa bandhitvā, vasana-ṭṭhānaŋ netvā, dasa paribhogena paribhuñjanakālo viya. Tam eva ārammaṇaŋ nissāya sabbesaŋ passantānaŋ yeva cūḷasīla-majjhimasīla-mahāsīlāni bhinditvā sikkhaŋ paccakkhāya gihī-bhāvaŋ anupagata-kālo. Tatr' assa putta-dāraŋ posentassa sandiṭṭhiko dukkha-kkhandho veditabbo. Kālaŋ katvā apāye ṅibbatti-samparāyiko.

Imāni pi bāhirâyatanāni ekassa bhikkhuno kammaṭṭhānavasen' eva kathitaŋ. Ettha hi rūpâdīni cattāri upādā[9]-rūpāni; phoṭṭhabb' āyatanan ti tisso dhātuyo; dhamm' āyatane āpo-dhātuyā saddhiŋ tā catasso ti; imāni cattāri bhūtāni tesaŋ pariccheda-vasena ākāsa-dhātu lahutâdayo ti. Evam idaŋ sabbam pi bhūt' upādāya rūpaŋ rūpa-kkhandho ti. Tad-ārammaṇā vedanâdayo cattāro arūpa-kkhandhā.

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[1] A. bh.-vacanaŋ. [2] B, B_1, C_1 nikkhamanti.
[3] B_1, C_1 aroga-. [4] A, G. issariya-.
[5] B_1, C_1 pariḷāhuppatti. [6] A, C, G, B_1 -samangino.
[7] *So* A, G, *but* C. pahāraŋ laddha-ṭṭhāne; B_1 laddhāpana-ṭṭhāne; C_1 pahāraŋ laddhā pana pahāra-ṭṭhāne.
[8] A, G. āsappana-. [9] C_1 *as above* upādāna-.

Tattha rūpa-kkhandho rūpaŋ, cattāro arūpino nāman ti. Nāma-rūpaŋ vavatthapetvā purima-vasena[1] paṭipajjantassa yāva arahattā kamma-ṭṭhānaŋ kathitaŋ hoti.

[*Text*, p. **175.**] *Oghānan* ti, ettha duruttaraṇ' aṭṭho ogh' aṭṭho. Ete hi 'sīla-saŋvaraŋ pūretvā arahattaŋ pāpuṇissāmī' ti ajjhāsayaŋ samuṭṭhāpetvā kalyāṇa-mitte nissāya sammā-vāyamantena taritabbā; yānena vā rathena vā atarā, duruttarā[2]; iminā duruttaraṇ' aṭṭhena oghā ti vuccanti. Te pi ekassa bhikkhuno kammaṭṭhāna-vasena kathitā; cattāro pi hi[3] eko sankhāra-kkhandho vā ti. Sesaŋ nandi-rāge vutta-nayen' eva yojetvā vitthāretabbaŋ.

Sakkāyass' etaŋ adhivacanan ti, sakkāyo hi āsīvisâdīhi udak' aṇṇavassa orimaŋ tīraŋ viya catumahābhūtâdīhi sâsanka-sappaṭibhayo. So pi ekassa bhikkhuno kammaṭṭhāna-vasen' eva kathito. *Sakkāyo* ti, tebhūmakā pañca-kkhandhā. Te ca samāsato nāma-rūpam evā ti. Evam ettha nāma-rūpa-vavatthānaŋ ādiŋ katvā yāva arahattā kamma-ṭṭhānaŋ vitthāretabban ti. Nibbānaŋ hi udak' aṇṇavassa pārimaŋ tīraŋ viya catumahābhūtâdīhi khemaŋ appaṭibhayaŋ.[4] *Viriyârambhass' etaŋ*[5] adhivacanan ti, ettha citta-kiriya-dassan' atthaŋ heṭṭhā vutta-nayam eva viriyan ti gaṇhitvā dasseti. *Tiṇṇo pārangato* ti, taritvā pāraŋ gato.

Tattha yathā sâsanke[6] orima-tīre ṭhitena udak' aṇṇavaŋ gantu-kāmena katipâhaŋ vasitvā, saṇikaŋ nāvaŋ sajjetvā, udaka-kīḷaŋ kīḷantena viya nāvaŋ na atiharitabbaŋ,[7] evaŋ karonto hi anāruḷho va byasanaŋ pāpuṇāti, evam eva kiles' aṇṇavaŋ taritu-kāmena 'taruṇo tāv' amhi; mahallaka-kāle aṭṭhangika-magga-kullaŋ bandhissāmī' ti papañco na kā-

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[1] B_1, C_1 -nayen' eva.

[2] A, G. yānena vā rathena vā tarati iminā ti; C. y. v. r. v. atarā duruttarā im.; C_1 yena vā tena vā iminā duruttaraṇ' aṭṭhena.

[3] B. *adds* ete.

[4] A, C, B_1, G. *as here*; C_1 *alters and makes a different para., viz.*: Nibbānass' etaŋ adhivacanan ti, nibbānan hi . . . viya vāyāmam eva viriyan ti g. dasseti.

[5] *So text, but* A, C, B_1, G. viriyass' etaŋ.

[6] A, G. sâsankaŋ; B_1, C. sâsanka.

[7] B_1, C_1 abhirūhitabbaŋ.

tabbo. Evaŋ karonto hi mahallaka-kālaŋ appatvā pi vināsaŋ pāpuṇāti; ṭhatvā pi kātuŋ na sakkoti. *Bhaddekarattâ*dīni[1] pana anussaritvā 'vegen' eva ayaŋ Ariya-magga-kullo bandhitabbo; yathā ca kullaŋ bandhantassa hattha-pāda-pāripūrī icchitabbā, kuṇḍa-pādo hi khañja-pādo vā patiṭṭhātuŋ na sakkoti, phaṇa-hatthakâdayo[2] tiṇa-paṇṇâdīni gahetuŋ na sakkoti, evam imaŋ magga-kullaŋ bandhantassa sīla-pādānañ c' eva saddhā-hatthassa ca pāripūrī icchitabbā. Na hi dussīlo, assaddho, sāsane apatiṭṭhito, paṭipattiŋ asaddhahanto Ariya-magga-kullaŋ bandhituŋ sakkoti. Yathā ca paripuṇṇa-hattha-pādo pi, dubbalo, byādhi-pīḷito kullaŋ bandhituŋ na sakkoti, thāma-sampanno va sakkoti, evaŋ sīlavā, saddho pi, alaso, kusīto imaŋ magga-kullaŋ bandhituŋ na sakkoti, āraddha-viriyo va sakkotī ti. Imaŋ bandhitukāmena āraddha-viriyena bhavitabbaŋ. Yathā so puriso kullaŋ bandhitvā, tīre ṭhatvā, 'yojana-vitthāraŋ udak'aṇṇavaŋ ayaŋ mayā paccatta-purisa-kāraŋ nissāya taritabbo' ti mānasaŋ bandhati, evaŋ yoginâpi cankamaŋ oruyha[3] 'ajja mayā catumagga-vajjha-kiles' aṇṇavaŋ taritvā arahatta-patiṭṭhātabban' ti mānasaŋ bandhitabbaŋ. Yathā ca so puriso kullaŋ nissāya udak' aṇṇavaŋ taranto gāvuta-mattaŋ gantvā, nivattitvā, olokento 'eka-koṭṭhāsaŋ atikkanto 'mhi, aññe ca tayo sesā' ti jānāti; aparam pi gāvuta-mattaŋ gantvā nivattitvā, olokento 'dve atikkanto 'mhi, dve sesā' ti jānāti; aparam pi gāvuta-mattaŋ gantvā, nivattitvā, olokento 'tayo atikkanto 'mhi, eko seso' ti jānāti, tam pi atikkamma, nivattitvā, olokento 'cattāro pi me koṭṭhasā atikkantā' ti jānāti, tañ ca kullaŋ pādena atikkamitvā, sotâbhimukhaŋ khipitvā, uttaritvā tīre tiṭṭhati,—evaŋ ayaŋ bhikkhu Ariya-magga-kullaŋ nissāya kiles' aṇṇavaŋ taranto, sotâpatti-maggena paṭhama-magga-vajjha-kilese taritvā, maggânantare phale ṭhito, paccavekkhaṇa-ñāṇena nivattitvā, olokento 'catumagga-vajjhānaŋ kilesānaŋ eko koṭṭhāso

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[1] *Cf.* M. iii, 187-193.
[2] *Cf.* Vin. i, 91; A, G. pana-hattha-pād.
[3] A, G. yoginā pi ca pañca kāmā; C. y. pi ca kāmā; B_1 y. pi cankama or.; C. y. p. cankamaŋ or.

pahīno, itare tayo sesā' ti jānāti; puna tath' eva indriya-bala-bojjhangāni samodhānetvā, sankhāre sammasanto sakadāgāmi-maggena dutiya-magga-vajjha-kilese taritvā maggânantare phale ṭhito paccavekkhaṇa-ñāṇena nivattitvā, olokento 'catumagga-vajjhānaŋ me kilesānaŋ dve koṭṭhasā pahīnā, itare dve sesā' ti jānāti; puna tath' eva indriya-bala-bojjhangāni samodhānetvā, sankhāre sammasanto anāgāmi-maggena tatiya-magga-vajjhe kilese taritvā, maggânantare phale ṭhito paccavekkhaṇa-ñāṇena nivattitvā olokento 'catumagga-vajjhānaŋ me kilesānaŋ tayo koṭṭhāsā pahīnā, eko seso' ti jānāti; puna tath' eva indriya-bala-bojjhangāni samodhānetvā sankhāre sammasanto arahatta-maggena catuttha-magga-vajjhe kilese taritvā maggânantare phale ṭhito paccavekkhaṇa-ñāṇena nivattitvā olokento 'sabbā kilesā me pahīnā' ti jānāti.

Yathā so puriso taŋ kullaŋ sote pavāhetvā, uttaritvā, thale ṭhito nagaraŋ pavisitvā, upari-pāsāda-vara-gato 'ettakena vat' amhi anatthena mutto' ti ekagga-citto haṭṭha-mānaso nisīdati, evaŋ tasmin yeva vā āsane[1] aññesu vā ratti-ṭṭhāna-divā-ṭṭhānâdīsu yattha-katthaci nisinno 'ettakena vat' amhi anatthena mutto' ti nibbān' ārammaṇa-phale-samāpattiŋ appetvā, ekagga-citto haṭṭha-mānaso nisīdati. Idaŋ vā sandhāya vuttaŋ *tiṇṇo pāragato thale tiṭṭhati brāhmaṇo ti kho bhikkhave arahato etaŋ adhivacanan ti.*

Evaŋ tāv' ettha nānā-kamma-ṭṭhānāni kathitāni. Samodhānetvā pana sabbāni pi, ekam eva katvā, dassetabbāni. Evaŋ katvā dassentenâpi pañca-kkhandha-vasena vinivaṭṭetabbāni. Kathaŋ? Ettha hi cattāri mahābhūtāni ajjhattikāni pañcâyatanāni, bāhirāni pañcâyatanāni,[2] dhammâyatane paṇṇarasa sukhuma-rūpāni sakkāyassa eka-deso ti, ayaŋ rūpa-kkhandho; manâyatanaŋ viññāṇa-kkhandho, dhammâyatan' eka-deso, cattāro oghā sakkāy' eka-deso ti,[3] ime cattāro arūpino khandhā. Tattha rūpa-kkhandho rūpaŋ, cattāro arūpino nāman ti, idaŋ nāma-rūpaŋ. Tassa nandirāgo kām' ogho bhav' ogho dhammâyatan' eka-deso sakkāy'

[1] A, G. tasmiŋ samaye vā.
[2] A, C, G. *omit.*
[3] A, G. sakkāya-kilesā ti.

eka-deso ti, ime paccayā, iti sappaccayaŋ nāma-rūpaŋ vavatthapetvā tilakkhaṇaŋ āropetvā, vipassanaŋ vaḍḍhetvā, sankhāre sammasanto arahattaŋ pāpuṇātī ti, idam ekassa bhikkhuno niyyāna-mukhaŋ.

Tattha cattāro mahābhūtā pañc' upādāna-kkhandhā ajjhattika-bāhirāni ekādasâyatanāni dhammâyatan' eka-deso diṭṭh' ogho avijj' ogho sakkāy' eka-deso ti, idaŋ dukkha-saccaŋ. Nandi-rāgo dhammâyatan' eka-deso kām' ogho bhav' ogho sakkāy' eka-deso ti, idaŋ samudaya-saccaŋ. Pārima-tīra-sankhātaŋ nibbānaŋ nirodha-saccaŋ. Ariya-maggo magga-saccaŋ. Tattha dve saccāni vaṭṭaŋ, dve vivaṭṭaŋ; dve lokiyāni, dve lokuttarānī ti, cattāri saccāni soḷasahâkārehi saṭṭhi-naya-sahassehi vibhajitvā dassetabbānī ti.

Desanā-pariyosāne vipañcitaññu-pañca-satā bhikkhū arahatte patiṭṭhahiŋsu. Suttaŋ pana dukkha-lakkhaṇa-vasena kathitaŋ.

2.

Dutiye; *sukha-somanassa-bahulo* ti, kāyika-sukhañ c' eva cetasika-somanassañ ca bahulam assā ti, sukha-somanassa-bahulo. *Yoni c' assā āraddhā hotī* ti,[1] kāraṇañ c' assa paripuṇṇaŋ yeva hoti. *Āsavānaŋ khayāyā* ti, idha āsava-kkhayo ti arahatta-maggo adhippeto; tad-atthāyā ti attho.

Odhasta-patodo ti,[2] ratha-majjhe tiriyaŋ[3] ṭhapita-patodo. *Yenicchakan* ti, yena disa-bhāgena icchati. *Yadicchakan* ti, yaŋ yaŋ gamanaŋ[4] icchati. *Sāreyyā* ti,[5] peseyya. *Paccāsāreyyā*[6] ti, paṭinivatteyya. *Ārakkhāyā* ti, rakkhan' atthāya. *Saŋyamāyā* ti, vegaŋ niggahan' atthāya. *Damāyā* ti, nibbisevan' atthāya. *Upasamāyā* ti, kiles' upasam' atthāya.

Evam eva kho ti, ettha yathā akusalassa sārathino adante sindhave yojetvā visama-maggena rathaŋ pesentassa cakkāni pi bhijjanti akkho pi, sindhavānañ ca khurā, attâpi hi anaya-byasanaŋ pāpuṇāti, na icchit' icchitena gamanena sāretuŋ[7]

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[1] *Cf.* AA. *on* A. i, 113; It. 30.
[2] A, G. odhassa; B. obandhana; B_1 ovattana; *cf.* M. i, 124; A, iii, 28, *where Comy. on both has* ālambanaŋ nissāya tiriyato ṭhapita-p.
[3] *Omitted by* A, C, G.
[4] B. gāmakaŋ.
[5] B_1 hareyya.
[6] *Text wrongly* paccha-.
[7] A, G. haretuŋ; C. patāretuŋ.

sakkoti, evaŋ chasu indriyesu agutta-dvāro bhikkhu na icchit' icchitaŋ samaṇa-ratiŋ anubhavituŋ sakkoti. Yathâpi cheko[1] sārathī, dante sindhave yojetvā, same bhūmi-bhāge rathaŋ otāretvā, rasmiyo gahetvā, sindhavānaŋ khuresu satiŋ ṭhapetvā, patodaŋ ādāya, nibbisevane katvā, pesento icchit' icchitena gamanena sāreti,[2] evam evaŋ chasu indriyesu gutta-dvāro bhikkhu imasmiŋ sāsane icchit' icchitaŋ samaṇa-ratiŋ anubhoti. Sace anicc' ānupassan' ābhimukhaŋ ñāṇaŋ pesetu-kāmo hoti, tad-abhimukhaŋ ñāṇaŋ gacchati. Dukkh' ānupassanâdīsu pi es' eva nayo.

Bhojane mattaññū ti, bhojanamhi pamāṇ' aññu.[3] Tattha dve pamāṇāni,[4] paṭiggahaṇa-ppamāṇañ ca paribhoga-ppamāṇañ ca. Tattha paṭiggahaṇa-ppamāṇo dāyakassa vaso veditabbo, deyya-dhammassa vaso veditabbo, attano thāmo jānitabbo. Evarūpo hi bhikkhu sace deyya-dhammo bahuko hoti, dāyako appaŋ dātu-kāmo, dāyakassa vasena appaŋ gaṇhāti. Deyya-dhammo appo, dāyako bahuŋ dātu-kāmo deyya-dhammassa appaŋ gaṇhāti. Deyya-dhammo bahu, dāyako pi bahuŋ dātu-kāmo, attano thāmaŋ ñatvā pamāṇaŋ gaṇhāti. So tāya paṭiggahaṇe mattaññutāya anuppannaŋ lābhaŋ uppādeti, uppannañ ca thāvaraŋ karoti, Dhammika-Tissa-mahārāja-kāle, sattavassika-sāmaṇero viya.

Rañño kira pañcahi sakaṭa-satehi guḷaŋ āhariŋsu. Rājā 'no paṇṇākārena vinā[5] na khādissāmā' ti aḍḍha-teyyāni sakaṭa-satāni Mahāvihāraŋ pesetvā sayam pi bhutta-pātarāso agamāsi. Bheriyā[6] pahaṭāya dvādasa-bhikkhu-sahassāni sannipatiŋsu. Rājā ekamante ṭhito ārāmikaŋ pakkosāpetvā āha; 'Rañño nāma dāne patta-pūro va pamāṇaŋ: gahita-bhājanaŋ pūretvā va dehi. Sace koci matta-paṭiggahaṇe ṭhito na gaṇhāti, mayhaŋ āroceyyāsī' ti.

Ath' eko mahāthero 'Mahābodhi-mahācetiyāni vandissamī' ti Cetiya-pabbatā āgantvā, vihāraŋ pavisanto mahāmaṇḍapa-

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[1] A, G. yathâpi ce ch.; B_1 yathâpi parama-ch.

[2] A, C, G. patāreti. [3] A, G. pamāṇamattaññu.

[4] A, G. taddhe padhānāni; C. bhatte pamāṇaŋ nāma.

[5] A, G. no paṇṇâkāro vinā na k.; C, B_1, C_1 rājā maṇāpo paṇṇâkāro; ayyehi vinā.

[6] B_1 bheri-sanda (? sadda).

ṭṭhāne bhikkhū guḷaŋ gaṇhante disvā pacchato āgacchantaŋ sāmaṇeraŋ āha; ‘ N’ atthi te guḷena attho ’ ti. ‘ Āma, bhante, n’ atthī ’ ti. ‘ Sāmaṇera, mayaŋ magga-kilantā. Ekena kapiṭṭha[1]-phala-mattena piṇḍikena amhākaŋ attho ’ ti. Sāmaṇero thālakaŋ nīharitvā therassa vass’ agga-paṭipātiyaŋ aṭṭhāsi. Ārāmiko gahaṇa-mānaŋ[2] pūretvā ukkhipi. Sāmaṇero anguliŋ cālesi. ‘ Tāta sāmanera, rāja-kulānaŋ dānaŋ bhājana-pūram eva pamānaŋ; thālaka-pūraŋ gaṇhāhī ’ ti. ‘ Āma, upāsaka, rājāno nāma mahâjjhāsayā honti. Amhākaŋ pana upajjhāyassa ettaken’ eva attho ’ ti.

Rājā tassa kathaŋ sutvā, ‘ Kiŋ so[3] sāmaṇero bhaṇatī ?’ ti. Tassa santikaŋ āgato ārāmiko āha; ‘ Sāmi, sāmaṇerassa bhājanaŋ khuddakaŋ; bahuŋ na gaṇhātī ’ ti. Rājā āha; ‘ Ānita-bhājanaŋ pūretvā gaṇhe, bhante ’ ti. ‘ Mahārāja, rājāno nāma mahâjjhāsayā honti; ukkhitta-bhājanaŋ pūretvā va dātu-kāmā. Amhākaŋ pana upajjhāyassa[4] ettaken’ eva attho ’ ti. Rājā cintesi; Ayaŋ satta-vassika-dārako. Ajjâpi ’ssa mukhato khīra-gandho na muccati. Gahetvā kuṭe vā kuṭatumbe vā[5] pūretvā ‘ sve pi puna-divase pi khādissāmī ’ ti na vadati.[6] Na sakkā Buddha-sāsanaŋ pariggahetun ti, purise āṇāpesi; ‘ Bho, pasanno ’mhi sāmaṇerassa. Itarāni pi aḍḍha-teyyāni kāja-satāni[7] ānetvā sanghassa dethā ’ ti.

So yeva pana rājā eka-divase tittira-maŋsaŋ khāditu-kāmo cintesi; Sace ahaŋ ‘ angāra-pakkaŋ tittira-maŋsaŋ khāditukāmo ’smī ’ ti upaṭṭhākassa[8] kathessāmi, samantā yojanaṭṭhāne tittira-samugghātaŋ karissantī ti uppannaŋ pipāsaŋ adhivāsento tīṇi saŋvaccharāni vītināmesi. Ath’ assa kaṇṇesu pubbo saṇṭhāsi. So adhivāsetuŋ asakkonto, ‘ Atthi nu kho, bho, amhākaŋ koci upaṭṭhākataro[9] sīla-rakkhako ?’ ti

[1] C. kaviṭṭha-.

[2] A, G. gahaṇaŋ pūretvā; C_1 thālakaŋ gahaṇūpagaŋ.

[3] C, B_1, C_1 bho. [4] C_1 ajjhāsayassa.

[5] A. khuve vā; C. kūṭe vā kūṭante vā; G. kuve kūṭatupe vā p.; B_1 kūṭe vā koḷumbe vā; C_1 ghaṭe vā kumbhe vā p.

[6] A, G. vacati; C. gaṇhāti. [7] C, B_1, C_1, sakaṭa-s.

[8] B_1, C_1 aññassa.

[9] B_1 up.-kārako s-rakkhito; C_1 up.-upāsako s. r.

pucchi. 'Āma, deva, atthi Tisso nāma. So akhaṇḍa-sīlaŋ rakkhatī' ti. Atha naŋ vīmaŋsitu-kāmo pakkosāpesi. So āgantvā, rājānaŋ vanditvā, aṭṭhāsi. Tato naŋ āha; 'Tvaŋ, tāta, Tisso nāmā?' ti.[1] 'Āma, devā' ti. 'Tena hi gacchā' ti. Tasmiŋ gate ekaŋ kukkuṭaŋ āharāpetvā, ekaŋ purisaŋ āṇāpesi; 'Gaccha, Tissassa vadāhi "imaŋ tīhi pākehi pacitvā amhākaŋ upaṭṭhapehī" tī' ti. So gantvā tathā avoca. So āha; 'Sace, bho, ayaŋ matako assa, yathā jānāmi, tathā pacitvā upaṭṭhapeyyaŋ. Pāṇâtipātaŋ pan' āhaŋ na karomī' ti. So āgantvā rañño ārocesi. Rājā 'puna ekavāraŋ gacchā' ti pesesi. So gantvā, 'Bho, rāj' ūpaṭṭhānaŋ nāma bhāriyaŋ. Mā evaŋ karī. Puna pi sīlaŋ sakkā samādātuŋ. Pac' etan' ti āha. 'Bho, ekasmiŋ nāma attabhāve dhuvaŋ ekaŋ maraṇaŋ. Nâhaŋ pāṇâtipātaŋ karissāmi' ti. So puna pi rañño ārocesi. Rājā tatiyam pi pesetvā asampaṭicchantaŋ pakkosāpetvā attanā pucchi. Rañño pi tath' eva paṭivacanaŋ adāsi. Atha rājā purise āṇāpesi; 'Ayaŋ raññ' āṇaŋ kopeti. Gacchatha, tassa āghātana-gaṇṭhikāyaŋ ṭhapetvā, sīsaŋ chindathā' ti. Raho ca pana nesaŋ saññam adāsi; 'imaŋ santajjamānā[2] netvā, sīsam assa āghātaṇa-gaṇṭhikāyaŋ ṭhapetvā, mayhaŋ ārocethā' ti. Te taŋ āghātaṇa-gaṇṭhikāyaŋ nipajjāpetvā tam assa kukkuṭaŋ hatthesu ṭhapayiŋsu. So taŋ hadaye ṭhapetvā 'ahaŋ, tāta, mama jīvitaŋ tuyhaŋ demi. Tava jīvitaŋ ahaŋ gaṇhāmi. Tvaŋ nibbhayo gacchā' ti vissajjesi. Kukkuṭo pakkhe pappoṭhetvā, ākāsena gantvā, vana-rukkhe nilīyi. Tassa kukkuṭassa abhaya-dinna-ṭṭhānaŋ Kukkuṭa-giri nāma jātaŋ.

Rājā taŋ pavattiŋ sutvā, amacca-puttaŋ pakkosāpetvā, sabbâharaṇehi alankāretvā, āha; 'Tāta, mayā tvaŋ etad attham eva vīmaŋsito. Mayhaŋ tittira-maŋsaŋ khāditu-kāmassa tīṇi saŋvaccharāni atikkantāni. Sakkhissasi me tittiriya-maŋsaŋ koṭi-parisuddhaŋ[3] katvā upaṭṭhāpetun?' ti. 'Etaŋ nāma, deva, mayhaŋ kamman' ti nikkhamitvā, dvār' antare ṭhito ekaŋ purisaŋ pāto va tayo tittire gahetvā pavi-

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[1] *Ref. to* AA. ii, 30. [2] A, C, G. santāsamānā.

[3] A, G. me tittira-m. parisuddhaŋ; C, B_1, C_1 me tikoṭi-p. (*a confusion of* koṭi *and* tikoṭi; *cf.* S. v, 354).

santaŋ disvā, dve kahāpaṇe datvā, tittire ādāya, parisodhetvā, jīrakâdīhi vāsetvā,[1] angāresu supakke supacitvā, rañño upaṭṭhāpesi. Rājā tatth' eva nisīdana-pallanke nisinno ekaŋ gahetvā, thokaŋ chinditvā, mukhe pakkhipi. Tāva-d-ev' assa satta-rasa-haraṇī-sahassāni pharitvā aṭṭhāsi.

Tasmiŋ samaye bhikkhu-sanghaŋ saritvā; Mādisaŋ nāma[2] 'paṭhav' issaro rājā tittira-maŋsaŋ khāditu-kāmo tīṇi saŋvaccharāni na labhī' ti apacāyamāno bhikkhu-sangho kuto labhissatī? ti mukhe pakkhitta-kkhaṇḍaŋ bhūmiyaŋ chaḍḍesi. Amacca-putto jaṇṇukehi patitvā mukhena gaṇhi. Atha rājā 'Apehi, tāta. Jānām' ahaŋ tava niddosa-bhāvaŋ. Iminā nāma kāraṇena mayā etaŋ chaḍḍitun' ti kathetvā 'sesakaŋ tāva sangopetvā[3] ṭhapehī' ti āha.

Punadivase rāja-kulūpaka-thero piṇḍāya pāvisi. Amacca-putto taŋ disvā, pattaŋ gahetvā, rāja-gehaŋ pavesesi. Aññataro vuḍḍha-pabbajito pi therassa pacchā-samaṇo viya hutvā anubandhanto pāvisi. Thero 'raññā pakkosāpita-bhikkhu bhavissatī' ti pamajji. Amacca-putto pi 'therassa upaṭṭhāko bhavissatī' ti pamādaŋ āpajji. Tesaŋ nisīdāpetvā yāguŋ adaŋsu; yāguyā pītāya rājā[4] tittire upanesi. Thero ekaŋ gaṇhi; itaro pi ekaŋ gaṇhi. Rājā 'anubhāgo[5] atthi; anāpucchitvā khādituŋ na yuttan' ti mahātheraŋ āpucchi. Thero hatthaŋ pidahi; mahallaka-thero sampaṭicchi. Rājā anattamano hutvā kata-bhatta-kiccaŋ theraŋ pattaŋ ādāya anugacchanto āha; 'bhante, kula-gehaŋ āgacchantehi uggahita-vattaŋ bhikkhuŋ gahetvā āgantuŋ vattatī' ti. Thero tasmiŋ khaṇe aññāsi 'na esa raññā pakkosāpito' ti.

Punadivase upaṭṭhāka-sāmaṇeraŋ gahetvā pāvisi. Rājā tadā yāguyā pītāya tittire upanāmesi. Thero ekaŋ aggahesi, sāmaṇero anguliŋ cāletvā, majjhe chindāpetvā, eka-koṭṭhāsam eva aggahesi. Rājā taŋ koṭṭhāsaŋ mahātherassa upaṭṭhāpesi. Mahāthero hatthaŋ pidahi, sāmaṇero pi pidahi. Rājā avidūre nisīditvā khaṇḍa-khaṇḍaŋ chinditvā khādanto

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[1] A, C, G. vāretvā; *cf.* JA. ii, 363.

[2] *All* mādiso; A, C, G. na labhati; B_1, C_1 na labhi; A, G. apaccamāne; C, B_1, C_1 apaccamāno.

[3] A, C, G. sanghop.

[4] C. *only* bhānakī (?).

[5] A. anubhāvo; G. *omits*.

'uggahita-vatte nissāya diyaḍḍha-tittire khādituŋ labhimhā' ti āha. Tassa maŋse khādita-matte va kaṇṇehi pubbo nivatti.[1] Tato mukhaŋ vikkhāletvā, sāmaṇeraŋ upasankamitvā, 'pasanno 'mhi, tāta. Aṭṭha te dhura[2]-bhattāni demī' ti āha. 'Mahārāja, upajjhāyassa dammī' ti. 'Aparāni aṭṭha demī' ti. 'Tāni amhākaŋ ācariyassa dammī' ti. 'Aparāni aṭṭha demī' ti. 'Tāni samān' upajjhāyānaŋ dammī' ti. 'Aparāni aṭṭha demī' ti. 'Tāni bhikkhusanghassa dammī' ti. 'Aparāni aṭṭha demī' ti. Sāmaṇero adhivāsesi. Evaŋ paṭiggahaṇe[3] mattaŋ jānanto anuppannañ c' eva lābhaŋ uppādeti uppannañ ca thāvaraŋ karoti.[4] Idaŋ paṭiggahaṇe pamāṇaŋ nāma n' atthi, payojanaŋ bhuñjāmī ti pana. Paccavekkhaṇa-paribhogass' eva paribhoga-pamāṇaŋ nāma, taŋ idha adhippetaŋ.[5] Ten' eva *paṭisankhā yoniso* ti ādim āha. Itaram pi pana vaṭṭati yeva.

Sīhaseyyan ti,[6] ettha kāma-bhogī seyyā, peta-seyyā, sīha-seyyā, Tathâgata-seyyā ti catasso seyyā. Tattha 'Yebhuyyena, bhikkhave, kāma-bhogī-sattā vāmena passena sentī' ti (A. ii, 244),[7] ayaŋ kāma-bhogī-seyyā. Tesu hi yebhuyyena dakkhiṇa-passena sayāno nāma n' atthi. 'Yebhuyyena, bhikkhave, petā uttānā sentī' ti, ayaŋ peta-seyyā. Petā[8] hi appa-maŋsa-lohitattā aṭṭhi-sanghāṭa-jātitā ekena passena sayituŋ na sakkonti; uttānā va sayanti. 'Yebhuyyena, bhikkhave, sīho miga-rājā, nanguṭṭhaŋ antara-satthimhi anupakkhipitvā, dakkhiṇena passena setī' ti, ayaŋ sīha-seyyā. Tej' ussadattā hi sīho miga-rājā dve purima-pāde ekasmiŋ ṭhāne ṭhapetvā, nanguṭṭhaŋ antara-satthimhi pakkhipitvā, purima-pāda-pacchima-pāda-nanguṭṭhānaŋ ṭhit' okāsaŋ sallakkhetvā, dvinnaŋ purima-pādānaŋ matthake sīsaŋ ṭhapetvā

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[1] G. pubbe n.; B. pubbo nivatti; C, B_1, C_1 p. nikkhami.
[2] B_1, C_1 dhuva; *cf.* SA. i, 262-3.
[3] *So* A, G, *but* C, B_1 paṭiggahana-mattaŋ; C_1 taŋ p-a-mattaŋ.
[4] *Cf.* AA. ii, 31.
[5] *I follow* A, G.; *the rest explain by rewriting the whole passage.*
[6] *Cf.* DA. ii, 574; MA. ii, 316; SA. i, 78; AA, ii, 185; UdA. 403; VibA. 345.
[7] A, G. seyyanti; C. senti; B_1, C_1 sayanti; UdA. seyyaŋ kappenti.
[8] A, G, B_1 *omit.*

sayati. Divasam pi sayitvā pabujjhamāno na utrasanto pabujjhati. Sīsaŋ pana ukkhipitvā purimapādānaŋ ṭhit' okāsaŋ sallakkheti. Sace kiñci ṭhānaŋ vijahitvā ṭhitaŋ hoti, 'na-y-idaŋ tuyhaŋ jātiyā, na sūra-bhāvassa anurūpan' ti anattamano hutvā tatth' eva sayati, na gocarāya pakkamati. Avijahitvā ṭhite pana 'tuyhaŋ jātiyā ca sūrabhāvassa ca anurūpam idan' ti haṭṭha-tuṭṭho uṭṭhāya, sīhavijambhitaŋ vijambhitvā kesara-bhāraŋ vidhunitvā, tikkhattuŋ sīha-nādaŋ naditvā, gocarāya pakkamati. Catutthajjhāna-seyyā pana Tathâgata-seyyā ti vuccati. Tāsu idha sīha-seyyā āgatā. Ayaŋ hi tej' ussada-iriyāpathattā[1] uttama-seyyā nāma.

Pāde pādan ti, dakkhiṇa-pāde vāma-pādaŋ. *Accādhāyā* ti, ati-ādhāya[2]; īsakaŋ atikkamma ṭhapetvā; gopphakena hi gopphake[3] jāṇunā vā jāṇumhi sanghaṭṭiyamāne abhiṇhaŋ vedanā uppajjati, cittaŋ ekaggaŋ na hoti, seyyā aphāsukā hoti. Yathā pana na sanghaṭṭeti, evaŋ atikkamma ṭhapite vedanā n' uppajjati, cittaŋ ekaggaŋ hoti, seyyā phāsukā hoti. Tasmā evaŋ seyyaŋ kappeti.

Sato sampajāno ti, satiyā c' eva sampajaññena ca samannāgato.[4] Kathaŋ niddāyanto sato sampajāno hotī ti? Satisampajaññassa appahānena. Ayaŋ hi divasass' eva sakalayāmassa āvaraṇīyehi dhammehi cittaŋ parisodhetvā, paṭhama-yāmâvasāne cankamā oruyha, pāde dhovanto pi mūlakammaṭṭhānaŋ avijahanto pāde dhovati. Taŋ avijahanto[5] va dvāraŋ vivarati, mañce nisīdati, avijahanto va niddaŋ okkamati. Pabujjhanto pana mūla-kammaṭṭhānaŋ gahetvā pabujjhati. Evaŋ niddaŋ okkamanto sato sampajāno hoti. Evaŋ pana taŋ ñāṇa-dhātukan ti na rocayiŋsu.[6]

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[1] A, C, G. *only* indriyattā.

[2] A, G. *only* adhiādhāraya.

[3] A, G. gopphakena gopphakehi; B_1, C. gopphakena hi gopphakaŋ.

[4] *So* AA, B_1, C. *but* A, G, C_1 *omit*; VibA. sampājana-paññāya s.; SA. sayana-pariggāhaka-sati-sampajaññena s. (DA. i, 211 satiyā c' eva ñāṇena ca s.).

[5] G. avijahito; *in next line* avijahato.

[6] C. etaŋ pana ñāṇa-; B_1, C_1 etaŋ pan' atthaŋ ñāṇa-dhātukan ti na rocayiŋsu.

Vutta-nayen' eva nesaŋ cittaŋ parisodhetvā paṭhamayāmâvasāne upādinnakaŋ sarīraŋ niddāya samassāsessāmī ti cankamā oruyha mūla-kammaṭṭhānaŋ avijahanto va pāde dhovati, dvāraŋ vivarati; mañce pana nisīditvā, mūla-kammaṭṭhānaŋ pahāya, khandhā vā khandhesu dhātuyo vā dhātusu patiṭṭhahantī ti senâsanaŋ paccavekkhanto[1] kāmena niddaŋ okkamati; pabujjhanto pana mūla-kammaṭṭhānaŋ gahetvā pabujjhati. Evaŋ niddaŋ okkamanto pi sato sampajāno nāma hotī ti veditabbo.

Iti imasmiŋ sutte tivangikā pubbabhāga-vipassanā va kathitā. Ettaken' eva pana vosānaŋ anāpajjitvā tān' eva indriya-bala-bojjhangāni samodhānetva, vipassanaŋ vaḍḍhetvā, bhikkhu arahattaŋ pāpuṇātī ti, evaŋ yāva arahattā desanā kathetabbā.

3.

Tatiye; *kummo* ti, aṭṭhi-kummo. *Kacchapo* ti, tass' eva vevacanaŋ. *Anunadī-tīre* ti, nadiyā anutīre. *Gocara-pasuto* ti, 'sace kiñci phalâphalaŋ labhissāmi khādissāmī' ti gocar' atthāya pasuto, ussukko, tannibaddho.[2] *Samodahitvā* ti, samugge viya pakkhipitvā. *Sankasayatī*[3] ti, acchati.[4]

Samodahan[5] ti, samodahanto, ṭhapento. Idaŋ vuttaŋ hoti; Yathā hi kummo angāni sake kapāle samodahanto singālassa otāraŋ na deti, na ca naŋ singālo pasahati, evaŋ bhikkhu attano mano-vitakke sake ārammaṇa-kapāle samodahanto kilesa-Mārassa otāraŋ na deti, na ca naŋ Māro pasahati.

Anissito ti, taṇhā-diṭṭhi-nissayehi anissito. *Aññaŋ aheṭhayāno*[6] ti, aññaŋ kañci puggalaŋ aviheṭhento. *Parinibbuto* ti, kilesa-parinibbānena parinibbuto. *Na upavadeyya kañcī* ti, aññaŋ kañci puggalaŋ sīla-vipattiyā ācāra-vipattiyā vā attānaŋ ukkaŋsetu-kāmatāya vā paraŋ vambhetu-kāmatāya na upavadeyya. Aññattha pañca dhamme ajjhattaŋ upaṭṭhapetvā kālena vakkhāmi, (no akālena. Bhūtena

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[1] *Cf.* AA. 185-6.

[2] B_1, C. tannibandho; C_1 tanti-baddho.

[3] *See* Vol. i, 296, n. *Text* sankasayati; A, G. sankassati; B_1 sankalayati (?); C. sankassayati.

[4] A, C, G. accati (?); C_1 añjati (?).

[5] *Gāthās at* S. i, 217; SA. i, 36-7.

[6] B_1 apothamāno.

vakkhāmi, no abhūtena. Saṇhena vakkhāmi, no pharusena. Attha-saŋhitena vakkhāmi, no anattha-saŋhitena. Metta-citto vakkhāmi),[1] no dos' antaro ti evaŋ sallapana[2]-sabhāva-saṇṭhitena cittena viharati.

4.

Catutthe: *addasā* ti, Gangā-tīre paññatta-vara-Buddhâsane nisinno addasa. *Vuyhamānan* ti, caturassaŋ tacchetvā pabbat' antare ṭhapitaŋ vātâtapena suparipakkaŋ pāvussake meghe[3] vassante udake uplavitvā anupubbena Gangāya nadiyā sota-patitaŋ tena vuyhamānaŋ. *Bhikkhū āmantesī* ti, 'dāru-kkhandhena sadisaŋ katvā mama sāsane saddhā pabbajitaŋ kula-puttaŋ dassessāmī' ti dhamma-desetu-kāmatāya āmantesi. *Amuŋ mahantaŋ dārukkhandhaŋ Gangāya nadiyā sotena vuyhamānan* ti, idaŋ pana aṭṭha-dosa-vimuttattā sota-paṭipannassa dāru-kkhandhassa apare samudda-ppattiyā antarāya-kare aṭṭha-dose dassetuŋ ārabhi. Tatr' assa evam aṭṭha-dosa-vimuttatā veditabbā.

Eko hi Gangāya nadiyā avidūre pabbata-tale[4] jāto nānā-vallīhi paliveṭhito paṇḍupalāsataŋ āpajjitvā upacikâdīhi khajjamāno tasmiŋ yeva ṭhāne apaññattika-bhāvaŋ gacchati. Ayaŋ dāru-kkhandho Gangaŋ otaritvā vanka-[5]ṭṭhānesu vilāsamāno sāgaraŋ patvā maṇi-vaṇṇe ūmi-piṭṭhe sobhituŋ na labhati. Aparo Gangā-tīre bahi-mūlo anto-sākho hutvā jāto.[6] Ayaŋ kiñcâpi kālena kālaŋ olambinīhi sākhāhi temeti, bahi-mūlattā pana Gangaŋ otaritvā, vanka-ṭṭhānesu vilāsamāno sāgaraŋ patvā maṇi-vaṇṇe ūmi-piṭṭhe sobhituŋ na labhati. Aparo majjhe Gangāya jāto daḷha-mūlena suppaṭṭhito, anto-gatā c' assa[7] sākhā nānā-vallīhi ābaddhā. Ayam pi daḷha-mūlattā bahiddhā vallīhi ābaddhattā ca Gangaŋ otaritvā . . . *pe* . . . sobhituŋ na labhati. Aparo patita-ṭṭhāne yeva vālikāya otthaṭo pūti-bhāvaŋ āpajjati. Ayam pi Gangaŋ otaritvā . . . *pe* . . . sobhituŋ na labhati. Aparo dvinnaŋ

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1 *Words bracketed in* B_1, C_1 *only*.
2 B_1, C_1 ullapana.
3 A. G. deve.
4 A, C, G. thale.
5 B_1 bahi.
6 A, G. tato.
7 B_1 bahi c' assa; C_1 bahiddhā c' assa.

pāsāṇānaŋ antare pāroha-jāto, kāsu-nikhātattā sanghāṭo viya,[1] niccalo ṭhito āgatâgataŋ udakaŋ dvidhā phāleti. Ayaŋ pāsāṇ' antare suṭṭhu-ppatiṭṭhitattā Gangaŋ otaritvā . . . *pe* . . . na labhati. Aparo abbhokāsa-ṭṭhāne nabhaŋ pūretvā vallīhi ābaddho ṭhito ekaŋ dve saŋvacchare atikkamitvā, āgate mahoghe[2] sakiŋ vā dvikkhattuŋ vā temeti. Ayam pi nabhaŋ pūretvā ṭhitatāya c' eva ekassa vā dvinnaŋ vā saŋvaccharānaŋ accayena sakiŋ vā dvikkhattuŋ vā temanatāya ca Gangaŋ otaritvā . . . *pe* . . . na labhati. Aparo pi majjhe Gangāya dīpake jāto mudu-kkhandhasākho oghe āgate anusotaŋ nipajjitvā, udake gate sīsaŋ ukkhipitvā, naccanto viya tiṭṭhati.

Yass' atthāya sāgaro Gangam evaŋ viya vadati; 'Bho Gange, tvaŋ mayhaŋ candana-sāra-taca-sārâdīni nānā-tarūni[3] āharasi, mudu-dāru-kkhandhe nâharasī' ti. 'Sulabho esa, deva; puna-vāre jānissāmī' ti. Puna-vāre tambavaṇṇena oghena otthaṭo[4] ālingamāno viya āgacchati. So pi tath' eva anusotaŋ nipajjitvā, udake gate sīsaŋ ukkhipitvā naccanto viya tiṭṭhati. Ayaŋ attano mudutāya Gangaŋ otaritvā . . . *pe* . . . na labhati.

Aparo Gangāya nadiyā tiriyaŋ patito vālikāya otth arito antara[5]-setu viya bahunnaŋ paccayo jāto. Ubhosu tīresu setu-vaḍḍhik' āraññaka-kaṭṭhā sote vipalāvitā[6] tatth' eva lagganti. Tathā nānā-vidha-kacch'[7] āruyhamānāni bhinnasappa[8]-ahi-kukkura-hatthi-assa-kuṇapāni pi tath' eva lagganti. Mahāgangâpi naŋ āsajja[9] bhijjitvā dvidhā gacchati; maccha-kacchapa-kumbhīla-makarâdayo pi tatth' eva vasaŋ kappenti. Ayam pi tiriyaŋ patitvā mahājanassa paccaya-

[1] *The original reading is probably that of* A, G, *which I follow, changing only* sangāti *to* sanghāṭo. *Out of this* C. *makes* kāsuyā nikh. gangāni (?) viya; C_1 *simply follows* B_1, *omitting the words and reading* antare jātattā sunikhā *to* viya niccalo.

[2] B_1 meghe

[3] C_1 nāma dārūni.

[4] B_1, C_1 *omit.*

[5] C. otthaṭo anant.

[6] A, G. vaḍḍhikaraññaka kūṭhāra-sote upalāpetvā; C. vaḍḍhikarā. kaṭṭha-sākha-palāsâdayo uppalavitvā; B_1, C_1 veḷu-naḷa-karañja-kakudhâdayo uplavitvā. *But for* kaṭṭha-vipalāvitā *see* JA. i, 326.

[7] B_1 gacchā vuyhamānā.

[8] C, B_1, C_1 bhinna-musala-bhinna-suppa-.

[9] A, G, B_1 āpajja.

bhāvena Gangaŋ otaritvā patta[1]-ṭṭhānesu vilāsamāno sāgaraŋ patvā maṇi-vaṇṇe ūmi-piṭṭhe sobhituŋ na labhati.

Iti Bhagavā imehi aṭṭhahi dosehi vimuttattā sota-paṭipannassa dāru-kkhandhassa apare samudda-ppattiyā antarāya-kare aṭṭha dose dassetuŋ 'amuŋ mahantaŋ dārukkhandhaŋ Gangāya nadiyā sotena vuyhamānan' ti ādim āha.

Na thale ussīdissatī[2] ti, thalaŋ nâbhirūhissati. *Na manussaggāho bhavissatī*[3] ti, mahā vat' āyaŋ dāru-kkhandho ti disvā ulumpena taramānā gantvā gopānasi-ādīnaŋ atthāya manussā na gaṇhissanti. *Na amanussaggāho bhavissatī* ti, mahaggo ayaŋ candana-sāro vimāna-dvāre naŋ ṭhapessāmā ti maññamānā na amanussā gaṇhissanti.

Evam eva kho ti, ettha santara[4]-bāhirehi aṭṭhahi dosehi evaŋ opamma-saŋsandanaŋ veditabbaŋ:—

Gangāya avidūre pabbata-tale jāto tatth' eva upacikâdīhi khajjamāno apaṇṇattika-bhāvangata-dārukkhandho viya hi 'n' atthi dinnan' ti ādikāya micchā-diṭṭhiyā samannāgato puggalo veditabbo. Ayaŋ sāsanassa dūribhūtattā ariyamaggaŋ oruyha samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Gangā-tīre bahi-mūlo anto-sākho hutvā jāto viya acchinnagihī-bandhano samaṇa-kuṭimbika-puggalo daṭṭhabbo. Ayaŋ hi 'cittaŋ nām' etaŋ anibaddhaŋ.[5] Samaṇo 'mhī' ti vadanto va gihī hoti; 'gihī 'mhī' ti vadanto va samaṇo hoti.

'Ko jānissati kiŋ bhavissatī?' ti mahallaka-kāle pabbajanto pi gihī-bandhanaŋ na vissajjeti. Mahallaka-pabbajitānañ ca paññatti-nāma n' atthi tassa.[6] Sace cīvaraŋ pāpuṇāti anta-cchinnakaŋ vā jiṇṇa-dubbaṇṇaŋ vā pāpuṇāti; senâsanam pi vihāra-paccante paṇṇa-sālāya maṇḍape[7] va pāpuṇāti. Piṇḍāya carantenâpi pūti-gandhakānaŋ[8] pacchato cari-

[1] C, C_1 vanka-.
[2] *So text*, A, C, G. (*not in P. Dict.*), *but* B. ussārissati; C_1 ussadissati.
[3] B_1, C_1 gahessati (*and below*).
[4] A, G. santāra-; C. sati; B_1, C_1 saddhiŋ.
[5] C, C_1 anibandhaŋ. [6] *Eds. begin next sent. with* tassa.
[7] *All* -sālā vā maṇḍapo; C_1 maṇḍapako.
[8] A, G. vipūtigaṇṭhakānaŋ; C. pūgapūganettakānaŋ; B_1, C_1 puttanattakānaŋ dārakānaŋ.

tabbo hoti, pariyante nisīditabbaŋ hoti. Tena so dukkhī dummano assūni muñcanto,[1] 'atthi me kula-santakaŋ dhanaŋ. Kappati nu kho taŋ khāditvā jīvitun?' ti cintetvā ekaŋ vinaya-dharaŋ pucchati; 'Kiŋ, bhante ācariya, attano santakaŋ hāretvā[2] khādituŋ kappati, na kappatī?' ti. 'N' atth' ettha doso. Kappat' etan' ti.[3] So attano bhajamānake katipaye dubbace durâcāre bhikkhū gahetvā, sāyaṇhasamayaŋ antogāmaŋ gantvā, gāma-majjhe ṭhito gāmike pakkosāpetvā, 'amhākaŋ payogato uṭṭhitaŋ ayaŋ. Kassa dethā?' ti āha. 'Bhante, tumhe pabbajitā. Mayaŋ kassa dassāmā?' ti. 'Kiŋ! Pabbajitānaŋ attano santakaŋ na vaṭṭatī?' ti kuddāla-piṭakaŋ gahetvā, kedāra[4]-mariyādabandhanâdīni karonto nānā-ppakāraŋ pubbaṇṇâparaṇṇañ[5] c' eva phalâphale ca sangaṇhitvā, hemanta-gimha-vassānesu yaŋ yaŋ icchati taŋ taŋ pacāpetvā khādanto samaṇa-kuṭimbiko hutvā jīvati. Kevalam assa pabbajitakena[6] saddhiŋ pāda-paricārikā[7] vā ekā n' atthi. Ayaŋ puggalo kiñcâpi olambinīhi sākhāhi udakaŋ phusamāno anto-sākho olambako viya cetiy' angana-bodhiyanganâdīsu bhikkhūnaŋ kāya-sāmaggiŋ deti. Gihī-bandhanassa pana acchinnatāya bahi-mūlattā ariya-maggaŋ otaritvā samādhi-kulle nisinno nibbānasāgaraŋ pāpuṇituŋ na sakkoti.

Gangāya majjhe jāto bahiddhā vallīhi ābaddha[8]-sākhā viya sangha-santakaŋ[9] nissāya jīvamāno bhinna-jīva-puggalo daṭṭhabbo. Ekacco gihī-bandhanaŋ pahāya, pabbajanto pi sāruppa-ṭṭhāne pabbajjaŋ na labhati. Pabbajjā hi nām' esā paṭisandhi-ggahaṇa-sadisā. Yathā manussā yattha paṭisandhiŋ gaṇhanti tesaŋ yeva kulānaŋ ācāraŋ sikkhanti, evaŋ bhikkhū pi yesaŋ santike pabbajanti tesaŋ yeva ācāraŋ gaṇhanti. Tasmā ekacco asāruppa-ṭṭhāne pabbajitvā ovādânusāsani-uddesa-paripucchâdīhi paribāhiro hutvā, pāto va muṇḍa-ghaṭaŋ gahetvā, udaka-titthaŋ gacchati. Ācariy'

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[1] B1 puñjanto.
[2] B1, C1 vicāretvā.
[3] A, G. tattha tesan ti; C1 vaṭṭat' etan.
[4] B1, C1 khetta.
[5] C1 pubbantâparant- (*but cf.* D. i, 78, 270).
[6] B1 pañca cūḷakena dārakena.
[7] C. -parikā.
[8] B1, C1 *add* vanka-.
[9] A, C, G. sankhakankhaŋ.

ûpajjhāyānaŋ atthāya[1] khandhe pattaŋ katvā, bhatta-sālaŋ gacchati, dubbaca-sāmaṇerehi saddhiŋ nānā-kīḷaŋ kīḷati, ārāmika-dārakehi saŋsaṭṭho viharati. So dahara-bhikkhu-kāle[2] attano anurūpehi dahara-bhikkhūhi c' eva ācariyakehi ca saddhiŋ sambhogaŋ[3] katvā, 'Khīṇâsavehi[4] asuka-rañño santikā paṭiggahīta-sangha-bhogā tumhe sanghassa icchit' icchitaŋ na detha. Na hi tumhākaŋ pavattiŋ sutvā rājā vā rāja-mahāmatto vā attamanā bhavissanti. Evaŋ mā 'dāni icchit' icchitaŋ[5] karothā' ti kuddāla-piṭakāni gāhāpetvā, heṭṭhā-taḷāka-mātikâdīsu kattabba-kiccāni kārāpetvā, bahuŋ pubbaṇṇâparaṇṇaŋ[6] vihāraŋ pavesetvā, ārāmikehi attano upakāra-bhāvaŋ sanghassa ārocāpeti. Sangho 'ayaŋ daharo bahûpakāro. Imassa sataŋ vā dvisataŋ vā dethā' ti dāpeti. Iti so ito c' ito ca sangha-santaken' eva vaḍḍhanto bahiddhā eka-vīsati-vidhāhi anesanāhi baddho ariya-maggaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Patita-ṭṭhāne yeva vālikāya ottharitvā[7] pūti-bhāvaŋ āpādito viya ālasiya-mahagghaso veditabbo. Evarūpam hi āmisa-cakkhu-paccaya-lolaŋ vissaṭṭha-ācariya-upajjhāya-vattaŋ uddesa-paripucchā-yoniso-manasikāra-vajjitaŋ sandhāya pañcanīvaraṇāni atthato evaŋ vadati; 'Bho, kassa santikaŋ gacchathā?' ti. Atha thīna-middhaŋ uṭṭhāya evam āha; 'Kiŋ! na passatha? Eso asuka-vihāra-vāsī kusīta-puggalo asukaŋ nāma gāmaŋ gantvā yāgu-matthake yāguŋ pūva-matthake pūvaŋ bhatta-matthake bhattaŋ ajjhoharitvā, vihāraŋ āgamma, vissaṭṭha-sabba-vatto uddesâdīhi virahito mañcaŋ upagacchanto mayhaŋ okāsaŋ karotī' ti. Tato kāma-cchanda-nīvaraṇaŋ uṭṭhāy' āha; 'Bho, tuyhaŋ okāse kate mayhaŋ kato va hoti. Idān' eva so niddāyitvā kilesânurañjito[8] va pabujjhitvā kāma-vitakkaŋ vitakkessatī' ti. Tato byāpāda-nīvaraṇaŋ uṭṭhāy' āha; 'Tumhākaŋ okāse kate

[1] B_1, C_1 bhattatthaya. [2] A, G. kule; C. kulāni.
[3] C. sangha-bhogatthāya gantvā; B_1 sangha-bhogaŋ katvā; C_1 s. b. patvā.
[4] A, C, G, C_1 *prefix* ayaŋ. [5] B_1, C_1 idaŋ c' idañ ca.
[6] C_1 pubbantaparant. [7] A, G. otaritvā.
[8] A. tisādurandito; G. tisāduraññito; C, B_1 kilesânurañjito; C_1 k-ânuratto.

mayhaŋ kato va hoti. Idān' eva niddāyitvā uṭṭhito "vattapaṭivattaŋ karohī" ti vuccamāno, so "ime attano kammaŋ akatvā amhesu byāvaṭā" ti nāna-ppakāraŋ pharusa-vacanaŋ vadanto akkhīni nīharitvā vicarissatī' ti. Tato uddhacca-kukkucca-nīvaraṇaŋ uṭṭhāy' āha: 'Tumkākaŋ okāse kate mayhaŋ kato va hoti. Kusīto nāma[1] tathā ṭhito akappiye kappiya-saññaŋ kappiye ca akappiya-saññaŋ uppādetī' ti. Atha vicikicchā-nīvaraṇaŋ uṭṭhāy' āha; 'Tumhākaŋ okāse kate mayhaŋ kato va hoti. Evarūpehi[2] aṭṭhāsu ṭhānesu mayā vicikicchā uppāditā' ti. Evaŋ ālasiya-mahagghasaŋ[3] pañca nīvaraṇāni caṇḍa-sunakhâdayo viya singa-cchinna-jara-ggavaŋ ajjhottharitvā gaṇhanti. So pi ariya-magga-sotaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Dvinnaŋ pāsāṇānaŋ antare nikhāta-mūlâkārena[4] ṭhita-rukkho viya diṭṭhiŋ uppādetvā ṭhito diṭṭhi-gatiko veditabbo. So hi 'arūpa-bhave rūpaŋ atthi, asañña-bhave cittaŋ pavattati, bahu-citta-kkhaṇiko lokuttara-maggo anusayo citta-vippayutto; tadeva sattā sandhāvanti saŋsarantī' ti vadanto Ariṭṭho Kaṇṭaka-sāmaṇero viya vicarati, pisuṇa-vāco pana hoti, upajjhāyâdayo saddhi-vihārikâdīhi bhindanto vicarati. So pi ariya-magga-sotaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Abbhokāse nabhaŋ pūretvā vallīhi ābaddho ṭhito ekaŋ dve saŋvaccharāni atikkamitvā, āgate mahoghe sakiŋ vā dvikkhattuŋ vā temana-rukkho viya mahallaka-kāle pabbajitvā, paccante vasamāno dullabha-sangha-dassano dullabha-dhamma-savano ca puggalo veditabbo. Ekacco hi buḍḍha-kāle pabbajito kathiko[5] katipāhena[6] upasampadaŋ labhitvā, pañca-vassa-kāle pātimokkhaŋ paguṇaŋ katvā, dasa-vasa-kāle vinaya-dhara-ttherassa santike vinaya-kathā-kāle maricaŋ vā harītaka-khaṇḍaŋ vā mukhe[7] ṭhapetvā, vījanena[8] mukhaŋ pidhāya, niddāyanto nisīditvā, lesa-kappena kata-vinayo nā-

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1 B_1, C_1 *insert* vātâhato aggikkhandho viya uddhato hotī ti.
2 B_1, C_1 evarūpo hi. 3 C, B_1 -ghassa. 4 B_1 -sulâkārena.
5 B_1, C_1 *omit.* 6 A, C, G. -payena.
7 A, G. paripucchaŋ vā pāritakhandaŋ vā mokaṭhapetvā.
8 A, G. vījamanena; C. vijjamānena.

ma hutvā, patta-cīvaraŋ ādāya paccantaŋ gacchati. Tatra naŋ manussā sakkaritvā bhikkhu-dassanassa dullabhatāy' assa 'idh' eva, bhante, vasathā' ti vihāraŋ kāretvā, pupph' ūpaga-phal' ūpaga-rukkhe ropetvā, tattha vāsenti. Atha Mahāvihāra-sadisa-vihārā bahussutā bhikkhū,[1] 'janapade cīvara-rajanâdīni katvā āgamissāmā' ti tattha āgacchanti. So te disvā, haṭṭha-tuṭṭho vatta-paṭivattaŋ katvā, punadivase ādāya bhikkhācāra-gāmaŋ pavisitvā, 'asuko thero suttantiko, asuko abhidhammiko, asuko vinaya-dharo, asuko tepiṭako. Evarūpe there na[2] labhissatha. Dhamma-savanaŋ kārethā' ti vadati. Upāsakā 'dhamma-savanaŋ kāressāmā' ti vihāra-maggaŋ sodhetvā sappi-telâdīni ādāya mahātheraŋ upasankamitvā, 'bhante, dhamma-savanaŋ kāressāma; dhamma-kathikaŋ vicārethā' ti[3] vatvā, punadivase āgantvā dhammaŋ suṇanti. Nevāsika-tthero āgantukānaŋ patta-cīvarāni paṭisāmento anto-gabbhe yeva divasa-bhāgaŋ vītināmeti. Divā-kathiko uṭṭhito sara-bhāṇako ghaṭena udakaŋ ṭhapento[4] viya sara-bhāṇaŋ bhaṇitvā niṭṭhito.[5] Tam pi so na jānāti. Ratti-kathiko sāgaraŋ khobhento viya rattiŋ kathetvā uṭṭhito. Tam pi so na jānāti. Paccūsa-kathiko kathetvā uṭṭhāsi. Tam pi so na jānāti. Pāto pana uṭṭhāya, mukhaŋ dhovitvā, therānaŋ patta-cīvarāni upanāmetvā bhikkhācāraŋ upagacchati. Mahātheraŋ āha; 'Bhante, divā-kathiko kataraŋ Jātakaŋ nāma kathesi? Sara-bhāṇako kataraŋ Suttaŋ nāma bhaṇi? Ratti-kathiko kataraŋ Dhamma-kathaŋ nāma kathesi? Paccūsa-kathiko kataraŋ Jātakaŋ nāma kathesi? Khandhā nāma kati? Dhātuyo nāma kati? Āyatanā nāma katī?' ti. Evarūpo ekaŋ dve saŋvaccharāni atikkamitvā bhikkhu-dassanañ c' eva dhamma-savanañ ca labhanto[6] pi oghe āgate udakena sakiŋ vā

[1] A. atha dhātā-vihāraŋ sadissa-vihāra; G, C. mahāvihāraŋ sadisassa vihāra-phasuka-b.

[2] A, G. evarūpena therena; B_1, C_1 kadā labh.;

[3] *So* C, B_1, C_1; A, G. -kathikānaŋ vitarayyā ti (? *for* -kathikā naŋ vidaheyyuŋ).

[4] *So* A, G, B. *but* C. tāpento; C_1 *invents, viz.* pada-bhāṇako g. u. vamento (?).

[5] B_1, C_1 uṭṭhito.

[6] A, G. anto pi; C. *omits.*

dvikkhattuŋ vā temita-sadiso hoti. So evaŋ sangha-dassanato ca dhamma-savanato ca paṭikkamma dūre vasanto ariya-maggaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Majjhe Gangāya dīpake jāto mudu-rukkho viya madhurassara-bhāṇaka-puggalo veditabbo. So hi abhiññātāni abhiññātāni Vessantarâdīni Jātakāni uggaṇhitvā, dullabha-bhikkhu-dassanaŋ paccantaŋ gantvā, tattha dhamma-kathāya pasādita-hadayena janena upaṭṭhiyamāno attānaŋ uddissakate sampanna-phala-rukkhe vanâbhirāme vihāre vasati. Ath' assa bhāra-hāra-bhikkhū taŋ pavattiŋ sutvā 'asuko kira evaŋ upāsakesu[1] paṭibaddha-citto viharati. Paṇḍito bhikkhu paṭibalo Buddha-vacanaŋ vā uggaṇhituŋ kammaṭṭhānaŋ vā manasikātuŋ. Ānetvā naŋ tena saddhiŋ asukatherassa santike dhammaŋ uggaṇhissāma, asuka-therassa santike kamma-ṭṭhānan' ti tattha gacchanti. So tesaŋ vattaŋ katvā, sāyaṇha-samaye vihāra-cārikaŋ nikkhantehi tehi 'Idaŋ, āvuso, cetiyaŋ kāritan?' ti vutte, 'Āma, bhante' ti vadati. 'Ayaŋ bodhi, ayaŋ maṇḍapo, idaŋ āvasathâgāraŋ, esā aggi-sālā, ayaŋ cankamo tayā kārito?' ti. 'Ime rukkhe ropetvā tayā Nandana-vanâbhirâmo vihāro kārito?' ti. 'Āma, bhante' ti vadati.

So sāyaŋ ther' ūpaṭṭhānaŋ gantvā vanditvā pucchati, 'Kasmā, bhante, āgat' atthā?' ti. 'Āvuso, tvaŋ ādāya gantvā asuka-therassa santike dhammaŋ uggaṇhitvā, asukatherassa kamma-ṭṭhānaŋ, asukasmiŋ nāma araññe samaggā samaṇa-dhammaŋ karissāmā ti iminā kāraṇena āgat' amhā' ti. 'Sādhu, bhante, tumhe nāma mayhaŋ atthāya āgatā. Aham pi cira-nivāsena idha ukkaṇṭhito gacchāmi, pattacīvaraŋ gaṇhāmi, bhante' ti. 'Āvuso, samaṇā maggakilantā.[2] Ajja vasitvā sve pacchā-bhattaŋ gamissāmā' ti. 'Sādhu, bhante' ti punadivase tehi saddhiŋ piṇḍāya pavisati. Gāma-vāsino 'amhākaŋ ayyo bahū bhikkhū gahetvā āgato' ti āsanāni paññāpetvā, yāguŋ pāyetvā, sukhaŋ nisinnā

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[1] C, B_1, C_1 upaṭṭhākesu.

[2] A, G. samaṇā maggaŋ kilantā; C. mayaŋ idāni magga-k.; B_1 samaṇā daharā m. k.; C_1 sāmaṇera-d.

dhamma-kathaŋ sutvā puna bhattaŋ adaŋsu. Therā 'Tvaŋ, āvuso, anumodanaŋ katvā pakkama; mayaŋ udaka-phāsukaṭṭhāne bhatta-kiccaŋ karissāmā' ti nikkhantā. Gāma-vāsino anumodanaŋ sutvā pucchiŋsu, 'Kuto, bhante, therā āgatā?' ti. 'Ete amhākaŋ ācariy' ūpajjhāyā samān' ūpajjhāyā, sandiṭṭhā sambhattā' ti. 'Kasmā āgatā?' ti. 'Maŋ gahetvā gantu-kāmā' ti. 'Tumhe pana gantu-kāmā?' ti. 'Āma, āvuso' ti 'Kiŋ vadetha, bhante? Amhehi[1] kassa uposathâgāraŋ kāritaŋ? Kassa bhojana-gahaṇā?[2] Kassa aggigahaṇakâdayo kāritā? Mangalâmangalesu kassa santikaŋ gamissāmā?' ti. Mahāupāsikayo pi tatth' eva nisīditvā assūni pavattayiŋsu. Daharo 'tumhesu evaŋ dukkhitesu ahaŋ gantvā kiŋ karissāmi? There uyyojessāmī' ti vihāraŋ gato.

Therâpi kata-bhatta-kiccā patta-cīvarāni pi gahetvā nisinnā taŋ disvā va, 'Kiŋ, āvuso! Cirāy' atidivā[3] hoti. Gacchāmā' ti āhaŋsu. 'Āma, bhante. Tumhe sukhitā.[4] Asuka-gehassa iṭṭhakā-mūlaŋ sutvā n' ev' asitaŋ.[5] Asuka-gehe dinna-citta-kamma-mūlâdīni[6] gatassâpi me citta-vikkhepo bhavissati. Tumhe purato gantvā asuka-vihāre cīvara-dhovana-rajanâdīni karotha. Ahaŋ tattha sampāpuṇissāmī' ti. Te tassa osakkitu-kāmataŋ[7] ñatvā 'tvaŋ āgaccheyya vā mā vā' ti pakkamiŋsu.

So there anugantvā, nivatto vihāram eva āgantvā, bhojana-sālâdīni olokento vihāraŋ rāmaṇeyyârāmaŋ disvā cintesi: Sādhu vat' amhi na gato. Sace 'gamissaŋ koci-d-eva dhamma-kathiko āgantvā, sabbe bhinditvā, vihāraŋ attano santakaŋ kāreyya; atha mayā pacchāgantvā tassa[8] pacchato laddha-piṇḍaŋ bhuñjantena caritabbaŋ bhavissatī ti.

So aparena samayena suṇāti; 'te kira bhikkhū gataṭṭhāne eka-nikāya-dve-nikāya-eka-piṭaka-dve-piṭakâdi-vasena

[1] A, C, G. tumhehi. [2] C. gehaŋ; B_1, C_1 sālā.
[3] C, B_1, C_1 cirāyasi? divā.
[4] A, G. tumhesu gatāsu (? tumhe sugatā); C, B_1, C_1 tumhe sukhitā.
[5] C, B_1 thitaŋ bhattān' ev' atthi; C_1 ṭhita-saṇṭhānen' eva ṭhitaŋ. A. G. mūlaŋ sutvā nevasitaŋ.
[6] C, B_1 *insert* atthi.
[7] A. G. okkamitu-; okkamitu-ak. [8] A, G. janassa.

Buddha-vacanaŋ uggaṇhitvā, aṭṭhakathâcariyā jātā vinayadharā jātā, sata-parivārā dvi-ti-sahassa-parivārā caranti. Te tattha samaṇa-dhammaŋ kātuŋ gatā, te ghaṭentā vāyamantā sotâpannā jātā sakadāgāmino anāgāmino arahantā jātā mahā-sakkārena parinibbutā' ti. So cintesi: Sace aham pi agamissaŋ mayham p' esā sampatti abhavissa. Imaŋ pana ṭhānaŋ muñcituŋ asakkonto ativiya parihīn' amhī ti. Ayaŋ puggalo attano mudutāya taŋ ṭhānaŋ amuñcanto ariyamaggaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

Gangāya nadiyā tiriyaŋ patitvā vālikāya otthaṭa-bhāvena antara-setu viya hutvā, bahunnaŋ paccaya-jāta-rukkho viya, ratha-vinīta-mahā-ariyavaŋsa-candopamâdi-paṭipadāsu aññataraŋ paṭipadaŋ uggahetvā olīna-vuttiko puggalo veditabbo. So hi paṭipatti-nissitaŋ dhammaŋ uggahetvā pakatiyā Mañjussaro Cittala-pabbatâdi-sadisaŋ mahantaŋ ṭhānaŋ gantvā cetiy' angana-vattâdīni karoti. Atha naŋ dhamma-savan' agga-ppattaŋ āgantuka-daharā, 'dhammaŋ kathehī' ti vadanti. So sammā uggahitaŋ dhammaŋ paṭipadaŋ dīpetvā katheti. Ath' assa paŋsukūlika-piṇḍapātikâdayo sabbe thera-nava-majjhimā bhikkhū 'aho sappuriso!' ti attamanā bhavanti. So kassaci nidāna-mattaŋ, kassaci upaḍḍha-gāthaŋ, kassaci gāthaŋ upaṭṭhapento[1] aya-paṭṭakena[2] bandhanto viya dahara-sāmaṇere sangaṇhitvā, mahātheraŋ upasankamitvā, 'bhante, ayaŋ porāṇaka-vihāro atthi. Ettha koci tatr' uppādo?' ti pucchati. 'Kiŋ vadesi, āvuso? Catu-vīsati-karīsa-sahassāni tatr' uppâdo' ti. 'Bhante, tumhe evaŋ vadetha. Uddhane pana aggi pi na jalatī' ti.[3] 'Āvuso, Mahāvihāra-vāsīhi laddhaŋ nāma evam eva nassati.[4] Na koci saṇṭhapessatī' ti.[5] 'Bhante, porāṇaka-rājūhi dinnaŋ khīṇâsavehi paṭiggahītaŋ. Kasmā ete nāsentī?' ti. 'Āvuso, tādisena dhamma-kathikena[6] sakkā bhaveyya laddhun' ti. 'Bhante, mā evaŋ vadetha. Amhe paṭipatti-dīpaka-dhamma-kathikā nāma. Tumhe maŋ[7] sangha-kuṭimbiko[8] vihār' ūpaṭ-

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[1] C_1 upadahanto.
[2] A, C, G. mattakena bandhantena.
[3] C, B_1 aggim pi na jāletī ti.
[4] A, G, B_1 nassanti.
[5] A, G. -ṭhapesi; C_1 paṭṭhapeti.
[6] B_1 *adds* kathito.
[7] A, G, B_1 mayhaŋ.
[8] A. -kumbhiko; C. -kammiko.

ṭhāko[1] ti maññamānā kātu-kāmā' ti. 'Kiŋ, āvuso! Akappiyam etan; tumhâdisehi pana kathite amhākaŋ uppajjeyyā' ti. 'Tena hi, bhante, ārāmikesu āgatesu amhākaŋ bhāraŋ karotha. Ekaŋ kappiya-dvāraŋ katvā kathessāmā' ti.

So pāto va gantvā, sannipāta-sālāya ṭhatvā, ārāmikesu āgatesu, 'Upāsakā, asuka-khette bhāgo[2] kuhiŋ? Asuka-khette kahāpaṇaŋ kuhin?' ti ādiŋ vatvā aññassa hatthā gahetvā aññassa deti.[3] Evaŋ anukkamena taŋ taŋ paṭisedhento, tassa tassa dento, tathā akāsi yathā yāgu-hatthā pūva-hatthā bhatta-hatthā tela-madhu-phāṇita-taṇḍulâdi-hatthā ca attano va santikaŋ āgacchanti. Sakala-vihāra-dvārā eka-kolāhalā honti. Pesalā bhikkhū nibbijja[4] apakkamiŋsu. So pi ācariy' ūpajjhāyehi anatthikānaŋ[5] bahunnaŋ dubbaca-puggalānaŋ vihāraŋ pūreti. Āgantukā bhikkhū vihāra-dvāre ṭhatvā va 'vihāre ke vasanti?'[6] ti pucchitvā, 'evarūpā nāma bhikkhū' ti sutvā bāhiren' eva pakkamanti.

Ayaŋ puggalo sāsane tiriyaŋ nipannatāya mahājanassa paccaya-bhāvaŋ upagato ariya-maggaŋ otaritvā samādhi-kulle nisinno nibbāna-sāgaraŋ pāpuṇituŋ na sakkoti.

[*Text* iv, **180**.] *Bhagavantaŋ etad avocā* ti, nibbāna-pabbhārā ti padena osāpitaŋ desanaŋ ñatvā anusandhi-kusalatāya etaŋ 'kin nu kho bhante' ti adhivacanaŋ avoca. Tathāgato pi hi: Imāyaŋ[7] parisatiŋ nisinno anusandhi-kusalo atthi. So pañhaŋ pucchissatī ti tass' eva okāsa-karaṇ' atthāya imasmiŋ ṭhāne desanaŋ niṭṭhāpesi.

Idāni *orima-tīran* ti ādinā nayena vuttesu ajjhattik' āyatanâdīsu 'evaŋ upagacchat' ādīni[8] veditabbāni. Mayhaŋ cakkhu-pasannaŋ; ahaŋ appamattakam pi rūpârammaṇaŋ paṭivijjhituŋ sakkomī ti etaŋ nissāya[9] cakkhuŋ assādento

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[1] A, G. uppattapako; C. uppādapako.

[2] C. khetta-bhago; B_1 khette gāvo.

[3] A, G. aññassa hatthe g. a.d.; B_1 aññassa khettaŋ; C, C_1 hattha g. a. hatthe d.

[4] A, G. nisajjā; C. nisajja.

[5] A, G. atthikānaŋ; B_1 vissatthik.

[6] B_1 kosanti.

[7] A, C, G. imāsaŋ; B_1, C_1 imissaŋ.

[8] *A quotation from Text, but* C. upagaman.; C_1 upagaman' ānupagaman.

[9] A. etad assa yāva; G. etassāya; C. etad atthāya.

pi timira-kācâdīhi[1] upamāna-ppasādo. Amanāpaŋ mayhaŋ cakkhu, mahantam pi rūpârammaṇaŋ vibhāvetuŋ na sakkomī ti, domanassaŋ āpajjanto pi cakkhâyatanaŋ upagacchati nāma. Aniccaŋ dukkhaŋ anattā ti tiṇṇaŋ tiṇṇaŋ lakkhaṇānaŋ vasena vipassanto pana na upagacchati nāma. Sotâdīsu pi es' eva nayo.

Man' āyatane 'na pana nāma-mattaŋ me mano[2] kiñci vāmato agahetvā sabbaŋ padakkhiṇato va gaṇhāti, vāmena me cintita-cintitassa alabho nāma n' atthi vā' ti, evaŋ assādento pi; 'duccintita-cintitassa me mano appadakkhiṇaggāhī' ti, evaŋ domanassaŋ uppādento pi man' āyatanaŋ upagacchati nāma. Iṭṭhe pana rūpe rāgaŋ, aniṭṭhe pana paṭighaŋ uppādento rūpâyatanaŋ upagacchati nāma. Sadd' āyatanâdīsu pi es' eva nayo.

Nandi-rāgass' etaŋ adhivacanan ti, yathā hi majjhe saŋsīditvā thalaŋ[3] pattaŋ dāru-kkhandhaŋ saṇha-sukhuma[4]-vālikā pidahati, so pi sīsaŋ ukkhipituŋ na sakkoti, evaŋ nandi-rāgena ābaddho puggalo catusu apāyesu patito mahādukkhena pīḷīyati.[5] So anekehi pi vassa-sahassehi puna sīsaŋ ukkhipituŋ na sakkoti. Tena vuttaŋ 'nandi-rāgass' etaŋ adhivacanan' ti.

Asmi-mānass' etaŋ adhivacanan ti, yathā hi thale ārūḷho dāru-kkhandho heṭṭhā Gangodakena upari vassena temento anukkamena sevāla-pariyonaddho 'pāsāṇo nu kho esa khāṇuko?' ti vattabbataŋ āpajjati, evam eva asmi-mānena uṇṇato puggalo paŋsu-kūlika-ṭṭhāne paŋsu-kūliko hoti, dhamma-kathika-ṭṭhāne dhamma-kathiko, bhaṇḍâgārika-ṭṭhāne bhaṇḍâgāriko, vejja-ṭṭhāne vejjo, pisuṇa-ṭṭhāne pisuṇo. So nāna-ppakaraŋ anesanaŋ āpajjanto tāhi tāhi āpattīhi paliveṭhito 'atthi nu kho assa abbhantare kiñci sīlaŋ udāhu n' atthī?' ti vattabbataŋ āpajjati. Tena vuttaŋ 'asmi-mānass' etaŋ adhivacanan' ti.

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[1] A, C, G. ti-dhikkara-vākâdīhi (?) upamāna; B_1 timira-kavākâdīhi upagata; C_1 timirakavāt. upag. (*For the phrase see* SA. i, 180.)

[2] A, G. na pana nāma-mattaŋ me mano; C. n; p. vāma-m.; B_1 n. p. manāpaŋ vata me; C_1 manâyatane pana manāpaŋ vata me.

[3] A. phalaŋ; C. talaŋ.

[4] C, B_1, C_1 -thūla.

[5] B_1 pidhīyati; C. pithiyati.

Pañcann' etaŋ kāma-guṇānaŋ adhivacanan ti, yathā hi āvaṭṭe patita-dāru-khandho anto yeva pāsāṇâdīsu āhata-samabbhāhato bhijjitvā cuṇṇa-vicuṇṇaŋ hoti, evaŋ pañca-kāma-guṇ' āvaṭṭe patita-puggalo catusu apāyesu kamma-kāraṇa-khuppipāsâdi-dukkhehi āhata-samabbhāhato dīgha-rattaŋ cuṇṇa-vicuṇṇataŋ āpajjati. Tena vuttaŋ 'pañcann' etaŋ kāma-guṇānaŋ adhivacanan' ti.

Dussīlo ti, nissīlo. *Pāpadhammo* ti, lāmaka-dhammo. *Asucī* ti, na suci. *Sankassara-samācāro*[1] ti, 'imassa maññe idaŋ kamman' ti, evaŋ parehi sankāya saritabbaŋ-samācāro. Sankāya vā paresaŋ samācāraŋ saratī ti pi,[2] sankassara-samācāro. Tassa hi dve tayo jane kathente disvā, 'mamaŋ dosaŋ maññe kathentī' ti tesaŋ samācāraŋ sanka-ssaratī ti vā, sankassara-samācāro. *Samaṇa-paṭiñño* ti, salāka-ggahṇâdīsu 'kittakā vihāre samaṇā?' ti gaṇanāya āraddhāya 'aham pi samaṇo, aham pi samaṇo' ti paṭiññaŋ deti, salāka-ggahaṇâdīni karoti. *Brahmacāri-paṭiñño* ti, uposatha-pavāraṇâdīsu 'aham pi brahmacārī' ti paṭiññāya tāni kammāni pavisati. *Antopūtī* ti, vakka[3]-hadayâdīsu apūtikassa pi guṇānaŋ pūti-bhāvena, antopūtī. *Avassuto* ti, rāgena tinto. *Kasambujāto* ti, rāgâdīhi kilesehi kacavara-jāto.

Etad avocā ti, gogaṇaŋ Gangā-tīrâbhimukhaŋ katvā, parisa-pariyante ṭhito ādito paṭṭhāya yāva pariyosānā Satthu dhamma-desanaŋ sutvā, Satthā orima-tīrâdīnaŋ anugamanâdi[4]-vasena 'sakkā paṭipattiŋ pūretun' ti vadati. Yadi evaŋ pūretuŋ sakkā, ahaŋ[5] pūressāmī' ti cintetvā etaŋ 'ahaŋ kho, bhante' ti ādi-vacanaŋ avoca.

Vacchagiddhiniyo ti, vacchesu sasnehā[6] thanehi khīraŋ paggharantiyo,[7] vacchakesu sahapemā gamissantī ti. *Niyyādeh' evā* ti, nīyātehi yeva. Gāvīsu hi anīyātitāsu go-sāmikā āgantvā 'ekā gāvī na dissati, eko goṇo, eko vacchako na dissatī' ti tuyhaŋ piṭṭhito piṭṭhito carissanti. Iti te aphā-

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[1] *Cf. the better Comy. at* UdA. 297; SA. i, 108, 127.
[2] C_1 caratī ti pi.
[3] C. vaggâdīsu pūtikassa.
[4] C. anupagaman.; B_1 anugacchant.; C_1 anupagacchanat.
[5] B_1, C_1 *insert* pabbajitvā.
[6] A, G. sankevā; C, C_1 sasnehā; B_1 saka.
[7] B_1, C_1 -ehi vacchaka-snehena sayam eva.

sukaŋ bhavissati, pabbajjā ca nām' esā anaṇass' eva rūhati,[1] anaṇā pabbajjā ca Buddhâdīhi saŋvaṇṇitā ti[2] dassan' atthaŋ evam āha. *Niyyāditā*[3] ti, nīyātā.

Imasmiŋ sutte vaṭṭa-vivaṭṭaŋ kathitaŋ.

5.

[*Text* iv, **181.**] Pañcame; *Kimbilāyan*[4] ti, Kimbilā nāmake nagare. *Sankiliṭṭhan* ti, paṭicchanna-kālato hi paṭṭhāya asankiliṭṭhā nāma āpatti n' atthi. Evarūpaŋ sankiliṭṭhaŋ āpattiŋ. *Vuṭṭhānaŋ* (*na*) *paññāyatī*[5] ti, parivāsa-mānatta-abbhānehi vuṭṭhānaŋ dissati.

6.

Chaṭṭhe; *navaŋ santhâgāran* ti, adhunā kāritaŋ santhâgāraŋ. Ekā mahā-sālā ti attho. Uyyoga-kālâdīsu[6] hi rājāno tattha ṭhatvā 'ettakā purato gacchantu, ettakā pacchato, ettakā ubhohi passehi, ettakā hatthī abhirūhantu, ettakā asse, ettakā ratthesu tiṭṭhantū' ti evaŋ santhaŋ[7] karonti, mariyādaŋ bandhanti. Tasmā taŋ ṭhānaŋ santh' āgāran[8] ti vuccati. Uyyoga-ṭṭhānato ca āgantvā yāva gehesu alla-gomaya-paribhaṇḍâdīni kārenti. Tāva dve tīṇi divasāni te rājāno tattha sambhavantī[9] ti pi, santhâgāraŋ. Tesaŋ rājūnaŋ saha[10]-atth' ānusāsani-agāran ti pi, santhâgāraŋ. Gaṇa-rājāno hi te; tasmā uppannaŋ kiccaŋ ekassa vasena na chijjati, sabbesaŋ chando pi laddhuŋ vattatī ti, tasmā sabbe tattha sannipatitvā anusāsanti. Tena vuttaŋ 'saha-atth' ānusāsani-agāran ti pi, santhâgāran ti. Yasmā pana te

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1 A, G. esā sāsanassa na r.; B_1 esā sa-iṇassa rūh.
2 *So* B_1; *but* C, C_1 ananuvajjā ca viññūhi.
3 A, G. nīyātita; B_1, C_1 niyyātā.
4 B_1 Kimi-.
5 *Cf.* Asl. 399: ? *read* na.
6 A, G. -sālâdīsu; C_1 uyyodha-k.
7 B_1, C_1 sabbaŋ.
8 B_1 sandha- *throughout*. *Cf.* Vin. i, 133, *where* B. *reading is* sandh- *and* satth-.
9 *So* A.; *but* G. ghatattha sambhanti; C, C_1 santhambhanti; B_1 sandharanti.
10 A. sattha-; C. sabba. *Cf.* MA. ii, 271.

tattha sannipatitvā 'imasmiŋ kāle kasituŋ vaṭṭati, imasmiŋ kāle vapitun' ti evamādinā nayena gharâvāsa-kiccāni sammantayanti, tasmā chiddâvachiddaŋ gharâvāsaŋ tattha santharantī ti pi, santhâgāraŋ.

Acirakāritaŋ hotī ti, iṭṭhakā-kamma-sudhā-kamma-citta-kammâdi-vasena susajjitaŋ deva-vimānaŋ viya adhunā niṭṭhāpitaŋ.[1] *Samaṇena vā* ti, ettha yasmā ghara-vatthu-pariggahaṇa-kāle yeva devatā attano vasana-ṭṭhānaŋ gaṇhanti, tasmā devena vā ti avatvā 'samaṇena vā brāhmaṇena vā kenaci vā manussa-bhūtenā' ti vuttaŋ.

Yena Bhagavā ten' upasankamiŋsū ti, 'santhâgāraŋ niṭṭhitan' ti sutvā 'gacchāma, naŋ passissāmā' ti gantvā, dvāra-koṭṭhakato paṭṭhāya sabbaŋ oloketvā 'idaŋ santhâgāraŋ ativiya manoramaŋ sassirīkaŋ. Kena paṭhamaŋ paribhuttaŋ amhākaŋ dīgha-rattaŋ hitāya sukhāya assā?' ti cintetvā, 'amhākaŋ ñāti-seṭṭhassa paṭhamaŋ dīyamāne[2] pi Satthuno va anucchavikaŋ. Dakkhiṇeyya-vasena dīyamāne pi Satthuno va anucchavikaŋ. Tasmā Satthāraŋ paṭhamaŋ paribhuñjāpessāma, bhikkhu-sanghassa ca āgamanaŋ karissāma; bhikkhu-sanghe āgate tepiṭakaŋ Buddha-vacanaŋ āgatam eva bhavissatu. Satthāraŋ tiyāma-rattiŋ dhamma-kathaŋ kathāpessāma. Iti tīhi ratanehi paribhuttaŋ pacchā mayaŋ paribhuñjissāma. Evaŋ no dīgha-rattaŋ hitāya sukhāya bhavissatī' ti sanniṭṭhānaŋ katvā upasankamiŋsu.

Yena navaŋ santhâgāraŋ ten' upasankamiŋsū ti, taŋ divasaŋ kira santhâgāraŋ kiñcâpi rāja-kulānaŋ dassan' atthāya deva-vimāṇaŋ viya susajjitaŋ hoti supaṭijaggitaŋ. Buddhârahaŋ pana katvā apaññattaŋ. Buddhā hi nāma araññ' ajjhāsayā araññ' ārāmā anto-gāme vaseyyuŋ vā no vā, tasmā Bhagavato manaŋ jānitvā va paññāpessāmā ti cintetvā te Bhagavantaŋ upasankamiŋsu. Idāni pana manaŋ labhitvā paññāpetu-kāmā yena santhâgāraŋ ten' upasankamiŋsu.

Sabba-santhariŋ[3] *santhâgāraŋ santharāpetvā* ti, yathā sabbam eva santhataŋ hoti evaŋ santharāpetvā. Sabba-paṭhamaŋ tāva go-mayaŋ nāma sabba-mangalesu vaṭṭatī ti, sudhā-kamma-katam pi bhūmiŋ alla-gomayena opuñjāpetvā, yathā

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[1] *Cf.* UdA. 408 *for what follows.*
[2] C, B_1 -māno.
[3] A, C, G, C_1 -aŋ.

akkanta-ṭṭhane padaŋ na[1] paññāyati, evaŋ catuhi jātiya-gandhehi limpitvā, upari nānā-vaṇṇa-kata-sārake santharitvā, tesaŋ upari mahāpiṭṭhika-kojave ādiŋ katvā hatth' attharaka-ass' attharaka-sīh' attharaka-vyaggh' attharaka-kacan' attharaka-suriy' attharaka-citt' attharakâdīhi[2] nānā-vaṇṇehi attharakehi santharitabba-yuttakaŋ sabb' okāsaŋ santharāpesuŋ. Tena vuttaŋ 'sabba-santhariŋ santhâgāraŋ santharāpetvā' ti.

Āsanāni paññāpetvā ti, majjha-ṭṭhāne tāva mangalatthambhaŋ nissāya mahârahaŋ Buddh' āsanaŋ paññāpetvā, tattha yaŋ yaŋ mudukañ ca manoramañ ca paccattharaṇaŋ taŋ taŋ paccattharitvā, ubhato lohitakaŋ manuñña-dassanaŋ upadhānaŋ odahitvā, upari suvaṇṇa-rajata-tāraka-vicittaŋ vitānaŋ bandhitvā, gandha-dāma-puppha-dāma-patta-dāmâdīhi alankaritvā, samantā dvādasa-hatthe ṭhāne puppha-jālaŋ kāretvā, tiŋsa-hattha-matta-ṭṭhānaŋ paṭa-sāniyā parikkhipāpetvā, pacchima-bhittiŋ nissāya bhikkhu-sanghassa pallanka-pīṭha-apassaya-pīṭha-mañca-pīṭhāni paññāpāpetvā, upari seta-paccattharaṇehi paccattharāpetvā, pācīna-bhittiŋ nissāya attano mahāpiṭṭhika-kojave paññāpāpetvā, haŋsalomâdi-pūritāni manoramāni[3] upadhānāni ṭhapāpesuŋ. Evaŋ akilamamānā sabba-rattiŋ dhammaŋ suṇissāmā ti idaŋ sandhāya vuttaŋ 'āsanāni paññāpetvā' ti.

Udakamaṇikaŋ patiṭṭhāpetvā ti, mahākucchikaŋ udaka-cātiŋ patiṭṭhāpetvā. Evaŋ Bhagavā ca bhikkhu-sangho ca yathāruciyā hatthe vā dhovissanti pāde vā mukhaŋ vā vikkhālessantī ti tesu tesu ṭhānesu maṇi-vaṇṇassa udakassa pūrāpetvā, vās' atthāya nānā-pupphāni[4] c' eva udaka-vāsa-cuṇṇāni ca pakkhipāpetvā, kadalī-paṇṇehi pidahitvā patiṭṭhāpesuŋ. Idaŋ sandhāya vuttaŋ 'udaka-maṇikaŋ patiṭṭhāpetvā' ti.

Telappadīpaŋ āropetvā ti, rajata-suvaṇṇâdi-maya-daṇḍadīpikāsu ca yonaka-rūpa-kirāta-rūpakâdīnaŋ hatthe ṭhapita-suvaṇṇa-rajatâdi-maya-kapallikāsu ca tela-ppadīpe jālāpetvā ti attho.

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[1] *So* UdA, B; A, C_1 G. *omit.*
[2] *Cf.* DA. i, 87.
[3] A, C_1 *omit.*
[4] A, G. dhūpāni rūpāni.

Yena Bhagavā ten' upasankamiŋsū ti, ettha pana te Sakyarājāno na kevalaŋ santhâgāram eva atha kho yojana-matte Kapilavatthusmiŋ nagara-vīthiyo pi sammajjāpetvā, dhaje ussāpetvā, geha-dvāresu puṇṇa-ghaṭe ca kadaliyo ca ṭhapāpetvā, sakala-nagaraŋ dīpa-mālâdīhi vippakiṇṇa-tārakaŋ viya katvā 'khīrapake[1] dārake khīraŋ pāyetha, dahare kumāre lahuŋ lahuŋ bhojetvā sayāpetha, uccā-saddā mâkarittha. Ajja eka-rattiŋ Satthā anto-gāme vasissati. Buddhā nāma appa-sadda-kāmā honti' ti bheriŋ carāpetvā, sayaŋ daṇḍadīpikā ādāya, yena Bhagavā ten' upasankamiŋsu.

Atha kho Bhagavā nivāsetvā pattacīvaram ādāya saddhiŋ bhikkhu-sanghena yena navaŋ santhâgāraŋ ten' upasankamī ti, 'yassa dāni, bhante, Bhagavā kālaŋ maññatī' ti evaŋ kira kāle ārocite Bhagavā lākhā-rasa-tinta-ratta-koviḷāra-pupphavaṇṇaŋ ratta-dupaṭṭaŋ kattariyā padumaŋ kantento viya saŋvidhāya timaṇḍalaŋ paṭicchādento nivāsetvā; suvaṇṇapāmangena paduma-kalāpaŋ parikkhipanto viya, vijjullatā sassirīkaŋ kāya-bandhanaŋ bandhitvā; ratta-kambalena gajakumbhaŋ pariyonandhanto viya; ratana-satt' ubbedhe suvaṇṇ' agghike pavāḷa-jālaŋ khipamāno viya; suvaṇṇa-cetiye rattakambala-kañcukaŋ paṭimuñcanto viya; gacchantaŋ puṇṇacandaŋ ratta-valāhakena paṭicchādiyamāno viya; kañcanapabbata-matthake supakka-lākhā-rasaŋ parisiñcanto viya; Citta-kūṭa-pabbata-matthakaŋ vijjullatāya parikkhipanto viya; Cakka-vāḷa-Sineru-Yugandhara-mahāpaṭhaviŋ cāletvā, gahita-nigrodha-pallava-samāna-vaṇṇaŋ ratta-vara-paŋsukūlaŋ pārupetvā, gandha-kuṭi-dvārato nikkhami, kañcana-guhato sīha viya, udayaŋ pabbata-kūṭato[2] puṇṇa-cando viya ca nikkhamitvā puna[3] gandha-kuṭi-pamukhe aṭṭhāsi.

Ath' assa kāyato[4] megha-mukhehi vijju-kalāpā viya rasmiyo nikkhamitvā suvaṇṇa-rasa-dhārā-sadise[5] kapiñjara-patta-puppha-phala-viṭape viya ārāma-rukkhe kariŋsū. Tāva-d-eva attano attano patta-cīvaram ādāya mahābhikkhu-sangho Bhagavantaŋ parivāresi. Te pana parivāretvā ṭhitā bhikkhū

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[1] B. khīrapāyake; B_1 khīrūpake.
[2] B_1 matthakato.
[3] B_1, C_1 pana.
[4] Cf. DA. i, 40.
[5] A, C_1, G. UdA. parise.

evarūpā ahesuŋ:—Appicchā santuṭṭhā pavivittā asaŋsaṭṭhā āraddha-viriyā vattāro vacana-kkhamā codaka-pāpa-garahino sīla-sampannā samādhi-sampannā paññā-vimutti-ñāṇadassana-sampannā. Tehi parivārito Bhagavā ratta-kambalaparikhitto viya suvaṇṇa-kkhandho, ratta-paduma-saṇḍamajjha-gatā viya suvaṇṇā nāvā, pavāḷa-vedikā-parikkhitto viya suvaṇṇa-pāsādo virocittha.

Sāriputta-Moggallānâdayo[1] mahātherâpi naŋ megha-vaṇṇaŋ paŋsu-kūla-cīvaraŋ pārupitvā maṇi-vamma[2]-vammitā viya mahānāgā parivārayiŋsu, vanta-rāgā bhinna-kilesā vijaṭita-jaṭā chinna-bandhanā kule vā gaṇe vā alaggā. Iti Bhagavā sayaŋ vīta-rāgo vīta-rāgehi, vīta-doso vīta-dosehi, vīta-moho vīta-mohehi, nittaṇho nittaṇhehi, nikkileso nikkilesehi, sayaŋ buddho bahussuta-buddhehi parivārito, pattaparivāritaŋ viya kesaraŋ, kesara-parivāritā viya kaṇṇikā, aṭṭha-nāga-sahassa-parivārito viya Dhataraṭṭho haŋsa-rājā, senanga-parivārito viya cakka-vatti-rājā, maru-gaṇa-parivārito viya Sakko deva-rājā, Brahma-gaṇa-parivārito viya Hārita-mahābrahmā, tāra-gaṇa-parivārito viya puṇṇa-cando, asamena Buddha-vesena aparimāṇena Buddha-vilāsena Kapilavatthu-gāminaŋ maggaŋ paṭipajji.

Ath' assa puratthima-kāyato suvaṇṇa-vaṇṇa-rasmi uṭṭhahitvā asīti-hattha-ṭṭhānaŋ aggahesi. Pacchima-kāyato dakkhiṇa-hatthato vāma-hatthato suvaṇṇa-rasmī uṭṭhahitvā asīti-hattha-ṭṭhānaŋ aggahesi. Upari-kes' antato paṭṭhāya sabba-kesâvaṭṭehi mora-gīva-vaṇṇa-rasmī uṭṭhahitvā gagana-tale asīti-hattha-ṭṭhānaŋ aggahesi. Heṭṭhā pāda-talehi pavāḷavaṇṇa-rasmī uṭṭhahitvā ghana-paṭhaviŋ asīti-hattha-ṭṭhānaŋ aggahesi. Evaŋ samantā asīti-hattha-matta-ṭṭhānaŋ chabaṇṇa-buddha rasmiyo vijjotamānā vipphandamānā kañcana-daṇḍa-dīpikāhi niccharitvā ākāsaŋ pakkhanda-jālā viya, catuddīpika-mahāmeghato nikkhanta-vijjullatā viya dhāviŋsu. Sabbe disā-bhāgā suvaṇṇa-campaka-pupphehi vikiriyamānā viya, suvaṇṇa-ghaṭato nikkhanta-suvaṇṇa-dhārāhi siñcamānā viya, pasārita-suvaṇṇa-paṭa-parikkhittā viya,

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[1] DA. i, 40 *has* asīti mahāth.; UdA. 412 Mahākassapa *only*.

[2] B_1 -camma-vammikā; C_1 vamma-cammitā; A, G. -c-v.

veramba-vāta-samuddhaṭa[1]-kiŋsuka-kaṇikāra-puppha-cuṇṇa-samokiṇṇā viya vippakiriŋsu.

Bhagavato pi asītī anubyañjana-byāma[2]-ppabhā dvattiŋsa vara-lakkhaṇa-samujjalaŋ sarīraŋ samuggata-tārakaŋ viya gagana-talaŋ vikasitam iva, paduma-vanaŋ sabba-phāliphullo viya, yojana-satiko păricchattako paṭipātiyā ṭhapitānaŋ dvattiŋsa candānaŋ dvattiŋsa suriyānaŋ dvattiŋsa cakkavattīnaŋ dvattiŋsa deva-rājānaŋ dvattiŋsa Mahābrahmānaŋ siriyā siriŋ abhibhavamānaŋ viya virocittha. Yathā taŋ: dasahi pāramīhī, dasahi upapāramīhi, dasahi paramattha-pāramīhi paripūritāhi, samatiŋsa pāramitāhi alankataŋ. Kappa-sata-sahassâdhikāni cattāri asankheyyāni dinna-dānaŋ rakkhita-sīlaŋ kata-kalyāṇa-kammaŋ ekasmiŋ attabhāve otaritvā, vipākaŋ dātu-ṭṭhānaŋ alabhamānaŋ, sambādha-ppattaŋ viya ahosi; nava-sahassa-bhaṇḍaŋ ekaŋ nāvaŋ āropana-kālo viya, sakaṭa-sahassa bhaṇḍaŋ eka-sakaṭaŋ āropana-kālo viya, pañca-vīsatiyā nadīnaŋ[3] oghassa sambhijja-mukha-dvāre ekato rāsi-bhūta-kālo viya ahosi.

Imāya Buddha-siriyā obhāsamānâpi ca Bhagavato purato anekāni daṇḍa-dīpikā sahassāni ukkhipiŋsu. Tathā pacchato, vāma-passe, dakkhiṇa-passe jāti-kusuma-campaka-vana-mallikā ratt' uppala-nīl' uppala-vakula-sinduvāra-pupphānañ c' eva nīla-pītâdi-vaṇṇa-sugandha-gandha-cuṇṇānañ ca catuddīpika-megha-vissaṭṭhā udaka-vuṭṭhiyo viya vippakiriyiŋsu. Pañc' angika-turiya-nigghosā c' eva Buddha-dhamma-sangha-guṇa-paṭisaŋyuttā thuti-ghosā ca sabbā disā pūrayiŋsu. Deva-manussa-nāga-supanna-gandhabba-yakkhâdīnaŋ akkhīni amata-pānaŋ[4] viya labhiŋsu.

Imasmiŋ pana ṭhāne ṭhatvā pada-satena pada-sahassena pada-sata-sahassena gamana-vaṇṇaŋ vattuŋ vaṭṭati. Tatr' idaŋ mukha-mattaŋ[5]:—

> Evaŋ sabbanga-sampanno kampayanto Vasundharaŋ
> Aheṭhayanto[6] pāṇāni yāti loka-vināyako.

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[1] A, G. samuddhuṭa; B_1 samuṭṭhita.
[2] B_1 sarīra-; C_1 *omits.*
[3] B_1, C_1 Gangānaŋ.
[4] B_1 sāraŋ.
[5] *Cf.* UdA. 414; Burnouf *Lotus*, ii, 576.
[6] B_1 āmodayanto.

Dakkhiṇaŋ paṭhamaŋ pādaŋ uddharanto narâsabho
Gacchanto siri-sampanno sobhate dipad' uttamo.

Gacchato Buddha-seṭṭhassa heṭṭhā pāda-talaŋ mudu
Samaŋ samphūsate bhūmiŋ rajasânupalippati.

Ninnaŋ ṭhānaŋ unnamati gacchante loka-nāyake
Unnatañ ca samaŋ hoti paṭhavī ca acetanā.

Pāsāṇā sakkharā c' eva kaṭhalā khāṇu-kaṇṭakā
Sabbe maggaŋ virajjenti[1] gacchante loka-nāyake.

Nâtidūre uddharati, nâccāsanne ca nikkhipaŋ,
Aghaṭṭayanto niyyāti ubho jānu ca gopphake.

Nâtisīghaŋ pakkamati sampanna-caraṇo muni,
Na câpi saṇikaŋ yāti gacchamāno samāhito.

Uddhaŋ adho ca tiriyañ ca disañ ca vidisaŋ tathā
Na pekkhamāno so yāti, yugamattam[2] hi pekkhati.

Nāga-vikkanta-caro so gamane sobhate jino,
Cāruŋ gacchati lok' aggo hāsayanto sadevake.

Usabha[3]-rājā 'va sobhanto cātu[4]-cārī 'va kesarī
Tosayanto bahū satte gāmaŋ[5] seṭṭhaŋ upāgamī ti.

Vaṇṇa-bhaṇana-kālo nāma kir' esa,[6] evaŋ-vidhesu kālesu Buddhassa sarīra-vaṇṇe vā guṇa-vaṇṇe vā dhamma-kathikassa thāmo yeva pamāṇaŋ. Cuṇṇa-padehi[7] vā gāthā-bandhena vā yattakaŋ sakkoti tattakaŋ vattabbaŋ, dukkathitan ti na vattabbaŋ. Appamāṇa-vaṇṇā hi Buddhā: tesaŋ Buddhâpi anavasesato vattuŋ asamatthā, pageva itarā pajā ti.

Iminā siri-vilāsena alankata-paṭiyattaŋ Sakka-rāja-puraŋ[8] pavisitvā, Bhagavā pasanna-cittena janena gandha-dhūpavāsa[9]-cuṇṇâdīhi pūjiyamāno santhâgāraŋ[10] pavisi. Tena vuttaŋ: 'Atha kho Bhagavā nivāsetvā patta-cīvaram ādāya

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1 G. vivajjeti. *Burnouf* sabbesammaggā vijjanti;
2 C_1 yuttamaggaŋ (?).
3 B_1, C_1 uḷu-;
4 UdA. cāru; B_1, C_1 cātu.
5 B_1, C_1 puraŋ;
6 *Cf.* SA. i, 73 *n.*
7 *Cf.* SA. i, 279; B_1 cuṇṇiya; C_1 cuṇṇaka.
8 UdA. Pāṭaligāmaŋ.
9 B_1 dhūmavāvāsa.
10 B_1 sandhâgāraŋ *always*.

saddhiŋ bhikkhu-sanghena yena santhâgāraŋ ten' upasankamī' ti.

Bhagavantaŋ yeva purakkhatvā ti, Bhagavantaŋ purato katvā. Tattha Bhagavā bhikkhūnañ ca upāsakānañ ca majjhe nisinno, gandhodakena nahāpetvā, dukūla-cumbaṭakena vodakaŋ katvā,[1] jāti-hingulakena majjetvā, rattakambala-pariveṭhite pīṭhe ṭhapita-ratta-suvaṇṇa-ghana-paṭimā viya ativirocittha. Ayaŋ pan' ettha porāṇānaŋ vaṇṇabhaṇana-maggo:—

Gantvāna maṇḍala-mālaŋ nāga-vikkanta-cāraṇo[2]
Obhāsayanto lokaggo nisīdi vara-m-āsane.

Tahin nisinno nara-damma-sārathī
Devâtidevo sata-puñña-lakkhaṇo
Buddhâsane majjha-gato virocati
Suvaṇṇa-nekkhaŋ viya paṇḍu-kambale.

Nekkhaŋ jambonadass' eva nikkhittaŋ paṇḍu-kambale
Virocati vīta-malo maṇi verocano yathā,

Mahāsālo 'va samphullo Neru-rājā 'v' ālankato
Suvaṇṇa-yūpa[3]-sankāso padumo kokāsako yathā,

Jalanto[4] dīpa-rukkho 'va pabbat' agge yathā sikhī
Devānaŋ päricchatto 'va sabba-phullo virocathā ti.[5]

Kapilavatthave Sakke bahudeva rattiŋ dhammiyā kathāya[6] *ti*, ettha dhamma-kathā nāma santhâgāra-anumodanā paṭisaŋyuttā pakiṇṇaka-kathā veditabbā. Tadā hi Bhagavā ākāsa-gangaŋ otārento viya, paṭhav' ojaŋ ākaḍḍhanto viya, mahājambuŋ matthake gahetvā cālento viya, yojanikaŋ madhu-kaṇḍaŋ[7] cakka-yantena pīḷetvā madhu-pānaŋ pāyamāno viya, Kapilavatthu-vāsīnaŋ Sakkānaŋ hita-sukhâvahaŋ pakiṇṇaka-kathaŋ kathesi:—

'Āvāsa-dānaŋ nām' etaŋ, mahārāja, mahantaŋ puññaŋ[8] tumhākaŋ. Āvāso mayā paribhutto bhikkhu-sanghena ca

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[1] C_1 nīcodakaŋ (?).
[2] UdA. cāriko.
[3] B_1 subha; UdA. rūpa.
[4] B_1 jalito.
[5] *Cf.* A. iv, 118.
[6] *Cf.* UdA. 419.
[7] A. gaṇḍuŋ; B_1 bhaṇḍaŋ; C_1 gaṇḍaŋ; G. yojaniyañ ca madhuŋ.
[8] B_1, C_1 *omit*.

paribhutto. Mayā ca bhikkhu-sanghena ca paribhutto pana dhamma-ratanena pi paribhutto yeva hoti. Tīhi ratanehi paribhutto nāma hoti. Āvāsa-dānasmiŋ hi dinne sabbaŋ dānaŋ dinnam eva hoti. Bhumma-ṭṭhaka-paṇṇa-sālāya vā sākhā-maṇḍapassa vâpi ānisaŋso nāma, paricchindituŋ na sakkā. Āvāsa-dānânubhāvena hi bhave nibbattakassâpi[1] sampīḷita-gabbha-vāso na hoti. Dvādasa-hattho ovarako viya mātu-kucchi-asambādhā hotī' ti. Evaŋ nānā-naya-vicittaŋ bahu-dhamma-kathaŋ kathetvā,[2]

Sītaŋ uṇhaŋ paṭihanti tato vāḷa-migāni ca
Siriŋsape[3] ca makase sisire câpi vuṭṭhiyo,
Tato vātâtapo ghoro sañjāto[4] paṭihaññati;
Leṇ' atthañ ca sukh' atthañ ca jhāyituñ ca vipassituŋ
Vihāra-dānaŋ sanghassa aggaŋ Buddhena[5] vaṇṇitaŋ.
(Tasmā hi paṇḍito poso sampassaŋ attham attano)[6]
Vihāre kāraye ramme vāsayettha bahussute,
Tesaŋ annañ ca pānañ ca vattha-senâsanāni ca
Dadeyya uju-bhūtesu vippasannena cetasā.
Te tassa dhammaŋ desenti sabba-dukkhā-panūdanaŋ,
Yaŋ so dhammam idh' aññāya parinibbāti anāsavo ti

evaŋ 'ayam pi āvāse ānisaŋso, ayam pi ānisaŋso' ti bahu-d-eva rattiŋ atirekataraŋ diyaḍḍha-yāmaŋ āvās' ānisaŋsa-kathaŋ kathesi. Tattha imā gāthā va sangahaŋ āruḷhā; pakiṇṇaka-dhamma-desanā pana sangahaŋ nârohati.

Sandassetvā ti ādīni vutta-ṭṭhāne va. *Abhikkantā* ti, atikkantā, dve yāmā gatā. *Yassa dāni kālaŋ maññathā* ti, yassa tumhe gamanassa kālaŋ maññatha. Gamana-kālo tumhākaŋ, gacchathā ti vuttaŋ hoti. Kasmā pana Bhagavā te uyyojesī? ti. Anukampāya. Sukhumālā hi te. Tiyāma-rattiŋ nisīditvā vītināmentānaŋ sarīre ābādho uppajjeyya. Bhikkhu-sangho pi mahā, tassa ṭhāna-nisajjānaŋ okāso laddhuŋ vaṭṭatī ti. Iti ubhayânukampāya uyyojesi.

Vigata-thīna-middho ti, tatra kira bhikkhū yāma-dvayaŋ

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[1] B_1 bhave bhave nibbattassâpi.
[2] *Gāthas at* Vin, ii, 147; JA. i, 93. *Cf.* A. iii, 40.
[3] B_1 sarīsa.
[4] B_1 JA. -pe, -re, -te.
[5] C_1 Buddhehi.
[6] *Inserted by* UdA. Vin. C_1.

ṭhitâpi nisinnâpi pacalāyiŋsu.[1] Pacchima-yāme pana āhāro pariṇamati: tassa pariṇatattā bhikkhu-sangho vigata-thīna-middha-jāto ti. Akāraṇam etaŋ. Buddhānaŋ hi kathaŋ suṇantassa kāyika-cetasika-darathā na honti. Kāya-citta-lahutâdayo uppajjanti. Tena tesaŋ dve yāme ṭhitānam pi nisinnānam pi dhammaŋ suṇantānaŋ thīna-middhaŋ vigataŋ, pacchima-yāme sampatte tathā-gatam[2] eva jātaŋ. Ten' āha 'vigata-thīna-middho' ti.

Piṭṭhi me āgilāyati[3] ti. Kasmā āgilāyati? Bhagavato hi chabbassāni mahāpadhānaŋ padahantassa mahantaŋ kāya-dukkhaŋ ahosi. Ath' assa aparabhāge mahallaka-kāle piṭṭhi-vāto uppajjā ti. Akāraṇam etaŋ. Pahoti hi Bhagavā uppannaŋ vedanaŋ vikkhambhetvā ekam pi dve pi sattâhāni eka-pallanke nisīdituŋ. Santhâgāra-sālaŋ pana catūhi iriyâpathehi paribhuñjitu-kāmo ahosi. Tattha pāda-dhovanaṭṭhānato yāva dhammâsanā agamāsi.[4] Ettake ṭhāne gamanaŋ nipphannaŋ.[5] Dhammâsanaŋ patto, thokaŋ ṭhatvā, nisīdi. Ettake ṭhāne ṭhānaŋ. Dve-yāmaŋ dhammâsane nisīdi. Ettake ṭhāne nissajjā nipphannā. Idāni dakkhiṇena passena thokaŋ nipanno sayane nippajjissatī ti.[6] Evaŋ catūhi iriyâpathehi paribhuñjitu-kāmo ahosi. 'Upādinnaka-sarīrañ ca nāma no[7] āgilāyatī' ti na vattabbaŋ. Tasmā cira nisajjāya sañjātaŋ appakam pi āgilāyanaŋ gahetvā evam āha.

Sanghātiŋ paññāpetvā ti, santhâgārassa kira eka-passe te rājāno paṭa-sāṇiŋ[8] parikkhipāpetvā, kappiya-mañcakaŋ paññāpetvā, kappiya-paccattharaṇena attharitvā, upari suvaṇṇa-tāraka-gandha-māla-dāma-paṭimanditaŋ vitānaŋ bandhitvā, gandha-tela-ppadīpaŋ āropayiŋsu. App' eva nāma Satthā dhammâsanato uṭṭhāya thokaŋ vissamanto[9] idha nipajjeyya. Evaŋ no imaŋ santhâgāraŋ Bhagavatā catūhi iriyâpathehi paribhuttaŋ dīgha-rattaŋ hitāya sukhāya bhavissatī ti.

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[1] A, G. sañcālayiŋsu; B_1 acāl-; C_1 ālayiŋsu (?).

[2] *See* UdA. 129 (*as def. of* Tathāgata-); B_1, C_1 tathā vigatam.

[3] A, C_1, G. ag-. [4] *Cf.* UdA. 420. [5] A, B_1 nipp.

[6] B_1, C_1 *confuse the four postures and the words* nippanna (= nipphanna) *and* nipanna (nipajjati).

[7] No = *nobis.* [8] C_1 satta sāṇiyo (?). [9] *Cf.* UdA. 420 *n.*

Satthâpi tad eva sandhāya tattha sanghātiŋ paññāpetvā nipajji.

Uṭṭhāna-saññaŋ manasikaritvā ti, ettakaŋ kālaŋ atikkamitvā vuṭṭhissāmī ti uṭṭhāna-saññaŋ citte ṭhapetvā, tañ ca kho aniddāyanto va therassa dhamma-kathaŋ suṇamāno. *Avassuta-pariyāyan* ti, avassutassa pariyāyaŋ, avassutassa kāraṇan ti attho. *Adhimuccatī* ti, kiles' adhimuccanena adhimuccatī, giddho hoti. *Byāpajjatī* ti, byāpajjana[1]-vasena pūti-citto hoti. *Cakkhuṭo* ti, cakkhu-bhāvena. *Māro* ti, kilesa-Māro pi devaputta-Māro pi. *Otāran* ti, vivaraŋ. *Ārammaṇan* ti, paccayaŋ.

Naḷâgāran ti, naḷâgāraŋ viya hi savisevanāni[2] āyatanāni; tiṇ' ukkā viya kiles' uppattârahaŋ[3] ārammaṇaŋ; tiṇ' ukkāya ṭhapita-ṭhapita-ṭṭhāne[4] agārassa pajjalanaŋ viya; ārammaṇe āpāthaŋ gate kilesānaŋ uppatti. Tena vuttaŋ 'labhate va Māro otāran' ti.

Sukka-pakkhe,[5] bahala-mattikaŋ addâvalepakaŋ kuṭâgāraŋ nibbisevanāni āyatanāni; tiṇ' ukkā viya vutta-ppakāraŋ ārammaṇaŋ; tiṇ' ukkāya ṭhapita-ṭhapita-ṭṭhāne nibbāpanaŋ nibbisevanānaŋ āyatanānaŋ; ārammaṇe āpāthaŋ gate kilesa-pariḷāhassa anuppatti. Tena vuttaŋ 'n' eva labhati[6] Māro otāran' ti.

7.

[*Text* iv, **188.**] Sattame; *dukkhadhammānan* ti, dukkha-sabhāva-dhammānaŋ. Pañcasu hi khandhesu sandhi[7]-cchedana-vadha-bandhanâdi-bhedaŋ dukkhaŋ sambhavati. Tasmā te dukkha-sambhava-dhammattā dukkha-dhammā ti vuccati. *Tathā kho pan' assā* ti, ten' ākāren' assa. *Yathā 'ssa kāme passato* ti, yen' ākāren' assa kāme passantassa. *Yathā carantan* ti, yen' ākārena cārāñ[8] ca vihārañ ca anubandhitvā.

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[1] B_1, C_1 byāpāda-; B_1 pūti-phūta-o.
[2] A. parivis.; G. pavisaññāni; B_1 sabbisevanāni.
[3] B_1, C_1 uppatti rahaŋ (?).
[4] A, G. -kkhaṇe; B_1 angārassujjanaŋ; C_1 angārassa pajj.
[5] C_1 *omits the whole para.*
[6] B_1 labhetha.
[7] A, G. sandi-; C_1 sati (?).
[8] A, G. araññā-; C_1 hārañ ca . . . anubujjhitvā (?), *probably misled by* anubuddho *of P.T. ed. wh. shld. be* anubaddho.

Angārakās' upamā kāmā diṭṭhā honti ti, pariyeṭṭhi-mūlakassa c' eva paṭisandhi-mūlakassa ca dukkhassa vasena angārakāsu viya mahāpariḷāhā ti diṭṭhā honti. Kāme pariyesantānaŋ hi nāvāya mahāsamudde gāhanaŋ, aja-patha-sanku-patha-paṭipajjanaŋ, ubhato vyūḷha-sangāme pakkhandanâdi-vasena pariyeṭṭhi-mūlakaŋ darathaŋ uppajjati.[1] Evaŋ tathā-vidhassâpi daratha-vasena angārakāsu viya kāme paribhuñjantānaŋ kāma-paribhoga-cetanāya catusu apāyesu dinnaŋ paṭisandhi-mūlaŋ mahāpariḷāhā ti diṭṭhā honti.[2]

Dāyan ti, aṭaviŋ. *Purato pi kaṇṭako* ti, purima-passe vijjhitu-kāmo viya āsanna-ṭṭhāne yeva ṭhita-kaṇṭako. *Pacchato* ti ādīsu es' eva nayo. Heṭṭhā pana padehi akkanta-ṭṭhānassa santike, na akkanta-ṭṭhāne yeva. Evaŋ so kaṇṭaka-gabbhaŋ paviṭṭho viya bhaveyya. *Mā maŋ kaṇṭako* ti, mā maŋ kaṇṭako vijjhī ti[3] kaṇṭaka-vedhamāno.[4]

Dandho bhikkhave satuppādo ti,[5] satiyā uppādo yeva dandho. Uppanna-mattāya pana tāya[6] jīvita-kilesā niggahītā va honti; na saṇṭhātuŋ sakkonti.[7] Cakkhu-dvārasmiŋ hi rāgâdīsu uppannesu dutiya-javana-vāre 'kilesā no uppannā' ti ñatvā tatiya-javana-vāre saŋvara-javanaŋ yeva javati. Anacchariyaŋ c' etaŋ yaŋ vipassanto[8] tatiya-javana-vāre kilese nigganheyya. Cakkhu-dvāre pana iṭṭhârammaṇe āpātha-gate bhav' angaŋ āvajjetvā[9] āvajjanâdīsu uppannesu votthappanânantaraŋ sampatta-kilesa-javana-vāraŋ nivattetvā kusalam eva uppādeti. Āraddha-vipassakānaŋ hi ayam ānisaŋso bhāvanā-paṭisankhāne[10] patiṭṭhita-bhavâssa.

Abhihaṭṭhuŋ pavāreyyun ti, Sudinna-ttherassa viya Raṭṭhapāla-kulaputtassa viya ca[11] kāyena vā satta-ratanāni abhiharitvā, vācāya[12] vā 'amhākaŋ dhanato yattakaŋ icchasi

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[1] *Cf.* VM. i, 305, pitā hutvā aja-patha-sanku-pathâdīni gantvā . . . ubhato vyūḷhe sangāme pavisitvā nāvāya mahāsamuddaŋ pakkhanditvā aññāni ca dukkarāni karitvā; *and* M. i. 86.

[2] B_1 *followed by* C_1 *confuses and transposes this last sentence.*

[3] A, G. vijjhati. [4] B_1, C_1 kaṇṭaka-vedhaŋ rakkhamāno.

[5] *Cf.* VM. i, 21 *ff.* [6] B_1 kāci. [7] C_1 sakkoti.

[8] B_1, C_1 vipassako. [9] B_1 āvaṭṭetvā. [10] A, G. -khāre.

[11] A. abhihaṭaŋ. *Cf.* Vin. iii, 11; M. ii, 54; A. i, 24; VibhA. 306.

[12] A, G. kālena vā . . . yāya vā. *Cf.* AA. *on the same phrase at* A. v. 350, ettha dve abhihārā, vācâbhihāro paccayâbhihāro ti.

tattakaŋ gaṇhā' ti vadantā pavāreyyuŋ. *Anuḍahantī* ti, sarīre paliveṭhitattā uṇha-pariḷāhaŋ jānetvā anuḍahanti. Sañjāta-sede vā sarīre lagganti anusentī ti pi attho.

Yaŋ hi taŋ bhikkhave cittan ti, idaŋ, yasmā citte[1] anāvajjante puggalassa āvajjanaŋ nāma n' atthi, evarūpañ ca cittaŋ anuvattati,[2] tasmā vuttaŋ. Iti imasmiŋ sutte vipassanā-balam eva dīpitaŋ.

8.

[*Text* iv, **191.**] Aṭṭhame; *dassanan* ti, paṭhama-maggass' etaŋ adhivacanaŋ. Paṭhama-maggo hi kilesa-ppahāna-kiccaŋ sādhento paṭhamaŋ nibbānaŋ passati, tasmā dassanan ti vuccati. Gotrabhū-ñāṇaŋ pana, kiñcâpi maggato paṭhamataraŋ passati, passitvā pana kattabba-kiccassa kilesappahānassa abhāvena na dassanan ti vuccati. Api ca cattāro pi maggā dassanam eva. Kasmā[3]? Sotâpatti-maggakkhaṇe dassanaŋ visujjhati, phala-kkhaṇe visuddhaŋ sakadāgāmi-anāgāmi-arahatta-magga-kkhaṇe visujjhati. 'Phalakkhaṇe visuddhan' ti evaŋ kathentānaŋ bhikkhūnaŋ sutvā, so bhikkhu 'aham pi dassanaŋ visodhetvā arahatta-phale patiṭṭhito dassana-visuddhikaŋ nibbānaŋ sacchikatvā viharissamī' ti taŋ bhikkhuŋ upasankamitvā evaŋ pucchi. So cha-phassâyatana-kammaṭṭhāniko channaŋ phassâyatanānaŋ vasena rūpârūpa-dhamme pariggahetvā arahattaŋ patto. Ettha hi purimāni pañcâyatanāni rūpaŋ, manâyatanaŋ arūpaŋ. Iti so attanā adhigata-maggam eva kathesi.

Asantuṭṭho ti, paresaŋ sankhāresu ṭhatvā kathitattā asantuṭṭho. Evaŋ kir' assa ahosi: Ayaŋ paresaŋ sankhāresu ṭhatvā kathesi. Sakkā nu kho paresaŋ sankhāresu ṭhatvā dassana-visuddhikaŋ nibbānaŋ pāpuṇitun ti? Tato naŋ pucchi: 'Āvuso, tvaŋ yeva nu kho imaŋ dassana-visuddhikaŋ nibbānaŋ jānāsi, udāhu aññe pi jānantā atthī?' ti. 'Ath', āvuso, asuka-vihāre asuka-tthero nāmā' ti. So tam pi upasankamitvā pucchi. Eten' upāyena aññam pī ti.

Ettha ca dutiyo pañca-kkhandha-kammaṭṭhāniko 'rūpa-

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[1] A, G. vivitte; B_1 anāvaṭṭante . . . āvaṭṭanaŋ.
[2] A, G. anavaṭṭanti; B_1 anuvattan ti; C_1 na vattati.
[3] C_1 tasmā.

kkhandha-vasena rūpaŋ, arūpa-kkhandha-vasena nāman' ti nāma-rūpaŋ vavatthapetvā va anukkamena arahattaŋ patto. Tasmā so pi attanā adhigata-maggam eva kathesi. Ayaŋ pana 'imesaŋ aññamaññaŋ na sameti. Paṭhamena sappadesa-sankhāresu ṭhatvā va kathitaŋ, iminā nippadesesū' ti asantuṭṭho hutvā tath' eva pucchitvā[1] pakkāmi.

Tatiyo mahābhūta-kammaṭṭhāniko cattāri mahābhūtāni sankhepato ca vitthārito ca pariggahetvā arahattaŋ patto. Tasmā ayam pi attanā adhigata-maggam eva kathesi. Ayaŋ pana 'imesaŋ aññamaññaŋ na sameti. Paṭhamena sappadesa-sankhāresu ṭhatvā kathitaŋ, dutiyena nippadesesu, tatiyena nippadesesū' ti[2] asantuṭṭho hutvā tam eva tam atthaŋ pucchitvā pakkāmi.

Catuttho tebhūmaka-kammaṭṭhāniko. Tassa kira samappavattā[3] dhātuyo ahesuŋ, kisa[4]-sarīraŋ bala-ppattaŋ, kammaṭṭhāne va[5] sabbān' eva sappāyāni. Āvibhāvā sankhārā hontī ti[6] anāgatā vā paccuppannā vā kamâvacarā vā rūpâvacarā vā arūpâvacarā vā sabbesaŋ sappāyā vā,[7] asappāya-kammaṭṭhānaŋ nāma n' atthi. Kālesu pi purebhattaŋ hotu pacchābhattaŋ vā paṭhama-yāmâdayo vā: asappāyo kālo n' atthi. Yathā nāma cāri-bhūmiŋ otiṇṇo mahāhatthi hatthena gahetabbaŋ hatthen' eva luñcitvā gaṇhāti, pādehi paharitvā gahetabbaŋ paharitvā gaṇhāti, evam eva sakale tebhūmika-dhamme kalāpa-ggāhena gahetvā sammasanto[8] arahattaŋ patto. Tasmā eso pi attanā adhigata-maggam eva kathesi. Ayaŋ pana 'imesaŋ aññamaññaŋ na sameti. Paṭhamena sappadesa-sankhāresu ṭhatvā kathitaŋ, dutiyena nippadesesu, tatiyena catutthena nippadesesu[9] yevā' ti asantuṭṭho hutvā taŋ pucchi, 'kinnu kho, āvuso, idaŋ dassana-visud-

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[1] *Cf.* Asl. 30, 37, 297; *Expos.* i, 48.
[2] A, G. atippad; B_1, C_1 atisappad- (*but see below in repetition*).
[3] A. -vattatāya; G. -vattāya.
[4] *So* A, G.; *but* B_1 kalla-; C_1 kanta-.
[5] B_1, C_1 ṭhānāni pi 'ssa.
[6] B_1 atītā hontu; C_1 atītā s. honti. *For this see* VM. i, 287.
[7] C_1 sabbe *s.v.*
[8] *Cf.* VM. *loc. cit. and* ii, 626.
[9] B_1, C_1 (*not following their reading above*) tatiyena sapp. catutthena nipp.

dhikaŋ nibbānaŋ tumhehi attano va dhammatāya ñātaŋ,[1] udāhu kenaci vo[2] akkhātan?' ti. 'Āvuso, mayaŋ kiŋ jānāma? Atthi pana sadevake loke Sammāsambuddho. Taŋ nissāy' etaŋ amhehi ñātan' ti. So cintesi: Ime hi bhikkhū mayhaŋ ajjhāsayaŋ gahetvā kathetuŋ na sakkonti. Aham pi Sabbaññu-Buddham eva pucchitvā nikkankho bhavissāmī ti yena Bhagavā ten' upasankami.

Bhagavā tassa vacanaŋ sutvā 'Yehi te pañho kathito te cattāro khīṇâsavā. Sukathitaŋ tehi. Tvaŋ pana attano andha-bālatāya taŋ na sallakkhesī' ti na evaŋ viheṭhesi[3]; kāraka-bhāvaŋ[4] pan' assa ñatvā 'atta-gavesako esa; dhammadesanā eva naŋ bujjhāpessāmī'[5] ti kiŋsukopamaŋ[6] āhari. Tattha bhūtam atthaŋ[7] katvā evam attho vibhāvetabbo.

Ekasmiŋ kira mahānagare eko sabba-gantha-dharo brāhmaṇa-vejjo paṇḍito paṭivasati. Nagarassa pācīna-dvāra-gāma-vāsī paṇḍu-roga-puriso tassa santikaŋ āgantvā aṭṭhāsi. Vejja-paṇḍito tena saddhiŋ sammoditvā 'ken' atthena āgato 'si, bhadra-mukhā?' ti[8] pucchi. 'Rogen' amhi, ayya, upadduto. Bhesajjaŋ me kathehī' ti. 'Tena hi, bho, gaccha kiŋsuka-rukkhaŋ chinditvā, ādāya sosetvā jhāpetvā, tassa khārodakaŋ gahetvā, iminā c' iminā ca bhesajjena yojetvā ariṭṭhaŋ katvā piva. Ten' eva te phāsukaŋ bhavissatī' ti. So tathā katvā nirogo balava-pāsādiko jāto.

Ath' añño dakkhiṇa-dvāra-gāma-vāsī puriso ten' eva rogena āturo 'asuko kira[9] bhesajjaŋ katvā arogo jāto' ti sutvā taŋ upasankamitvā pucchi: 'Kena te, samma, phāsukaŋ jātan?' ti. 'Kiŋsukâriṭṭhena nāma. Gaccha, tvam pi karohi' ti. So pi tathā katvā tādiso jāto. Ath' añño pacchima-dvāra- . . . *pe* . . . jāto.[10]

Ath' añño paccanta-dvāra-vāsī adiṭṭha-pubba-kiŋsuko eko puriso tena rogena āturo ciratараŋ sesa-bhesajjāni[11] katvā roge avūpasamamāne 'asuko kira nagarassa pācīna-dvāra-

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[1] A, G. dhamme saññaŋ.
[2] A, G. kena cittena.
[3] A, G. vihesi; B_1 vihesi.
[4] A, G. bhavangaŋ.
[5] A, G. pucchāp-.
[6] *Cf.* JA. ii, 265.
[7] B_1, C_1 vatthuŋ.
[8] A. gadra-m. (?).
[9] A, G. khara.
[10] A, G. *omit the third man.*
[11] B_1, C_1 cira tāni bh.

gāma-vāsī puriso bhesajjaŋ katvā arogo jāto' ti sutvā 'gacchām' aham pi, tena kata-bhesajjena karissāmī' ti daṇḍam olubbha anupubbena tassa santikaŋ gantvā, 'kena te, samma, phāsukaŋ jātan?' ti pucchi. 'Kiŋsukâriṭṭhena, sammā' ti. 'Kīdiso pana bho kiŋsuko?' ti. 'Jhāma-khāṇū' ti.[1] Iti so puriso attanā diṭṭh' ākārena va kiŋsukaŋ ācikkhi. Tena hi diṭṭhakāle kiŋsuko patita-patta-khāṇu-kāle diṭṭhattā tādiso va ahosi.

So pana puriso suta-mangalikattā 'Ayaŋ jhāpita-gāme jhāma-thūṇo viyā ti āha. Amangalam etaŋ. Etasmiŋ khīlena bhesajja-kate pi rogo na vūpasamissatī' ti tassa veyyâkaraṇena asantuṭṭho taŋ pucchi, 'Kinnu kho, bho, tvaŋ yeva kiŋsukaŋ jānāsi, udāhu añño pi atthī?' ti. 'Atthi, bho, dakkhiṇa-dvāra-gāme asuko nāmā' ti. So taŋ upasankamitvā pucchi. Svâyaŋ pupphita-kāle diṭṭhattā attano dassanânurūpena 'lohitako' ti āha. So 'ayaŋ purimena viruddhaŋ āha. Kāḷako lohitako' ti[2] tassa pi veyyâkaraṇena asantuṭṭho, 'atthi pana bho añño pi kiŋsuka-dassāvī, yena kiŋsuko diṭṭha-pubbo?' ti pucchitvā, 'atthi pacchima-dvāra-gāme asuko nāmā' ti vutte tam pi upasankamitvā pucchi. Svâyam phalita-kāle diṭṭhattā attano dassanânurūpena 'ocīraka[3]-jāto ādiṇṇa-sipāṭiko' ti āha. Phalita-kālasmiŋ kiŋsuko olambamāna-cīrako viya adho-mukhaŋ katvā gahit' asiko so viya ca sirīsa-rukkho viya lambamāna-pphalo hoti. So 'ayaŋ purimehi viruddhaŋ āha. Na sakkā imassa vacanaŋ gahetun' ti tassa pi veyyâkaraṇena asantuṭṭho 'atthi pana, bho, añño pi koci kiŋsuka-dassāvī, yena kiŋsuko diṭṭha-pubbo?' ti pucchitvā, 'atthi uttara-dvāra-gāme asuko nāmā' ti vutte tam pi upasankamitvā pucchi. So ayaŋ sañchanna-patta-kāle diṭṭhattā attano dassanânurūpena 'bahala-patta-palāso[4] sanda-cchāyo' ti āha. Sanda-cchāyo nāma saŋsanditvā ṭhita-cchāyo. So 'ayaŋ purimehi viruddhaŋ āha. Na sakkā imassa vacanaŋ gahetun' ti tassa pi veyyâkareṇena

[1] *So* A, G.; *but* B_1, C_1 (*reading from below*) jhāpita-gāme ṭhita-jhāma-thūno.

[2] C_1 *follows* B_1 *in expanding*; kīḷako lohitakato suvidūra vidūro ti.

[3] *Text* odīraka.

[4] *Text* bahala-; JA. bāla-palāsa-; A, G. phala-.

asantuṭṭho tam āha, 'Kinnu kho, bho, tumhe attano va dhammatāya kiŋsukaŋ jānātha, udāhu kenaci vo akkhāto?' ti. 'Kiŋ, bho, mayaŋ jānāma? Atthi pana mahānagarassa majjhe amhākaŋ ācariyo vejja-paṇḍito. Taŋ nissāya amhehi ñātan' ti. 'Tena hi ahaŋ ācariyam eva upasankamitvā nikkankho bhavissāmī' ti tassa santikaŋ upasankamitvā taŋ vanditvā aṭṭhāsi.

Vejja-paṇḍito tena saddhiŋ sammoditvā 'Ken' atthena āgato 'si, bhadra-mukhā?' ti pucchi. 'Rogen' amhi, ayya, upadduto. Bhesajjaŋ kathethā' ti. 'Tena hi, bho, gaccha kiŋsuka-rukkhaŋ chinditvā sosetvā jhāpetvā, tassa khārodakaŋ gahetvā, iminā c' iminā ca bhesajjena yojetvā ariṭṭhaŋ katvā piva; eten' eva phāsukaŋ bhavissatī' ti. So tathā katvā nirogo balava-pāsādiko jāto.

Tattha mahānagaraŋ viya nibbāna-nagaraŋ daṭṭhabbaŋ; vejja-paṇḍito viya Sammāsambuddho. Vuttam pi c' etaŋ; "Bhisakko sallakatto ti kho, Sunakkhatta, Tathāgatass' etaŋ adhivacanaŋ Arahato Sammāsambuddhassā" ti (M. ii, 260).[1] Catusu dvāresu cattāro vejj' antevāsikā viya cattāro dassana-visuddhi-ppattā khīṇâsavā. Pucchita[2]-paṭhama-puriso viya pañhā-pucchaka-bhikkhu. Paccanta-vāsino catunnaŋ vejj' antevāsikānaŋ[3] kathāya asantuṭṭhassa ācariyam eva upasankamitvā pucchana-kālo viya. Imassa bhikkhuno catunnaŋ dassana-visuddhi-ppattānaŋ khīṇâsavānaŋ kathāya asantuṭṭhassa Satthāraŋ upasankamitvā pucchana-kālo viya.

Yathā yathā adhimuttānan ti, yena yenâkārena adhimuttānaŋ. *Dassanaŋ suvisuddhan* ti, nibbāna-dassanaŋ suṭṭhu visuddhaŋ. *Tathā tathā kho tehi*[4] *sappurisehi byākatan* ti, tena tena v' ākārena tuyhaŋ tehi sappurisehi kathitaŋ. Yathā hi 'kāḷako kiŋsuko' ti kathento na aññaŋ kathesi, attanā diṭṭha-nayena[5] kiŋsukam eva kathesi, evam eva chaphassâyatanānaŋ vasena dassana-visuddhi-ppatta-khīṇâsavo pi imaŋ pañhaŋ kathento na aññaŋ kathesi, attanā adhigatamaggena dassana-visuddhi-nibbānam eva kathesi.

Tattha yathā kālo ti kiŋsuka-dassāvino pi taŋ dassanaŋ

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[1] *Cf.* A. iv, 340. [2] B₁, C₁ paccanta-vāsī.
[3] B₁ paccantavāsik-. [4] C₁ chekehi. [5] A, G. diṭṭhena.

bhūtaŋ tacchaŋ; na tena aññaŋ diṭṭhaŋ, kiŋsuko va diṭṭho; evam eva cha-phassâyatana-dassana-visuddhi-ppattassâpi khīṇâsavassa dassanaŋ bhūtaŋ tacchaŋ; na tena aññaŋ kathitaŋ, attanā adhigata-maggena dassana-visuddhikaŋ nibbānam eva kathitaŋ.

Yathā ca lohita-kāle, ocīraka-jāta-kāle, bahala-ppatta-palāsa-kāle kiŋsuka-dassāvino pi bhūtaŋ tacchaŋ; na tena aññaŋ diṭṭhaŋ, kiŋsuko va diṭṭho; evam eva pañc' upādāna-kkhandha-vasena catu-mahābhūta-vasena, tebhūmaka-dhamma-vasena dassana-visuddhi-ppattassâpi khīṇâsavassa dassanaŋ bhūtaŋ tacchaŋ, na aññaŋ kathitaŋ, attanā adhigata-maggena dassana-visuddhikaŋ nibbānam eva kathitaŋ.

Seyyathâpi bhikkhu rañño paccantimaŋ nagaran ti, idaŋ kasmā āraddhaŋ? Sace tena bhikkhunā sallakkhitaŋ tassa dhamma-desan' atthaŋ āraddhaŋ. Sace na sallakkhitaŋ ath' assa iminā nagaropamena tass' eva vatthussa dīpan' atthāya āvibhāvan' atthāya āraddhaŋ va. Tattha yasmā majjhima-desa-nagarassa pākārâdīni thirāni vā hontu dubbalāni vā sabbaso vā samā hontu, corâsankā na honti, tasmā taŋ agahetvā 'paccantimaŋ nagaran' ti āha.

Daḷhuddāpan ti, thira-pākāraŋ. *Daḷha-pākāra-toraṇan* ti, thira-pākārañ c' eva thira-toraṇañ ca. Toraṇāni nāma hi puris' ubbedhāni nagarassa alankār' atthaŋ karīyanti, cora-nivāraṇ' atthāya[1] pi honti yeva. Atha vā toraṇan ti piṭṭha-sanghāṭass' etaŋ nāmaŋ; thira-piṭṭha-sanghāṭan ti attho. *Chadvāran* ti, nagara-dvāraŋ nāma ekam pi hoti dve pi satam pi sahassam pi; idha pana Satthā cha-dvārika-nagaraŋ dassento evam āha. *Paṇḍito* ti, paṇḍiccena samannāgato. *Vyatto* ti, veyyattiyena samannāgato. *Medhāvī* ti, ṭhān' uppattika-sankhātāya paññāya[2] samannāgato. *Puratthimāya disāyā* ti ādimhi bhūtam atthaŋ[3] katvā evam attho veditabbo.

Samiddhe kira mahānagare satta-ratana-sampanno rājā-cakkavattī rajjaŋ anusāsati. Tass' ekaŋ[4] paccanta-nagaraŋ

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[1] C_1 caranivāranaṭṭhāni.
[2] B_1, C_1 paññā-sankhātaya medhāya s. [3] G. mattaŋ.
[4] B_1 etaŋ; C_1 etaŋ na p.

rājâyutta-virahitaŋ. Atha purisā āgantvā 'amhākaŋ, deva, nagare āyuttako n' atthi. Dehi no kiñci āyuttakan' ti āhaŋsu. Rājā ekaŋ puttaŋ[1] datvā 'gacchatha, etaŋ ādāya tattha abhisiñcitvā vinicchaya-ṭṭhānâdīni katvā vasathā' ti. Te tathā akaŋsu. Rāja-putto pāpa-mitta-saŋsaggena katipāhena[2] surā-soṇḍo hutvā, sabbāni vinicchaya-ṭṭhānâdīni hāretvā, nagara-majjhe dhuttehi parivārito suraŋ pivanto nacca-gītâbhiratiyā vītināmeti. Atha rañño āgantvā ārocayiŋsu.

Rājā ekaŋ paṇḍitaŋ amaccaŋ āṇāpesi: 'Gaccha, kumāraŋ ovaditvā, vinicchaya-ṭṭhānâdīni kāretvā, puna abhisekaŋ katvā, ehī' ti. 'Na sakkā, deva, kumāraŋ ovadituŋ. Caṇḍo kumāro, ghāteyyâpi man' ti.[3] Ath' ekaŋ bala-sampannaŋ yodhaŋ āṇāpesi: 'tvaŋ iminā saddhiŋ gantvā, sace so ovāde na tiṭṭhati, sīsam assa chindā' ti. Iti so amacca-yodhā,[4] tahiŋ idaŋ *sīghaŋ dūtayugan,* tattha gantvā dovārikaŋ pucchi: 'Kahaŋ, bho, nagarassa sāmi-kumāro ?' ti.

'Esa majjhe singhāṭake suraŋ pivanto dhutta-parivārito gantvā[5] ratiŋ anubhonto nisinno' ti. Atha taŋ dūta-yugaŋ gantvā, amacco 'tāva-d-eva, sāmi,[6] vinicchaya-ṭṭhānâdīni thiraŋ karitvā sādhukaŋ rajjaŋ anusāsāhī[7]' ti āha. Kumāro asuṇanto viya nisīdi. Atha naŋ yodho sīse gahetvā, 'sace rañño āṇaŋ karosi, karohi[8]; no ce, etth' eva te sīsaŋ pātessāmī' ti khaggaŋ abbāhi. Parivārakā dhuttā tāva-d-eva disāsu palayiŋsu. Kumāro bhīto sāsanaŋ sampaṭicchi. Ath' assa te tatth' eva abhisekaŋ katvā seta-cchattaŋ ussāpetvā 'sammā rajjaŋ anusāsatū' ti[9] raññā vuttaŋ *yathābhūtaŋ vacanaŋ niyyādetvā, yathâgata-maggam* eva paṭipajjiŋsu. Imam atthaŋ āvikaronto Bhagavā *puratthimâya disāyā* ti ādim āha.

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[1] A, G. purisaŋ. [2] B_1 katipāhe yeva; C_1 katipāh' accayena.

[3] A. ghāṭeyyati; B_1, G. ghāṭeyyāsi.

[4] *So* A, G. *A* dvanda *compound.* B_1, C_1 amacco yodho cā ti, *and omit* tahiŋ.

[5] B_1 gītâdi.

[6] A, G. kāvetassāmī, B_1, C_1 tāvettha . . . kira . . .

[7] B_1 anusāsati.

[8] G. *omits*; C_1 *adds* kira. [9] B_1, C_1 -sahī ti.

Tatr' idaŋ opamma-saŋsandanaŋ:—Samiddhaŋ mahānagaraŋ viya hi nibbāna-nagaraŋ daṭṭhabbaŋ. Satta-ratanasampanno rājā-cakka-vattī viya satta-bojjhanga-ratana-samannāgato. Dhamma-rājā Sammāsambuddho. Paccantimanagaraŋ viya sakkāya-nagaraŋ. Tasmiŋ nagare kuḍḍa[1]-rāja-putto viya imassa bhikkhuno kuḍḍa-citt' uppādo. Kuḍda-rāja-puttassa dhuttehi parivārita-kālo viya imassa bhikkhuno pañcahi nīvaraṇehi samangī-kālo. Dve sīgha-dūtā viya samatha-kammaṭṭhānañ ca vipassanā-kammaṭṭhānañ ca. Mahāyodhena sīsaŋ-gahita-kālo viya uppanna-paṭhamajjhāna-samādhinā niccalaŋ katvā cittaŋ-gahita-kālo. Yodhena sīse gahita-matte dhuttānaŋ disāsu palayitvā dūrībhāvo viya paṭhama-jjhānamhi uppanna-matte nīvaraṇānaŋ dūrī-bhāvo. 'Karissāmi rañño sāsanan' ti sampaṭicchitakālo viya[2] jhānato vuṭṭhita-kālo. Tatth' ev' assa tehi[3] katâbhisekassa seta-cchatta-ussāpanaŋ viya samatha-vipassanā-kammaṭṭhānaŋ nissāya arahatta-ppattassa vimutti seta-cchatt' ussāpanaŋ veditabbaŋ.

Nagaran ti kho, bhikkhu, imass' etaŋ cātummahābhūtikassa kāyassa adhivacanan ti ādīsu pana, *cātummahābhūtikassā* ti ādīnaŋ padānaŋ attho heṭṭhā vitthārito va: Kevalaŋ pana viññāṇa-rāja-puttassa nivāsa-ṭṭhānattā; ettha kāyo *nagaran* ti vutto. Tass' eva dvāra-bhūtattā cha āyatanāni *dvārānī* ti. Tesu dvāresu niccaŋ patiṭṭhattā sati *dovāriko* ti. Kamma-ṭṭhānaŋ ācikkhantena dhamma-rājena pesitattā samatha-vipassanâpi *sīgha-dūta-yugan* ti. Ettha mahāyodho viya samatho, paṇḍitâmacco viya vipassanā veditabbā. *Majjhe singhāṭako* ti, nagara-majjhe singhāṭako. *Mahābhūtānan* ti, hadaya-vatthussa nissaya-bhūtānaŋ. Vatthu-rūpassa hi paccaya-dassan' attham ev' etaŋ catu-mahābhūta-ggahaṇaŋ kataŋ.[4] Nagara-majjhe pana so rāja-kumāro viya sarīra-majjhe hadaya-rūpa-singhāṭake nisinno *samatha-vipassanā,* dūtehi arahattâbhisekena abhisiñcitabbo vipassana-*viññāṇa*-rāja-putto daṭṭhabbo. *Nibbānaŋ* pana yathā-bhūta-sabhāvaŋ

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[1] *Cf.* S. v, 43; JA, v, 102 (=pāpa); B_1, C_1 kūṭa-.
[2] B_1, C_1 -paṭicchita-matte vissaṭṭha-k. v.
[3] B_1, C_1 *add* dvīhi dūtehi.
[4] G. bhūtānaŋ gamitaŋ gataŋ.

akuppaŋ abhisekâdīhi katvā *yathā-bhūta-vacanan* ti vuttaŋ. Ariya-maggo pana yādiso ca pubba-bhāga-vipassanā-maggo ayam pi aṭṭhanga-samannāgatattā tādiso yevā ti katvā *yathāgata-maggo* ti vutto. Idaŋ tāv' ettha dhamma-desan' atthaŋ ābhatāya[1] upamāya saŋsandanaŋ.

Tass' ev' atthassa pākaṭa-karaṇ' atthaŋ ābhata-pakkhe idaŋ saŋsandanaŋ:—Ettha hi dvār' ūpamā cha-phassâyatana-vasena dassana-visuddhi-ppattaŋ khīṇâsavaŋ dassetuŋ ābhatā: nagara-sāmi-upamā pañca-kkhandha-vasena: singhāṭak' ūpamā catu-mahābhūta-vasena: nagar' ūpamā tebhūmaka-vasena dassana-visuddhi-ppattaŋ khīṇâsavaŋ dassetuŋ ābhatā. Sankhepato pan' imasmiŋ sutte catu-saccam eva kathitaŋ. Sakalena pi hi nagara-sambhārena dukkha-saccam eva kathitaŋ: yathā-bhūta-vacanena nirodha-saccaŋ: yathâgata[2]-maggena magga-saccaŋ: dukkhassa bhāvitā[3] taṇhā samudaya-saccaŋ. Desanā-pariyosāne pañhā-pucchako bhikkhu sotâpatti-phale patiṭṭhito ti.

9.

[*Text* iv, **195.**] Navame; *yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā* ti, idaŋ Satthā yathā nāma mahākuṭimbiko mahantaŋ kasi-kammaŋ katvā, nipphanna-sasso[4] ghara-dvāre maṇḍapaŋ katvā, ubhato sanghassa dānaŋ pavatteyya; kiñcâpi ubhato sanghassa dānaŋ paṭṭhapati, dvīsu pana parisāsu santappitāsu sesa-janam pi santappiye va, evam eva Bhagavā samâdhikāni cattāri asankheyyāni pāramiyo pūretvā, bodhimaṇḍe sabbaññutañāṇaŋ adhigantvā, pavatta-vara-dhamma-cakko Jetavana-mahāvihāre nisinno bhikkhu-parisāya ca mahādhamma-yāgaŋ yajanto *vīṇopama-suttaŋ* ārabhi. Tam pan' etaŋ kiñcâpi dve parisā sandhāya āraddhaŋ catunnam pi pana parisānaŋ āvāritaŋ. Tasmā sabbehi sotabbañ c' eva saddhātabbañ[5] ca pariyogāhitvā ca 'ssa attha-raso vinditabbo ti.

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[1] G. B₁ āgatīya. [2] A. ābhata; G. -bhūta.
[3] B₁ pana sādhitā; C₁ pabhāvikā.
[4] A. m. kammaŋ katipattaŋ sassa; G. m. k. nipphattaŋ tassa.
[5] A, G. sandhāt.

Tattha *chando* ti ādīsu, chando nāma pubb' uppattikā dubbala-taṇhā. Sā rañjetuŋ[1] na sakkoti. Aparâparaŋ uppajjamānā pana balavā-taṇhā-rāgo nāma; so rañjetuŋ sakkoti; daṇḍâdānâdīni[2] kātuŋ asamattho. Pubb' uppattiko dubbala-kodho doso nāma; so tanukātuŋ samattho. Aparâp' uppattiko balava-kodho paṭighaŋ nāma. Moho pana sammoha-vasena uppanno aññāṇaŋ. Evam ettha pañcahi padehi tīṇi akusala-mūlāni gahitāni. Tesu gahitesu sabbe pi tammūlakā kilesā gahitā va honti.

Chandarāgo ti vā pada-dvayena aṭṭha lobha-sahagata-citt' uppādā. *Dosa-paṭighan* ti pada-dvayena dve domanassa-sahagata-citt' uppādā. Mohena lobha-dosa-rahitā dve uddhacca-sahagata-citt' uppādā gahitā ti. Evaŋ sabbe pi dvādasa citt' uppādā dassitā va honti.

Sabhayo ti, kilesa-corâdīnaŋ nivāsana-ṭṭhānattā sabhayo. *Sappaṭibhayo* ti, vadha-bandhanâdīnaŋ kāraṇatāya sappaṭibhayo. *Sakaṇṭako* ti, rāgâdīhi kaṇṭakehi sakaṇṭako. *Sagahano* ti, rāga-gahanâdīhi sagahano. *Ummaggo* ti, deva-lokaŋ vā manussa-lokaŋ vā nibbānaŋ vā gacchantassa amaggo. *Kummaggo* ti, kucchita-jeguccha-bhūta-ṭṭhāna-gamanaŋ. Ekapadiko-maggo viya apāya-sampāpakattā[3] kummaggo. *Duhitiko* ti,[4] ettha īhī ti iriyanā; dukkhā īhī ti etthā ti, duhitiko. Yasmiŋ hi magge mūla-pphalâdi-khādanīyaŋ vā asanīyaŋ vā n' atthi, tasmiŋ iriyanā dukkhā hoti, na sakkā paṭipajjitvā icchita-ṭṭhānaŋ gantun ti. Kilesa-maggaŋ paṭipajjitvā na sakkā sampatti-bhāvaŋ gantun ti, kilesa-maggo duhitiko ti vutto. *Dvīhitiko* ti pi pāṭho; es' ev' attho.[5] *Asappurisasevito* ti, Kokālikâdīhi asappurisehi sevito. *Tato cittaŋ nivāraye* ti, cakkhu-viññeyyehi rūpehi taŋ chandâdi-vasena pavattaŋ cittaŋ asubhâvajjanâdīhi upayehi nivāraye. Cakkhu-dvārasmiŋ hi iṭṭh' ārammaṇe rāge uppanne asubhato āvajjantassa cittaŋ nivattati. Aniṭṭh' ārammaṇe dose uppanne mettato āvajjantassa cittaŋ nivattati. Majjhatt'

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[1] C_1 so rajjetuŋ. [2] B_1 dant-.

[3] A, G. *seem to omit a line to* vā n' atthi.

[4] *See infr. on* S. iv, 323 *and* VinA. i, 174. Īhī = īhā (?).

[5] A, G. evam attho; C_1 es' eva nayo.

ārammaṇe[1] mohe uppanne uddesa-paripuccha-garu-vāsaŋ āvajjantassa cittaŋ nivattati. Evaŋ asakkontena pana Satthu mahantatañ ca dhammassa svākkhātatañ ca sanghassa suppaṭipattiñ ca āvajjitabbā. Satthu mahantataŋ paccavekkhato pi hi dhammassa svākkhātataŋ sanghassa supaṭipattiŋ paccavekkhato pi cittaŋ nivattati. Tena vuttaŋ 'asubhâvajjanâdīhi upāyehi nivāraye' ti.

Kiṭṭhan ti, kiṭṭha-ṭṭhāne uppanna-sassaŋ; *sampannan* ti, paripuṇṇaŋ sunipphannaŋ. *Kiṭṭhâdo* ti, sassa-khādako. *Evam eva kho* ti, ettha sampanna-kiṭṭhaŋ viya pañca kāma-guṇā daṭṭhabbā; kiṭṭhâdo goṇo viya kūṭa-cittaŋ; kiṭṭha-rakkhassa pamāda-kālo viya bhikkhuno chasu dvāresu satiŋ pahāya vicaraṇa-kālo; kiṭṭha-rakkhassa pamādam āgamma[2] goṇena gahita-gabbhassa kiṭṭhassa khāditattā sassa-sāmino phalaŋ nâdhigamo[3] viya cha-dvāra-rakkhitāya satiyā vippavāsam āgamma pañca-kāma-guṇaŋ assādentena cittena kusalapakkhassa nāsitattā bhikkhuno sāmañña-phalānaŋ adhigamâbhāvo veditabbo.

Upari-ghāṭāyan ti,[4] dvinnaŋ singānaŋ antare. *Suniggahītaŋ nigaṇheyyā* ti nāsāyaŋ patiṭṭhite[5] nāsā-rajjukena suṭṭhu niggahītaŋ katvā nigaṇheyya. *Daṇḍenā* ti, muggara-sadisena thūla-daṇḍakena.

Evaŋ hi so, bhikkhave, goṇo ti, evaŋ so kiṭṭha-rakkhassa pamādam anvāya yasmiŋ yasmiŋ khaṇe kiṭṭhaŋ otaritukāmo hoti, tasmiŋ tasmiŋ khaṇe evaŋ niggaṇhitvā tāletvā osajjanena nibbisevana-bhāvaŋ upaṇīto goṇo. *Evam eva kho* ti, idhâpi sampanna-kiṭṭham iva pañca kāma-guṇā daṭṭhabbā; kiṭṭhâdo viya kūṭa-cittaŋ; kiṭṭha-rakkhassa appamādo viya imassa bhikkhuno chasu dvāresu satiyā avissajjanaŋ; daṇḍo viya suttanto; goṇassa kiṭṭhâbhimukha-kāle daṇḍena tālento viya cittassa bahiddhā puthuttârammaṇâbhimukha-kāle *Anamataggiya - Devadūta - Âditta-sīs' ūpama-Anāgata-bhayâdi-Sut-*

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[1] A, G. ajjhatt-. [2] A, G. pamāda-magganena.
[3] B_1 phalā nâdh.; C_1 phalān' adh-.
[4] *Text*, G. ghāṭ.; B_1, C_1 ghaṭ. (*It means 'nape of the neck.' Cf. J.R.A.S. July*, 1931, Johnston.)
[5] G. nāsāya samp.; B_1 ghaṭāyaŋ p.

tantesu taŋ taŋ suttaŋ āvajjitvā citt' uppādassa puthuttārammaṇato nivāretvā mūla-kammaṭṭhāne otaraṇaŋ veditabbaŋ. Ten' āhu porāṇā:—

Subhāsitaŋ sutvāna mano pasīdati,
Damena[1] pītiñ ca sukhañ ca vindati;
Cha-dvār' ārammaṇena[2] tiṭṭhati mano,
Goṇo 'va kiṭṭhe daṇḍakena tajjito ti.

Udajjitan[3] ti, tajjitaŋ. *Sudajjitan* ti, su-tajjitaŋ, samuttajjitaŋ jātaŋ; sikkhitan ti pi attho. *Uda-sū* ti nipātamattaŋ.[4] *Ajjhattan* ti, gocar' ajjhattaŋ. *Santiṭṭhatī* ti ādīsu, paṭhama-jjhāna-vasena santiṭṭhati, dutiya-jjhāna-vasena *sannisīdati*, tatiya-jjhāna-vasena *ekodi hoti*, catuttha-jjhāna-vasena *samādhiyati*. Sabbam pi vā etaŋ paṭhama-jjhāna-vasena veditabbaŋ. Ettāvatā hi Sammāsambuddhena samathânurakkhaṇa-indriya-saŋvara-sīlaŋ nāma kathitaŋ.

Rañño vā ti, kassaci-d-eva paccanta-rañño. *Saddaŋ suṇeyyā* ti, paccūsa-kāle vīṇā-vādakena vīṇāya vādiyamānāya madhura-saddaŋ suṇeyya. *Rajanīyo* ti ādīsu, cittaŋ rañjetī ti, rajanīyo. Kāmetabbatāya *kamanīyo*. Cittaŋ madāyatī ti, *madanīyo*; mucchitaŋ viya karaṇato muñcissatī ti, *mucchanīyo*; ābandhitvā viya gahaṇato bandhatī ti, *bandhanīyo*. *Alam me bho tāya vīṇāyā* ti, vīṇāya-sambhāraŋ[5] disvā, taŋ anicchanto evam āha. *Upadhāraṇe* ti,[6] veṭhake. *Koṇan* ti, caturaŋsaŋ sāra-daṇḍakaŋ. *So taŋ vīṇan* ti, so rājā 'āharatha taŋ vīṇaŋ. Aham assa saddaŋ vīmaŋsissāmī' ti[7] taŋ vīṇaŋ gahetvā, *dasadhā* ti ādīsu paṭhamaŋ tāva dasadhā phāleyya. Ath' assa saddaŋ apassanto satadhā phāleyya, tathâpi apassanto sakalikaŋ sakalikaŋ kareyya. Tathâpi apassanto 'sakalikā jhāyissanti, saddo pana nikkhamitvā palāyissati, tadā naŋ passissāmī' ti agginā ḍaheyya. Tathâpi apassanto

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1 *MSS. and texts much confused here.* A, G. tam ena pītiŋ; B_1 dameti naŋ; C_1 sameti.
2 A, G. dvāraye; B_1 tadassa; C_1 tassa (*but ? metre*).
3 *Text*, A, G. ujujātaŋ; B_1 udujitaŋ; C_1 udujjitaŋ.
4 *Comy. texts rewrite the passage.*
5 B_1, C_1 saṇṭhānaŋ.
6 *So* A, B, C_1, G. *but text* upaveṇaŋ.
7 B_1, C_1 passissāmi.

'sallahukāni masi-cuṇṇāni vātena gamissanti,[1] saddo dhaññaŋ viya pāda-mūle patissati. Tadā naŋ passissāmī' ti mahā-vāte vā opuneyya. Tathâpi apassanto 'masi-cuṇṇāni yathodakaŋ gamissanti; saddo pana pāraŋ gacchanto puriso viya nikkhamitvā patarissati.[2] Tadā naŋ passissāmī' ti nadiyā vā sīgha-sotāya pavāheyya. *Evaŋ vadeyyā* ti, sabbehi p' imehi upāyehi apassanto te manusse evaŋ vadeyya. *Asati kir' āyan*[3] ti, asati kira ayaŋ vīṇā. Lāmakā ti attho. *Asatī* ti lāmakâdhivacanaŋ etaŋ, yath' āha:—

'Āsā lok' itthiyo nāma, velā tāsaŋ na vijjati,
Sārattā[4] ca pagabbhā ca, sikhī sabba-ghaso yathā' ti
(JA. i, 288).

Yath' eva yaŋ kiñci vīṇā nāmā ti, na kevalañ ca vīṇā yeva lāmikā, yath' eva pana aññam pi tanti-bandhikaŋ lāmakam evā ti attho.

Evam eva kho ti, ettha vīṇā viya pañca-kkhandhā daṭṭhabbā; rājā viya yogâvacaro. Yathā so rājā taŋ vīṇaŋ dasadhā phalanato paṭṭhāya vicinanto saddaŋ adisvā vīṇāya anatthiko hoti, evaŋ yogâvacaro pañca-kkhandhe sammasanto 'ahan' ti vā 'maman' ti vā gahetabbaŋ apassanto khandhehi anatthiko hoti. Tena yaŋ[5] taŋ khandha-sammasanaŋ dassento *rūpaŋ sammanesatī*[6] ti ādim āha. Tattha *sammanesatī* ti, pariyesati. *Yāvatā rūpassa gatī* ti, yattakā rūpassa gati, nipphatti. Tattha *gatī* ti,[7] gati-gati, sañjāti-gati, salakkhaṇa-gati, vibhava-gati, bheda-gatī ti bahu[8]-vidhā honti. Tattha idaŋ rūpaŋ nāma heṭṭhā Avīci-pariyantaŋ katvā, upari Akaniṭṭha-brahmalokaŋ anto katvā, etth' antare saŋsarati, vattati; ayam assa gati-gati nāma. Ayaŋ pana kāyo n' eva paduma-gabbhe na puṇḍarīka-nīluppalâdīsu jâyati,[9] āmâsaya-pakkâsayānaŋ pana antare bahal' andhakāre duggandha-ppavana-vicarite parama-jegucche okāse pūti-macchâdīsu kimi viya

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[1] B_1 bhariss.; C_1 bhaviss. [2] A. paritassati; C_1 patissati.
[3] *Text* asakirāyaŋ. *Cf.* JA., *loc. cit.*
[4] C_1 sāraddhā.
[5] A, G. ten' ayaŋ; C_1 ten' assa. [6] *Cf.* Mahānidd. 439.
[7] *Cf.* DA. i, 249 = SnA. 449; UdA. 97, 140.
[8] B_1, C_1 pañca-. [9] B_1 paññāyati; C_1 sañjāyati.

sañjāyati; ayaŋ rūpassa sañjāti-gati nāma. Duvidhaŋ pana rūpassa lakkhaṇaŋ. 'Ruppatī ti kho, bhikkhave, rūpan' ti (S. iii, 86), evaŋ vutta-ruppana-sankhātaŋ paccatta-lakkhaṇañ ca aniccâdibhedaŋ sāmañña-lakkhaṇañ ca; ayam assa lakkhaṇa-gati nāma.

Gati migānaŋ pavanaŋ, ākāso pakkhīnaŋ gati,
Vibhavo gati dhammānaŋ, nibbānaŋ arahato gatī ti
(Vin. v, 149).[1]

Evaŋ vutto rūpassa abhāvo vibhava-gati nāma. Yo pan' assa bhedo, ayaŋ bheda-gati nāma. Vedanâdīsu pi es' eva nayo. Kevalaŋ h' ettha upari yāva bhavaggā tesaŋ sañjāti-gati salakkhaṇa-gati yañ ca vedayita-sañjānana-abhisankharaṇa-vasena paccatta-lakkhaṇaŋ veditabbaŋ.

Tam pi tassa na hotī ti, yad etaŋ rūpâdīsu 'ahan' ti vā 'maman' ti vā 'asmī' ti vā evaŋ diṭṭhi-taṇhā-māna-ggāha ttayaŋ, tam pi tassa khīṇâsavassa na hotī ti, yathânusandhinā va suttaŋ gataŋ.[2] Tena vuttaŋ Mahā-aṭṭhakathāyaŋ:—

Ādimhi sīlaŋ kathitaŋ, majjhe samādhi-bhāvanā,
Pariyosāne ca nibbānaŋ, esā vīṇopamā[3] kathā ti.

10.

[*Text*, iv, **198.**] Dasame; *Arugatto* ti, vaṇa-sarīro. Tesaŋ yeva arūnaŋ pakkattā *pakka-gatto*. *Saravaṇan* ti, kaṇṭakavaṇaŋ. *Evam eva kho* ti, aru-gatto puriso viya dussīlapuggalo veditabbo. Tassa kusa-kaṇṭakehi viddhassa sarapattehi ca asi-dhār' ūpamehi vilikhita-gattassa bhiyyosomattāya dukkha-domanassaŋ viya tattha tattha sabrahmacārīhi 'ayaŋ so imesañ ca imesañ ca kammānaŋ kārako' ti vuccamānassa uppajjana-dukkhaŋ veditabbaŋ.

Labhati vattāran ti, labhati codakaŋ. *Evankārī* ti, evarūpānaŋ vajja-kamma-dūta-kammâdīnaŋ kārako. *Evaŋ samācāro* ti, tividha-gocarâdi-vasena evarūpo gocaro ti. *Asuci-*

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[1] *Cf.* KhA. 346.
[2] B_1 suttâgataŋ; C_1 -sandhi nâma suttaŋ.
[3] A, G. vinaya (?).

gāma-kaṇṭako[1] ti, asuddh' aṭṭhena asuci, gāma-vāsīnaŋ vijjhan' aṭṭhena kaṇṭako ti, asuci-gāma-kaṇṭako.

Pakkhin ti, hatthi-soṇḍa[2]-sakuṇaŋ. *Ossajjeyyā* ti, vissajjeyya. *Āviñjeyyun* ti,[3] ākaḍḍheyyuŋ. *Pavekkhāmī* ti, pavisissāmi. *Ākāsaŋ ḍessāmī* ti,[4] ākāsaŋ uppatissāmi. Etesu pana[5] ahi 'bhogehi maṇḍalaŋ bandhitvā vasissāmī' ti vammikaŋ pavisitu-kāmo hoti. Suŋsumāro 'bilaŋ pavisitvā nipajjissāmī' ti udakaŋ pavisitu-kāmo hoti. Pakkhī 'ajaṭâkāse sukhaŋ vicarissāmī' ti ākāsaŋ ḍetu-kāmo hoti. Kukkuro 'uddhana-dvāre[6] chārikaŋ byūhitvā usumaŋ gaṇhanto nipajjissāmī' ti gāmaŋ pavisitu-kāmo hoti. Singālo 'manussamaŋsaŋ khāditvā piṭṭhiŋ pasāretvā sayissāmī' ti āmakasusānaŋ pavisitu-kāmo hoti. Makkaṭo 'ucce rukkhe āruyhitvā disâdisaŋ pakkhandissāmī' ti vanaŋ pavisitu-kāmo hoti. *Anuvidhīyeyyun*[7] ti, anugaccheyyuŋ; anuvideyyun ti[8] pi pāṭho. Anuvidhānaŋ āpajjeyyun ti attho. Yattha so yāti tatth' eva gaccheyyun ti vuttaŋ hoti.

Evam eva kho ti, ettha cha pāṇakā viya cha āyatanāni daṭṭhabbāni; daḷha-rajju viya taṇhā; majjhe gaṇṭhi viya avijjā; yasmiŋ yasmiŋ dvāre ārammaṇaŋ balavaŋ hoti, tasmiŋ tasmiŋ ārammaṇe āviñjati.[9] Imaŋ pana upamaŋ Bhagavā sarikkhakena vā āhareyya āyatanānaŋ vā nānatta-dassana-vasena; tattha sarikkhakena tāva visuŋ appaṇākiccaŋ n' atthi; pāliyaŋ yeva appitā; āyatanānaŋ nānatta-dassanena pana ayaŋ[10] appaṇā:—

Ahi nām' esa bahi sitta-sammaṭṭhe ṭhāne nâbhiramati, sankāra-ṭṭhāne tiṇa-paṇṇa-gahaṇa-vammikāni yeva pana pavisitvā, nipanna-kāle abhiramati, ekaggataŋ āpajjati. Evam eva cakkhum p' etaŋ visam' ajjhāsayaŋ maṭṭa[11]-suvaṇṇa-bhitti-ādīsu nâbhiramati, oloketum pi na-y-icchati; rūpa-

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[1] B₁ kaṇḍako.
[2] ? soṇḍaka (*cf. P. Dict., s.v.* hatthi): C₁ soṇḍi-.
[3] *Text*, B₁ aviñch-.
[4] AA. *on* A. ii, 209 (ḍeti = uppatati).
[5] *In more detail at* Asl. 314. [6] *So* Asl. *for* -ṭhāne *of the rest.*
[7] *Text* anuvidhiyeyyuŋ; MSS. anuvidhāy-.
[8] B₁, C₁ -vidhiseyyuŋ. [9] A, G. avijjā ti. [10] A, G. aññaŋ.
[11] B₁ maṭṭhāsu; C₁ susamaṭṭhesu; Asl. mattesu.

citta-puppha-latâdi-vicittesu yeva pana abhiramati. Tādisesu hi ṭhānesu cakkhumhi appahonte mukham pi vivaritvā oloketu-kāmo hoti.

Suŋsumāro pi bahi nikkhanto gahetabbaŋ na passati, akkhīni nimmīletvā carati. Yadā pana byāma[1]-mattaŋ udakaŋ ogāhitvā, bilaŋ pavisitvā, nipanno hoti, tadâssa cittaŋ ekaggaŋ hoti, sukhaŋ supati. Evaŋ sotam p' etaŋ bil' ajjhāsayaŋ ākāsa-sannissitaŋ kaṇṇa-cchidda-kūpake yeva ajjhāsayaŋ karoti. Kaṇṇa-cchiddâkāso yeva tassa sadda-savane paccayo hoti. Ajaṭâkāso pi vaṭṭati yeva; anto leṇasmiŋ hi sajjhāye kayiramāne na[2] leṇa-cchadanaŋ chinditvā saddo bahi nikkhamati; dvāra-vātapāna-cchiddehi pana nikkhamitvā dhātu-paramparā ghaṭṭento āgantvā sota-ppasādaŋ ghaṭṭeti. Asmiŋ kāle 'asukaŋ nāma sajjhāyantī' ti leṇapiṭṭhe nisinnā jānanti. Evaŋ sante sampatta-gocaratā hoti.

Kim pan' etaŋ sampatta-gocaran ti? Āma, sampatta-gocaran ti. Yadi evaŋ: dūre bheri-ādīsu vajjamānesu 'dūre saddo' ti jānanaŋ na bhaveyyā ti no na? Bhavati. Sotapasādasmiŋ hi ghaṭṭite 'dūre saddo, āsanne saddo, paratīre saddo, orima-tīre saddo' ti tathā tathā jānanâkāro hoti. Dhammatā esā ti. Kiŋ etāya dhammatāya? Yato yato chiddaŋ tato tato savanaŋ hoti, candima-suriyâdīnaŋ dassanaŋ viyā ti. Asampatta-gocaram ev' etaŋ.

Pakkhī pi rukkhe vā bhūmiyaŋ vā na ramati. Yadā pana ekaŋ vā dve vā leḍḍ' uppāte atikkamma ajaṭâkāsaŋ pakkhanno[3] hoti, tadā ekagga-cittataŋ āpajjati. Evam eva ghānam pi ākās' ajjhāsayaŋ vāt'[4] upanissaya-gandha-gocaraŋ. Tathā hi gāvo nava-vuṭṭhe[5] deve bhūmiŋ ghāyitva ākāsâbhimukho hutvā gandhaŋ[6] ākaḍḍhanti. Angulīhi gandha-piṇḍaŋ gahetvā pi ca upasinghana-kāle vātaŋ anākaḍḍhanto n' eva tassa gandhaŋ jānāti.

Kukkuro pi bahi caranto khema-ṭṭhānaŋ na passati. Leḍḍu-daṇḍâdīhi upadduto hoti. Anto gāmaŋ pavisitvā

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[1] A, G. *add* -sana-; Asḷ. MSS. sata.
[2] Asḷ. *omits*.
[3] Asḷ. C_1 -to; B_1 -do.
[4] A, C_1, G. dhātup.
[5] Asḷ. vaṭṭe.
[6] *So* A., *but* Asḷ. MSS. vātaŋ (*see Expos.* ii, 412, *n.*).

uddhana-dvāre[1] chārikaŋ byūhitvā nipannassa pan' assa phāsukaŋ hoti. Evam eva jivhā gām' ajjhāsayā āpo-sannissita-ras' ārammaṇā. Tathā hi tiyāma[2]-rattiŋ samaṇadhammaŋ katvâpi pāto va patta-cīvaram ādāya gāmaŋ pavisitabbaŋ hoti, sukkha-khādanīyassa ca na sakkā tāvatā na temitassa[3] rasaŋ jānituŋ.

Singālo pi bahi caranto ratiŋ na vindati. Āmaka-susāne manussa-maŋsaŋ khāditvā nipannass' eva pan' assa phāsukaŋ hoti. Evam eva kāyo pi upādiṇṇak' ajjhāsayo paṭhavīnissita-phoṭṭhabbârammaṇo. Tathā hi aññaŋ upādiṇṇakaŋ alabhamānā sattā attano va hattha-tale sīsaŋ katvā nipajjanti, ajjhattika-bāhirā c' assa paṭhavī ārammaṇa-ggahana paccayo hoti. Susaṇṭhatassa[4] pi hi sayanassa hatthe ṭhitānam pi vā phalānaŋ na sakkā anisīdantena vā anuppīḷentena vā thaddha-mudu-bhāvo jānitun ti, ajjhattika-bāhirā paṭhavī etassa kāya-pasādassa phoṭṭhabba-jānane paccayo hoti.

Makkaṭo pi bhūmiyaŋ vicaranto nâbhiramati, hatthasat' ubbedhaŋ pana sāra-rukkhaŋ āruyha viṭapa-piṭṭhe nisīditvā, disā-vidisā olokentass' eva phāsu hoti. Evaŋ mano pi nān' ajjhasayo bhavanga-paccayo diṭṭha-pubbe pi nānârammane ajjhāsayaŋ karoti, yo mūla-bhavanga-manassa[5] paccayo hotī ti. Ayam ettha sankhepo, vitthārena pana āyatanānaŋ nānattaŋ *Visuddhi-Magge Āyatana-niddese*[6] vuttam eva.

Taŋ cakkhu nâviñjati[7] ti, taṇhā-rajjukānaŋ āyatana-pānakāṇaŋ kāya-gata-sati-thambhe baddhānaŋ[8] nibbisevana-bhāvaŋ āpannattā na ākaḍḍhatī ti.

Imasmiŋ sutte pubba-bhāga-vipassanā va kathitā.

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[1] MSS. -ṭhāne. [2] Asḷ. niy-.

[3] B1, C1 Asḷ. *omit* tāvatā *and read* atem-.

[4] Asḷ. suatthat-; B1 sasanth-.

[5] B1, C1 karoti yeva mūlabhavangam pan' assa.

[6] *Cf.* VM. ii, 481. [7] *Text* nâvinch-.

[8] A, G. Māra-bandha- (?).

11.

[*Text* iv, **201.**] Ekādasame; *yava-kalāpī* ti, lāyitvā ṭhapita-yava-puñjo. *Byābhangī-hatthā* ti, kāja-hatthā. *Chahi byābhangīhi haneyyun* ti, chahi puthula-kāja-daṇḍakehi poṭheyyuŋ. *Sattamo* ti, tesu chasu janesu yojetva,[1] pasibbake puretvā, ādāya gatesu añño sattamo āgaccheyya. *Suhatatarā assā* ti, yaŋ tattha avasiṭṭhaŋ atthi[2] bhūsa-palāsa-mattam pi tassa haran' atthaŋ suṭṭhutaraŋ.

Evam eva kho ti, ettha catu-mahāpatho viya cha āyatanāni daṭṭhabbāni. Catu-mahāpathe nikkhitta-yava-kalāpī viya satto; cha byābhangiyo viya iṭṭhâniṭṭha-majjhatta-vasena aṭṭhārasa ārammaṇāni; sattamā byābhangī viya bhava-patthanā kilesā. Yathā catu-mahāpathe ṭhapitā yava-kalāpī chahi byābhangīhi haññati, evam ime sattā aṭṭhārasahi ārammaṇa-daṇḍakehi chasu āyatanesu haññanti. Yathā sattamena suhatatarā honti, evaŋ sattā bhava-patthana-kilesehi suhatatarā honti, bhava-mūlakaŋ dukkhaŋ anubhavamānā.

Idāni nesaŋ taŋ bhava-patthana-kilesaŋ dassetuŋ, *bhūtapubbaŋ, bhikkhave* ti ādim āha. Tatra[3] *Sudhammaŋ Devasabhan* ti, bhummaŋ, Sudhammāya Devasabhāya dvāre ti attho. *Dhammikā kho devā* ti, dhammikā ete devā nāma; yehi mādisaŋ Asurâdhipatiŋ gahetvā mayhaŋ rodana[4]-mattam pi na katan ti. Evaŋ sukhumaŋ sandhāya vadati. *Adhammikā devā* ti, adhammikā ete devā nāma; ye mādisaŋ Asurâdhipatiŋ vana-sūkaraŋ[5] viya kaṇṭha-pañcamehi[6] bandhanehi bandhitvā nisīdāpenti.

Evaŋ sukhumaŋ kho bhikkhave Vepacitti-bandhanan ti, taŋ kira paduma-nāḷa-suttaŋ viya makkaṭa-jāla-suttaŋ viya ca sukhumaŋ hoti. Chettuŋ pana n' eva vāsiyā na pharasunā sakkā. Yasmā pana citten' eva bajjhati,[7] cittena muccati,

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[1] B_1 yave pothetvā; C_1 yave lāyitvā.
[2] A, G. atibhūsa.
[3] A, G. *confuse* tatra sudaŋ *of* § 7 *with* t. sudhamma *of* § 5.
[4] B_1, C_1 bhedana *and omit* evaŋ sukhumaŋ.
[5] B_1 nava-gūtha; C_1 vana-gūtha (?).
[6] *Def. at* SA. i, 342.
[7] *So at* SA.; *but* C_1 sañjāyati (?); *for* vepati *see* SA. i, 347.

tasmā Vepacitti-bandhanan ti vuttaŋ. *Tato sukhumataraŋ Māra-bandhanan* ti, kilesa-bandhanaŋ; taŋ hi tato sukhumataraŋ n' eva cakkhussa āpāthaŋ gacchati, na iriyāpathaŋ nivāreti. Tena hi baddhā sattā paṭhavī-tale pi ākāse pi yojana-satam pi yojana-sahassam pi gacchanti pi āgacchanti pi. Chijjamānaŋ pan' etaŋ ñāṇe[1] n' eva chijjati na aññenā ti. Viññāṇa-mokkhaŋ bandhanan ti pi vuccati.

Maññamāno ti, taṇhā-diṭṭhi-mānānaŋ vasena khandhe maññanto. *Baddho Mārassā* ti, Māra-bandhanena baddho. Karaṇ' atthe vā etaŋ sāmi-vacanaŋ. Kilesa-Mārena bandhanena baddho ti attho. *Mutto Pāpimato* ti, Mārassa bandhanena mutto. Karaṇ' atthe yeva vā idaŋ sāmi-vacanaŋ. Pāpimatā kilesa-bandhanena mutto ti attho.

Asmī[2] ti padena taṇhā-maññitaŋ vuttaŋ. *Ayam aham asmī* ti, diṭṭhi-maññitaŋ. *Bhavissan* ti, sassata-vasena diṭṭhi-maññitaŋ. Tam eva *na bhavissan* ti, uccheda-vasena diṭṭhi-maññitaŋ. *Rūpī* ti ādīni tass' eva pabheda-dīpanāni. *Tasmā* ti, yasmā maññitaŋ ābādhaŋ anto-dosa-nikanti-vasena rogo c' eva gaṇḍo ca sallañ ca, tasmā.

Iñjitan[3] ti ādīni, yasmā imehi kilesehi sattā iñjanti c' eva phandanti[4] ca papañcitā ca honti pamattâkāra-ppattā, tasmā tesaŋ ākāra-dassan' atthaŋ vuttāni. Māna-gata-vāre pana mānassa gataŋ māna-gataŋ, mānaŋ pavattatī[5] ti attho; māno yeva māna-gataŋ viya.[6] Tattha *asmī* ti, idaŋ taṇhāya sampayutta-māna-vasena vuttaŋ. *Ayam aham asmī* ti, diṭṭhi-vasena. Nanu ca diṭṭhi-sampayutto nāma māno n' atthī ti? Āma, n' atthi. Mānassa pana appahīnattā diṭṭhi nāma hoti. Māna-mūlakaŋ diṭṭhiŋ sandhay' etaŋ vuttaŋ. Sesaŋ sabbattha uttānam evā ti.

Āsīvisa-vaggo samatto.

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[1] C_1 ñāṇa-vegena. [2] C_1 rasmī. [3] A, G. icchitaŋ.
[4] A, G. maññanti . . . bandhananti . . .
[5] B_1 -pavattī ti; C_1 vattatī ti. [6] B_1, C_1 *add* gūtha-gataŋ.

II.

VEDANĀ-SANYUTTA-VAṆṆANĀ

I. SAGĀTHA-VAGGA.

1.

[*Text* iv, **204**.] Vedanā-saŋyutte Sahagātha-vaggassa paṭhame; *Samāhito* ti, upacārena vā appaṇāya vā samāhito. *Vedanā ca pajānātī* ti, vedanā-dukkha-sacca-vasena pajānāti. *Vedanānañ ca sambhavan* ti, tāsaŋ yeva *sambhavaŋ samudaya*-sacca-vasena pajānāti. *Yattha c'etā* ti, yatth'etā vedanā nirujjhanti: taŋ nibbānaŋ nirodha-sacca-vasena pajānāti. *Khayagāminan* ti, tāsaŋ yeva vedanānaŋ khayagāmina-maggaŋ magga-sacca-vasena pajānāti. *Nicchāto parinibbuto* ti, nittaṇho hutvā kilesa-parinibbānena parinibbuto. Evam ettha sutte sammasana-cārakā vedanā kathitā. Gāthāsu dvīhi padehi samatha-vipassanā kathitā; sesehi catusaccaŋ kathitaŋ. Evam ettha sabba-sangāhiko catu-bhūmaka-dhamma-paricchedo vutto.

2.

Dutiye; *adukkhamasukhaŋ sahā*[1] ti, adukkham-asukhañ ca sukha-dukkhehi saha. *Ajjhattañ ca bahiddhā ca* ti, attano parassa ca. *Mosadhamman* ti, nassana[2]-sabhāvaŋ. *Palokinan* ti, palujjana-bhijjana-sabhāvaŋ. *Phussa-phussa-vayaŋ passan* ti, ñāṇena phusitvā phusitvā va sampassanto. *Evaŋ tattha*[3] *virajjatī* ti, evaŋ tāsu pi vedanāsu virajjati. Idhâpi sutte sammasana-cārakā vedanā kathitā, gāthāsu ñāṇaphusanaŋ.

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[1] *Cf.* SnA., p. 506.

[2] A, G. nadassana-.

[3] A, G. vaṭṭaŋ; SnA. vijānāti.

3.

Tatiye: *acchejji taṇhan* ti, sabbam pi taṇhaŋ chinditvā samucchindi. *Vāvattayi*[1] *saŋyojanan* ti, dasa-vidham pi saŋyojanaŋ parivattayi, nimmūlakaŋ akāsi. *Sammā* ti, hetunā kāraṇena. *Mānâbhisamayā* ti, mānassa dassanâbhisamayā pahānâbhisamayā ca. Arahatta-maggo hi kicca-vasena mānaŋ passati: ayam assa dassanâbhisamayo. Tena diṭṭho pana so tāva-d-eva pahīyati. Diṭṭha-visena diṭṭha-sattānaŋ[2] jīvitaŋ viya: ayam assa pahānâbhisamayo ca. *Antam akāsi dukkhassā* ti, evaŋ arahatta-maggena mānassa diṭṭhattā ca pahīnattā ca, ye ime 'kāya-bandhanassa anto jīrati' (Vin ii, 136), 'harit' antaŋ vā' ti (M. i, 188) c' evaŋ vuttaŋ antimamariyād' anto ca: 'antam idaŋ, bhikkhave, jīvitānan' ti. (It. 89) evaŋ vutta-lāmak' anto ca: 'sakkāyo eko anto' ti (Nidd. ii, 112) evaŋ vutta-koṭṭhās' anto ca: 'es' ev' anto dukkhassa sabba-paccaya-sankhāyā' ti (?) evaŋ vutta-koṭṭhās' anto cā ti, cattāro antā. Tesu sabbass' eva vaṭṭa-dukkhassa aduŋ catuttha-koṭi-sankhātam antam akāsi, paricchedaŋ parivaṭumaŋ akāsi. Antima-samussaya-mattâvasesaŋ[3] dukkham akāsī ti vuttaŋ hoti.

Sampajaññaŋ na riñcatī ti, sampajaññaŋ na jahati. *Sankhaŋ nopetī*[4] ti, ratto duṭṭho mūḷho ti paññattiŋ na upeti: taŋ paññattiŋ pahāya khīṇâsavo nāma hotī ti. Imasmiŋ sutte ārammaṇânusayo kathito.

4.

[*Text* iv, **256.**] Catutthe: *pātālo* ti, pātassa alaŋ pariyanto n' atthi. Ettha patiṭṭhā ti pātālo. *Asantaŋ asaŋvijjamānan* ti, asambhūtattaŋ apaññāya mānattaŋ.[5] *Evaŋ vācaŋ bhāsatī* ti, mahāsamudde pātālo ti evaŋ vācaŋ. So hi yaŋ taŋ Vaḷabhā-mukhaŋ[6] mahāsamuddassa udaka-vegena pakkhan-

[1] *So* A, C_1, G. *for* viv- *of text and* B_1, *as at* M. i, 12 (MA. i, 87, *whence the refs.*).

[2] A, G. diṭṭhi-vasena diṭṭhi-sajjhattānaŋ.

[3] C_1 -muttava-.

[4] *So texts; but* A, G. na upeti; C_1 nūpeti.

[5] A, G. apaññāmattaŋ.

[6] A, G. valavā-; B_1, C_1 balavā-; *but cf.* JA. iv, 141 (Suppāraka-J.).

ditvā cakkavāḷaŋ vā Sineruŋ vā āhacca, yojana-dviyojana-dasayojana-ppamāṇam pi uggantvā, puna mahāsamudde patati. Yassa patita-ṭṭhāne mahānaraka-papāto viya hoti, yaŋ loke Vaḷabhā-mukhan ti vuccati, taŋ sandhāy' evaŋ vadati. Yasmā pana tathā-rūpānaŋ maccha-kacchapa-deva-dānavānaŋ patiṭṭhā pi hoti, sukha-nivāso pi hoti,[1] tasmā 'asantaŋ asaŋvijjamānaŋ vācaŋ bhāsatī' ti nāma. Yasmā pana sabba-puthujjanā sārīrikāya dukkha-vedanāya patiṭṭhātuŋ na sakkonti, tasmā pātassa alan ti aṭṭhena ayam eva pātālo ti dassento *sārīrikānaŋ kho etaŋ bhikkhave* ti ādim āha.

Pātāle na[2] *paccuṭṭhāsī* ti, pātālasmiŋ patiṭṭhāsi.[3] *Gādhan* ti, patiṭṭhaŋ.

Akkandatī ti, anibaddhaŋ viya palāpaŋ palapanto kandati.[4] *Dubbalo* ti, dubbala-ñāṇo. *Appathāmako* ti; ñāṇa-thāmassa parittatāya paritta-thāmako. Imasmiŋ sutte ariya-sāvako ti sotâpanno. Sotâpanno hi ettha dhuraŋ balava-vipassako, na tikkha-buddhī,[5] uppannaŋ vedanaŋ ananuvattitvā patiṭṭhātuŋ samattho yogâvacaro pi vaṭṭati.

5.

Pañcame: *dukkhato daṭṭhabbā* ti, vipariṇāmana-vasena dukkhato daṭṭhabbā. *Sallato* ti, dukkha-vinivijjhanaṭṭhena sallā ti daṭṭhabbā. *Aniccato* ti, adukkham-asukhā hutvā abhāv' ākārena aniccato daṭṭhabbā. *Addā* ti, addasa. *Santan* ti, santi-sabhāvaŋ.

6.

Chaṭṭhe: *Tatrā* ti, tesu dvīsu janesu. *Asana-vedhaŋ*[6] *vijjheyyun* ti, tass' eva vaṇa-mukhassa angul' antare vā dvangul-antare vā āsanna-padese anugata-vedhaŋ. Evaŋ vidhassa hi

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[1] A, G. *omit.*

[2] *Text,* C_1 pātālena p.; A, G. pātālaŋ na p.; B_1 pātāle na p. *We should read* (?) pātālā.

[3] B_1 na p. [4] C_1 *changes the whole sentence.*

[5] B_1, C_1 *begin next sent. with* b. vipass. pana tikkha-buddhi upp. *For* dhura *see* Asl. 222-3.

[6] *So* A, G.; *but* B_1, C_1 anuvedhaŋ (*omitted in text, but v.l. in n.*). *At* p. 209 *text has* anuvijjheyyuŋ.

tā asana-[1]vedanā sama-vedanā balavatarā honti. Pacchā uppajjamānā vedanâpi evam eva purima-vedanāya balavatarā hoti. *Dukkhāya vedanāya nissaraṇan* ti, dukkhāya vedanāya hi samādhi-magga-phalāni nissaraṇaŋ. Taŋ so na jānāti. Kāma-sukham eva nissaraṇan ti jānāti. *Tāsaŋ vedanānan* ti, tāsaŋ sukha-dukkha-vedanānaŋ. *Saŋyutto*[2] *naŋ vediyatī* ti, kilesehi sampayutto hutvā taŋ vediyati, na vippayutto. *Saŋyutto dukkhasmā* ti, karaṇ' aṭṭhe nissakkaŋ: dukkhena sampayutto ti attho.

Sankhāta-dhammassā ti, tīrita[3]-dhammassa, tulita-dhammassa. *Bahussutassā* ti, pariyatti-bahussutassa paṭivedha-bahussutassa ca. *Sammā pajānāti bhavassa pāragū* ti, nibbānaŋ gato tad eva nibbānaŋ sammā pajānāti. Imasmim pi sutte bahussutassa[4] nissayo va kathito, ariya-sāvakesu ca khīṇâsavo: ettha dhuraŋ anāgāmi na vaṭṭatī[5] ti vadati.

7.

Sattame: yena *gilāna-sālā ten' upasankamī* ti, sadevake loke agga-puggalo Tathāgato pi gilān' upaṭṭhānaŋ gacchati. Upaṭṭhātabba-yuttakā nāma gilānā ti bhikkhū saddahitvā okappetvā, gilāne upaṭṭhātabbe maññissantī ti ca ye tattha kamma-ṭṭhānā sappāyā tesaŋ kamma-ṭṭhānaŋ kathessāmī ti cintetvā upasankami.

Kāye kāyânupassī ti ādīsu yaŋ vattabbaŋ taŋ parato vakkhāma. *Aniccânupassī* ti, aniccataŋ anupassanto. *Vayânupassī* ti, vayaŋ anupassanto. *Virāgânupassī* ti, virāgaŋ anupassanto. *Paṭinissaggânupassī* ti, paṭinissaggaŋ anupassanto.

Ettāvatā kiŋ dassitaŋ hoti? Imassa bhikkhussa āgamanīya-paṭipadā satipaṭṭhānâpi hi pubba-bhāga yeva, sampajaññe pi aniccânupassanā vayânupassanā virāgânupassanā ti ca imâpi tisso anupassanā pubba-bhāgā yeva. Nirodhânupassanā paṭinissaggânupassanā ti imā dve missakā. Ettā-

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1 B_1, C_1 anu-. 2 A, G. sampayutto.
3 B_1, C_1 vidita. *Cf.* Cull. Nidd., § 266; SnA. 124.
4 B_1 ārammaṇa-hissayo; C_1 ār. ānusayo (?).
5 A, G. pana vaṭṭ.; B_1 pi vaṭṭ.

vatā imassa bhikkhuno bhāvanā-kālo dassito ti. Sesaŋ vutta-nayam eva.

8.

Aṭṭhame: *imam eva phassaŋ paṭiccā* ti vutte bujjhanakānaŋ ajjhāsayena vuttaŋ. Atthato pan' etaŋ ni-nnānā-karaṇaŋ.[1] Kāyo va hi ettha phasso ti vutto.

9.

Navamaŋ uttānam eva.

10.

Dasame: *sukha-vedaniyan* ti, sukha-vedanāya paccaya-bhūtaŋ. Sesesu pi es' eva nayo. Anupada-vaṇṇanā pan' ettha heṭṭhā vitthāritā va. Imasmiŋ sutta-dvaye samma-sana-cāra-vedanā[2] kathitā.

II. RAHOGATA-VAGGA.

1.

[*Text* iv, **216.**] Rahogata-vaggassa paṭhame: *yaŋ kiñci vedayitaŋ taŋ dukkha*[3]*-sannissitan* ti, yaŋ kiñci vedayitaŋ taŋ sabbaŋ dukkhan ti attho. *Sankhārānaŋ yeva aniccatan* ti ādīsu, yā esā[4] sankhārānaŋ aniccatā khaya-dhammatā vaya-dhammatā vipariṇāma-dhammatā, etaŋ sandhāya 'yaŋ kiñci vedayitaŋ, taŋ dukkhan' ti mayā bhāsitan ti dīpeti. Yā hi sankhārānaŋ aniccatā, vedanānam pi sā: aniccatā ca nām' esa maraṇāŋ; maraṇato uttariŋ dukkhaŋ nāma n' atthī ti iminā adhippāyena sabba-vedanā dukkhā ti vuttā.

Atha kho pana bhikkhu mayā ti, idaŋ na kevalaŋ ahaŋ vedanānaŋ yeva nirodhaŋ paññāpemi: imesaŋ kho pi pahāna[5]-nirodhaŋ paññāpemī ti dassan' atthaŋ āraddhaŋ. Vūpasamo ca passaddhiyo ca eva-rūpāya desanāya[6] bujjhanakānaŋ

[1] A, G. kiŋ nānā-k.; C_1 nānākāraṇaŋ *only*.
[2] A, G. samasantā ved.
[3] *Text*, B_1, C_1 dukkhasmiŋ; A. dukkha-saccaŋ; G. d. sannissitaŋ.
[4] C_1 evaŋ.
[5] B_1, C_1 dhammānaŋ.
[6] A, G. vedanāya (*cf. end* of §§ v-viii).

ajjhāsayena vuttā. Saññā-vedayita-nirodha-ggahaṇena cattāro āruppā[1] gahitā va hontī ti veditabbā.

2.

Dutiye: *puthu vâyanti mālutā* ti, bahu-vātā vāyanti. Sesaŋ vuttān' attham eva.

3.

Tatiyaŋ vinā[2] gāthāhi bujjhanakānaŋ ajjhāsayena vuttaŋ.

4.

Catutthe: *puratthimā* ti, puratthimāya: evaŋ sabbattha.

Sâmisā sukhavedanā ti ādīsu sâmisa-sukhā nāma kāma-nissitā[3] sukhā vedanā: nirāmisā sukhā nāma paṭhama-jjhānâdi-vasena vipassanā-vasena ca uppannā vedanā. Sâmisa-dukkhā nāma kām' āmisen' eva sâmisā vedanā; nirāmisā dukkhā nāma anuttaresu vimokkhesu pihaŋ upaṭṭhāpayato piha-paccayā uppanna-domanassa-vedanā. Sâmisā adukkham-asukhā nāma kām' āmisen' eva sâmisā vedanā: nirāmisā adukkham-asukhā vedanā nāma catuttha-jjhāna-vasena uppannā adukkham-asukhā vedanā.

5–8.

Pañcamâdīni cattāri heṭṭhā kathita-nayen' eva. Purimāni pan' ettha dve paripuṇṇa-ppassaddhikāni, pacchimāni upaḍḍha[4]-ppassaddhi-desanāya bujjhanakānaŋ ajjhāsayena vuttāni.

9.

[*Text* iv, **223**.] *Pañcakango thapatī* ti, Pañcakango ti tassa namaŋ vāsi-pharasu-nikhādana-daṇḍa-muggara-kāḷa-sutta-nāḷi-sankhātehi pañcahi angehi samannāgatattā. So Pañcakango ti paññāto; thapatī ti, vaḍḍhakī jeṭṭhako. *Udāyī* ti, paṇḍita-Udāyī-thero.

Pariyāyan ti, kāraṇaŋ. *Dve p' Ānandā*[5] ti, dve pi, Ānanda.

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[1] A, B, G. arūpā. *Cf.* VM. i, 111.

[2] *All but* C_1 *read* tīhi; *but the sutta has no gāthās.*

[3] *Cf.* MA. i, 279 (*wh. refers to* M. iii, 217) = VibhA. 268. B_1, C_1 kāmâmisa-paṭisaŋyutta.

[4] A, G. upaddava-saddhi (?).

[5] *Text* dve pi mayā Ā.

Pariyāyenā ti, kāraṇena. Ettha ca kāyika-cetasika-vasena dve veditabbā. Sukhâdi-vasena tisso pi, indriya-vasena sukh' indriyâdikā pañca-dvāra-vasena cakkhu-samphassajâdikā ca upavicāra-vasena cakkhunā rūpaŋ disvā somanassaṭṭhāniyaŋ rūpaŋ upavicaratī ti ādikā aṭṭhārasa. Cha gehasitāni somanassāni, cha nekkhammasitāni, cha gehasitāni domanassāni, cha nekkhammasitāni, cha gehasitā upekkhā, cha nekkhammasitāni, evaŋ chattiŋsa. Tā atīte chattiŋsa, anāgate chattiŋsa, paccuppanne chattiŋsā ti, evaŋ aṭṭhavedanā-sataŋ veditabbaŋ.

Pañc' ime Ānanda kāma-guṇā ti, ayaŋ pāṭekko[1] anusandhi, na kevalan ti. Dve ādiŋ katvā vedanā Bhagavatā paññattā, pariyāyena ekâpi vedanā kathitā. Taŋ dassento Pañcakangassa thapatino vādaŋ upatthambhetuŋ[2] imaŋ dhammadesanaŋ ārabhi.

Abhikkantataran ti, sundarataraŋ. *Paṇītataran* ti, anappakataraŋ.[3] Ettha catuttha-jjhānato paṭṭhāya adukkhamasukhā vedanā sâpi sant' aṭṭhena[4] paṇīt' aṭṭhena ca sukhan ti vuttā. Nirodho avedayita-sukha-vasena sukhaŋ nāma jāto, pañca-kāma-guṇa-vasena hi aṭṭha-samāpatti-vasena ca uppannaŋ vedayita-sukhaŋ nāma. Idha nirodho avedayitasukhaŋ nāma. Iti vedayita-sukhaŋ vā hotu avedayitasukhaŋ vā, niddukkha-bhāva-sankhātena sukh' aṭṭhena ekanta-sukham eva jātaŋ.

Yattha yatthā ti, yasmiŋ yasmiŋ ṭhāne. *Sukhaŋ upalabbhatī* ti, vedayitaŋ sukhaŋ vā upalabbhati avedayitaŋ sukhaŋ vā. *Taŋ taŋ Tathāgato sukhasmiŋ paññāpetī* ti, taŋ sabbaŋ Tathāgato niddukkha-bhāvaŋ sukhasmiŋ yeva paññāpetī ti. Idha Bhagavā nirodha-samāpatti-sīsaŋ katvā neyya-puggalassa vasena arahatta-nikūṭen' eva dhammadesanaŋ niṭṭhāpesi.

10.

Dasamaŋ uttān' attham evā ti.

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[1] A, G. pāṭiekko; B_1 pāṭiyekko; C_1 pāṭi eko.
[2] A, G. vā upaṭṭhahetuŋ.
[3] *So* A, G.; SA. i, 194; *but* B_1, C_1 *and* AA. *on* A. ii, 189 atapp-. *Cf.* Pṭs. ii, 443 (*insatiable*). *At* VinA. i, 200 *def. as* uttama.
[4] C_1 sâmis' aṭṭhena (?).

III. AṬṬHA-SATA-PARIYĀYA-VAGGA.

1.

[*Text* iv, **230.**] Tatiya-vaggassa paṭhame: *Moliya-sīvako* ti, tassa nāmaŋ. Cūḷā pan' assa atthi, tasmā Moliya-sīvako. *Paribbājako* ti, channa-paribbājako.

Pitta-samuṭṭhānānī ti, pitta-paccayāni. *Vedayitānī* ti, vedanā. Tattha pitta-paccayā tisso vedanā. Kathaŋ[1] ? Ekacco hi 'pittaŋ me kupitaŋ' ti,[2] 'dujjānaŋ kho pana jīvitan' ti dānaŋ deti, sīlaŋ rakkhati, uposatha-kammaŋ karoti. Evaṁ assa kusala-vedanā uppajjati. Ekacco hi 'pitta-bhesajjaŋ karissāmī' ti pāṇaŋ hanati, adinnaŋ ādiyati, musā bhaṇati, dasa-dussīla-kammāni karoti. Evam assa akusala-vedanā uppajjati. Ekacco 'ettakenâpi me bhesajja-karaṇena pittaŋ na vūpasammati. Alaŋ bhesajjenā' ti[3] majjhatto kāyika-vedanaŋ adhivāsento nipajjati. Evam assa abyākata-vedanā uppajjati.

Sāman pi kho etan ti, taŋ taŋ pitta-vikāraŋ disvā attanâpi etaŋ veditabbaŋ. *Sacca-sammatan* ti, bhūta-sammataŋ. Loko pi hi sarīre sabala-vaṇṇatâdi pitta-vikāraŋ disvā 'pittam assa kupitan' ti jānāti. *Tasmā* ti, yasmā sāmaŋ viditaŋ lokassa ca sacca-sammataŋ atidhāvanti, tasmā. Semha-samuṭṭhānâdisu pi es' eva nayo.

Ettha pana *sannipātikānī* ti, tiṇṇam pi pittâdīnaŋ kopena samuṭṭhitāni.[4] *Utupariṇāmajānī* ti, visabhāga-ututo jātāni. Jangala-desa-vāsīnam pi anupadese[5] vasantānam pi asabhāgo utu uppajjati; anupavāsīnañ ca jangala-dese ti. Evaŋ samudda-tīrâdi-vasena pu utu-visabhāgatā uppajjati yeva. Tato jātāni utu-pariṇāmajāni nāma.

Visama-parihārajānī ti, mahābhāra-vahanesu ākoṭanâdito[6]

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[1] C₁ *rewrites*: p. paccayā ti 'ssa vedanā uppajjanti. Kathaŋ ekacco . . . [2] *Cf.* JA. ii, 114.

[3] B₁ alaŋ hotī ti; C₁ alaŋ yaŋ hoti taŋ hotū ti.

[4] *Cf.* Mil. P. 135; A. ii, 87; AA. (Sinh.) 556; A. v, 110; AA. 829 (*where different causes are given*).

[5] A. anurūpadese.

[6] A, G. mahāvehanasukhākoṭṭharâdito; B₁ mahābhāra-vahana-sudhâkoṭṭana. *I follow* C₁, *but doubt whether it be the true reading.*

vā avelāya carantassa sappa-ḍaŋsana-kūpakâdito vā visama-parihārato jātāni.

Opakkamikānī ti, 'ayaŋ coro vā paradāriko vā' ti gahetvā jānuka-kappara-muggarâdīhi nipphoṭana-upakkama-paccayaŋ katvā uppannāni. Etaŋ bahi upakkamaŋ labhitvā koci vutta-nayen' eva kusalaŋ karoti, koci akusalaŋ, koci adhivāsento nipajjati.

Kamma-vipākajānī ti, kevalaŋ kamma-vipākato jātāni. Tesu pi uppannesu vutta-nayen' eva koci kusalaŋ karoti, koci akusalaŋ, koci adhivāsento nipajjati. Evaŋ sabba-vāresu tividhā vedanā honti. Tattha purimehi sattahi kāraṇehi uppannā sārīrikā vedanā sakkā paṭibāhituŋ. Kamma-vipākajānaŋ pana sabba-bhesajjāni pi sabba-parittāni pi nâlaŋ paṭighātāya.[1] Imasmiŋ sutte loka-vohāro nāma kathito ti.

2.

Dutiye: *aṭṭha-sata-pariyāyan* ti, aṭṭha-satassa-kāraṇa-bhūtaŋ. *Dhamma-pariyāyan* ti, dhamma-kāraṇaŋ.

Kāyikā ca cetasikā cā ti, ettha kāyikā kāmâvacare yeva labbhanti, cetasikā catu-bhūmikā pi. *Sukhā* ti ādīsu, sukha-vedanā arūpâvacare n' atthi. Sesā tīsu bhūmīsu labbhanti. Dukkhā kāmâvacarā va itarā catu-bhūmikā. Pañcake sukh' indriya-dukkh' indriya-domanass' indriyāni kāmâvacarān' eva. Somanass' indriyaŋ tebhūmakaŋ, upekkh' indriyaŋ catu-bhūmakaŋ. Chakke pañcasu dvāresu vedanā kāmâvacarā va mano-dvāre catu-bhūmikā. Aṭṭhārasake chasu iṭṭhârammaṇesu somanassena saha upavicarantī ti, *somanass' upavicārā.* Sesa-dvaye pi es' eva nayo. Iti ayaŋ desanā vicāra-vasena āgatā. Taŋ sampayuttānaŋ pana somanassâdīnaŋ vasena idha aṭṭhārasa-vedanā veditabbā.

Cha gehasitāni somanassānī ti ādīsu, 'cakkhu-viññeyyānaŋ rūpānaŋ iṭṭhānaŋ kantānaŋ manāpānaŋ manoramānaŋ lokâmisa-ppaṭisaŋyuttānaŋ paṭilābhaŋ vā paṭilābhato samanupassato, pubbe vā paṭiladdha-pubbaŋ atītaŋ niruddhaŋ,[2] vipariṇataŋ samanussarato[3] uppajjati somanassaŋ; yaŋ evarū-

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[1] A. G. patiṭṭhāya. [2] A, G. viruddhaŋ. [3] A, B₁, G. -passato.

paŋ somanassaŋ, idaŋ vuccati geha-sitaŋ somanassan' ti (M. iii, 217). Evaŋ chasu dvāresu vutta-kāma-guṇa-nissitāni somanassāni cha gehasitāni somanassānī ti nāma.

'Rupānaŋ tveva aniccataŋ viditvā vipariṇāma-virāga-nirodhaŋ. Pubbe c' eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma-dhammā ti evam etaŋ yathā-bhūtaŋ sammappaññāya passato uppajjati somanassaŋ: yaŋ evarūpaŋ somanassaŋ idaŋ vuccati nekkhamma-sitaŋ somanassan' ti (M. iii, 217). Evaŋ chasu dvāresu iṭṭhârammaṇe āpātha-gate aniccâdi-vasena vipassanaŋ paṭṭhāpetvā ussukkāpetuŋ[1] sakkontassa[2] ussukitā me vipassanā ti somanassa-jātassa uppanna-somanassāni cha nekkhamma-sitāni somanassāni.

'Cakkhu-viññeyyānaŋ iṭṭhānaŋ kantānaŋ manāpānaŋ manoramānaŋ lokâmisa-paṭisaŋyuttānaŋ appaṭilābhaŋ vā appaṭilābhato samanupassato pubbe vā appaṭiladdha-pubbaŋ atītaŋ niruddhaŋ vipariṇataŋ samanussarato uppajjati domanassaŋ: yaŋ evarūpaŋ domanassaŋ idaŋ vuccati geha-sitaŋ domanassan' ti (M. iii, 218). Evaŋ chasu dvāresu iṭṭhârammaṇaŋ nânubhavissāmi nânubhavāmī ti vitakkayato uppannāni kāma-guṇa-nissita-domanassāni cha geha-sita-domanassāni nāma.

'Rūpānaŋ tveva aniccataŋ viditvā vipariṇāma-virāga-nirodhaŋ: pubbe c' eva rūpā etarahi ca sabbe te rūpā[3] aniccā dukkhā vipariṇāmā ti evam etaŋ yathā-bhūtaŋ sammappaññāya disvā anuttaresu vimokkhesu pihaŋ[4] upaṭṭhāhāpeti: kudâssu[5] nāmâhaŋ tadāyatanaŋ upasampajja viharissāmi yad Ariyā etarahi āyatanaŋ upasampajja viharantī ti? iti anuttaresu vimokkhesu pihaŋ upaṭṭhāpayato uppajjati piha-paccayā domanassaŋ: yaŋ evarūpaŋ domanassaŋ idaŋ vuccati nekkhamma-sitaŋ domanassan' ti (M. iii, 219). Evaŋ chasu dvāresu iṭṭhârammaṇe āpātha-gate anuttara-vimokkha-sankhāta-ariya-phala-dhammesu pihaŋ upaṭṭhāpetvā, tad-adhigamāya aniccâdi-vasena vipassanaŋ upaṭṭhāpetvā ussukkāpetuŋ asakkontassa imam pi pakkhaŋ imam pi māsaŋ imam pi saŋvaccharaŋ vipassanaŋ ussukkāpetvā Ariya-

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1 C_1 -petvā.
2 G. asakk-.
3 B_1 G. sabbe va rūpā.
4 G. pi taŋ.
5 M. *text* kadā 'ssu.

bhūmiŋ pāpuṇituŋ nâsakkhin ti anusocato uppannāni domanassāni cha nekkhamma-sitāni domanassāni nāma.

'Cakkhunā rūpaŋ disvā uppajjati upekkhā bālassa mūḷhassa puthujjanassa anodhi-jinassa avipāka-jinassa anādīnava-dassāvino assutavato puthujjanassa: yā evarūpā upekkhā, rūpaŋ sā nâtivattati: tasmā sā upekkhā geha-sitā ti vuccatī' ti (M. iii, 219). Evaŋ chasu dvāresu iṭṭhârammaṇe āpātha-gate, gūṭha-[1]piṇḍake nīla-makkhikā viya, rūpāni anativattamānā[2] tatth' eva laggā laggitā hutvā, uppanna-kāma-guṇa-nissitā upekkhā cha geha-sitā upekkhā nāma.

'Rūpānaŋ tveva aniccataŋ viditvā vipariṇāma-virāga-nirodhaŋ: pubbe c' eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma-dhammā ti evaŋ etaŋ yathā-bhūtaŋ sammappaññaya passato uppajjati upekkhā: yā evarūpā upekkhā, rūpaŋ sā ativattati: tasmā sā upekkhā cha nekkhamma-sitā ti vuccatī' ti (M. iii, 219). Evaŋ chasu dvāresu iṭṭhârammaṇe āpātha-gate iṭṭhe arajjantassa aniṭṭhe adussantassa asamapekkhaṇena amuyhantassa uppannā vipassanā-ñāṇa-sampayuttā upekkhā cha nekkhamma-sita-upekkhā nāma.

Imasmiŋ sutte sabba-sangāhiko catu-bhūmaka-dhamma-paricchedo kathito.

3–8.

Tatiyâdīni uttān' atthān' eva.

9.

Navame[3]: *sâmisā* ti, kiles' āmisena sâmisā. *Nirāmisatarā* ti, nirāmisāya jhāna-pīti pi nirāmisatarā. Tesu ca dvīsu jhānesu pīti mahaggatâpi hoti, lokuttarâpi paccavekkhaṇa-pīti lokiyā va. Sā kasmā nirāmisatarā jātā ti? Santa-paṇīta-dhamma-paccavekkhaṇa-vasena uppannattā. Yathā hi rāja-vallabho cūḷ' upaṭṭhāko appaṭihārikaŋ yathā-sukhaŋ rāja-kulaŋ pavisanto seṭṭhi-senāpati-ādayo padena paharanto pi na gaṇeti. Kasmā? Rañño āsanna-paricārakattā: iti so tehi uttarītaro hoti. Evam ayam pi santa-paṇīta-

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[1] B. gūḷha-. [2] G. bhaṇati vuttamānā (?). C_1 *rewrites the passage.*
[3] *All* ekādasame.

dhamma-paccavekkhaṇa-vasena uppannattā lokuttarā-pītito pi uttarītarā ti veditabbā. Sesa-vāresu pi es' eva nayo.

Vimokkha-vāre pana rūpa-paṭisaŋyutto vimokkho attano ārammaṇa-bhūtena rūpâmisen' eva sâmiso nāma, arūpa-paṭisaŋyutto arūpâmisâbhāvena nirāmiso nāmā ti.

Vedanā-saŋyuttaŋ samattaŋ.

III.

MĀTUGĀMA-SAṆYUTTA-VAṆṆANĀ

1.

[*Text* iv, 238.] Mātugāma-saŋyuttassa paṭhame: *angehī* ti, aguṇ' angehi. *Na ca rūpavā* ti, na rūpa-sampanno, virūpo, duddasiko. *Na ca bhogavā* ti, na bhoga-sampanno, niddhano.[1] *Na ca sīlavā* ti, na sīla-sampanno, dussīlo. *Alaso cā* ti, [2]kantana-pacanâdīni kammāni kātuŋ na sakkoti, kusīto ālasiyo nisinna-ṭṭhāne nisinno va, ṭhita-ṭṭhāne ṭhito va, niddāyati evaŋ. *Pajañ c' assa na labhatī* ti, assa purisassa kulavaŋsa-patiṭṭhāpakaŋ puttaŋ na labhati; vijjhitaŋ naṭṭhaŋ[3] nāma hoti. Ālasiyo nikkhâmutta-vipariyāyena veditabbo.[4]

2.

Dutiyaŋ paṭhame vutta-nayen' eva parivattetabbaŋ.

3.

Tatiye: *āveṇikānī* ti, paṭipuggalikāni, purisehi asādhāraṇāni. *Pāricariyan* ti, paricārika-bhāvaŋ.

4.

Catutthe: *macchera-mala-pariyuṭṭhitenā*[5] ti, pubbaṇha-samayasmiŋ hi mātugāmo khīra-dadhi-sangopana-odana-pacanâdīni kātuŋ āraddho puttakehi pi yāciyamāno kiñci dātuŋ na icchati. Ten' etaŋ vuttaŋ. Majjhantika-samaye pana mātugāmo kodhâbhibhūto va hoti. Anto ghare kalahaŋ

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[1] A. nindano; G. nibbāno; C_1, *as usual, rewrites the section.*
[2] *Cf.* SnA. i, 169; SA. i, 100.
[3] *So* A, G.; *but* B_1, C_1 vañjhitthi nāma.
[4] *This, the reading of* A, G., *seems the older*; B_1, C_1 sukka-pakkha vutta-vipariyāyena v.
[5] *Cf.* A. i, 281.

alabhanto paṭivissaka-gharam pi gantvā kalahaŋ karoti, sāmikassa ca ṭhita-nisinna-ṭṭhānāni vilokento vicarati. Tena vuttaŋ 'majjhantika-samayaŋ issā-pariyuṭṭhitena cetasā' ti. Sāyaṇhe pan' assāda[1]-pariyesanāya cittaŋ namati. Tena vuttaŋ 'sāyaṇha-samayaŋ kāma-rāga-pariyuṭṭhitena cetasā' ti.

5–24.

Pancamâdīni vuttān' atthān' eva.

25–34.

(Dasame[2]): *rūpabalan* ti ādīsu rūpa-sampatti rūpa-balaŋ, bhoga-sampatti bhoga-balaŋ, ñāti-sampatti ñāti-balaŋ, putta-sampatti putta-balaŋ, sīla-sampatti sīla-balaŋ: pañca-sīla-dasa-sīlāni akhaṇḍāni katvā, rakkhantassa hi sīla-sampatti yeva sīla-balaŋ nāma hoti. *Imāni kho bhikkhave pañca* (*mātugāmassa*) *balānī* ti, imāni pañca upatthambhan' aṭṭhena balāni nāma vuccanti.

Pasayhā ti, abhibhavitvā.[3]

Abhibhuyyatī ti,[4] abhibhavati, ajjhottharati.

N' eva rūpabalaŋ tāyatī ti, n' eva rūpa-balaŋ tāyituŋ sakkoti. (§ 30) *Nāsent' eva naŋ, kule na vāsentī* ti, 'dussīlā bhinn' ācārā atikkanta-mariyādā' ti gīvāyaŋ gahetvā nīharanti, na tasmiŋ kule vāsenti.

Vāsent' eva naŋ, kule na nāsentī ti, 'kiŋ rūpena bhogâdīhi vā? Parisuddha-sīlā esā ācāra-sampannā' ti ñatvā tasmiŋ kule vāsenti yeva, na nāsenti. Sesaŋ sabbattha uttān' attham evā ti.

Mātugāma-saŋyuttaŋ samattaŋ.

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[1] A. assā āsana-pariyesanāya; G. assā asana-p.; B_1, C_1 assā asaddha-dhamma-paṭisevanāya.

[2] *The numbering of Comy. differs from that of text. This section is* No. 25 (§ 1 *of ch.* iii), p. 246, *text. Comy. reckons all the remaining suttas of this* Saŋyutta *as* dasama.

[3] B_1 atibh.

[4] *Text* abhibhūyya vattati.

IV.

JAMBUKHĀDAKA-SAŊYUTTA-VAṆṆANĀ

1.

[*Text* iv, **251.**] Jambukhādaka-saŋyutte: *Jambukhādako paribbājako* ti, evaŋ nāma therassa bhāgineyyo channa-paribbājako. *Yo kho āvuso rāga-kkhayo* ti, nibbānaŋ āgamma rāgo khīyati, tasmā nibbānaŋ rāga-kkhayo ti vuccati. Dosa-moha-kkhayesu pi es' eva nayo.

Yo pana 'iminā va suttena kilesa-kkhaya-mattaŋ nibbā-nan' ti[1] vadeyya, so vattabbo 'kassa kilesānaŋ khayo? Attano udāhu paresan?' ti. 'Addhā,[2] attano' ti vakkhati. Tato pucchitabbo: 'Gotrabhu-ñāṇassa kiŋ ārammaṇan?' ti. 'Jānamāno nibbānan' ti vakkhati. 'Kim pana gotra-bhu-ñāṇa-kkhaṇe kilesā khīṇā, khīyanti, khīyissantī?' ti. 'Khīṇā ti vā khīyantī ti vā na vattabbā: khīyissantī ti vattabbā' ti. 'Kim pana, tesu akhīṇesu yeva kilesesu gotrabhu-ñāṇaŋ kilesa-kkhayaŋ ārammaṇaŋ karotī?' ti. 'Addhā evaŋ vutte niruttaro bhavissatī' ti.

Magga-ñāṇenâpi c' etaŋ yojetabbaŋ: 'Magga-kkhaṇe pi hi kilesā khīyanti?' ti vuccati[3]: na ca akhīṇesu yeva kilesesu kilesa-kkhayo ārammaṇaŋ hoti. Tasmā sampaṭicchitabbaŋ etaŋ: Yaŋ āgamma rāgâdayo khīyanti, taŋ nibbānaŋ. Tam pan' etaŋ rūpino dhammā arūpino dhammā ti ādīsu dukesu[4] arūpino dhammā ti sangahitattā na kilesa-kkhaya-mattam evā ti.

2.[5]

Arahatta-pañha-byākaraṇe, yasmā arahattaŋ rāga-dosa-mohānaŋ khīṇ' ante uppajjati, tasmā rāga-kkhayo dosa-kkhayo moha-kkhayo vuttaŋ.

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[1] *Quoted and discussed at* Vibh. A, 51.
[2] A, G. tadā.
[3] A, G. pana vuccati.
[4] A, G. dukkhesu.
[5] *Comy. takes the rest as one sutta.*

3.

Te loke sugatā ti, te rāgâdayo pahāya gatattā suṭṭhu gatā ti sugatā.

4–13.

Dukkhassa kho āvuso pariññatthan ti, vaṭṭa-dukkhassa parijānan' atthaŋ.

14, 15.

Dukkhatā ti, dukkha-sabhāvā. *Dukkha-dukkhatā* ti ādīsu. dukkha-sankhāto dukkha-sabhāvo dukkha-dukkhatā. Sesa-pada-dvaye pi es' eva nayo.

16.

Abhiratī ti, pabbajjāya anukkaṇṭhanatā.

Na ciraŋ āvuso ti, 'āvuso, dhammânudhamma-paṭipanno pātaŋ anusiṭṭho sāyaŋ vises' adhigamissati, sāyaŋ anusiṭṭho pāto visesam adhigamissatī ti pacchā [1]ghaṭento vāyamanto na cirass' eva arahatte patiṭṭhaheyyā' ti dasseti. Sesaŋ sabbattha uttānam evā ti.

Jambukhādaka-saŋyuttaŋ samattaŋ.

V.

SĀMAṆḌAKA-SAŊYUTTA-VAṆṆANĀ

[*Text* iv, **261.**] Sāmaṇḍaka-saŋyutte pi iminā va nayena attho veditabbo.

VI.

MOGGALLĀNA-SAŊYUTTA-VAṆṆANĀ

1–8.

[*Text* iv, **262.**] Moggallāna-saŋyutte: *kāma-sahagatā* ti, pañca nīvaraṇa-sahagatā. Tassa hi paṭhama-jjhānā vuṭṭhitassa pañca nīvaraṇāni santato upaṭṭhahiŋsu; ten' assa taŋ paṭhama-jjhānaŋ hāna-bhāgiyaŋ nāma ahosi. Taŋ pamādaŋ

[1] B_1, C_1 vuttattā.

ñatvā Satthā *mā pamādo*[1] ti ovādam assa adāsi. Dutiya-jjhānâdīsu pi iminā va nayena attho veditabbo. Ārammaṇa-sahagatam eva h' ettha *sahagatan* ti vuttaŋ.

9.

[*Text* iv, 268.] *Animittaŋ ceto-samādhin* ti, nicca-nimittâdīni pahāya pavatta-vipassanā-samādhiŋ yeva sandhāy' etaŋ vuttam ti.

Nimittânusāri-viññāṇaŋ hotī ti, evaŋ iminâpi vipassanā-samādhi-vihārena viharato vipassanā-ñāṇe tikkhe sukhume samāne,[2] yathā nāma purisassa tikhiṇena pharasunā rukkhaŋ chindantassa 'Suṭṭhu vata me pharasu paharatī' ti[3] tikhiṇaŋ pharasu-dhāraŋ[4] olokentassa chejja-kiccaŋ na[5] nippajjati; evaŋ therassâpi 'sūraŋ[6] vata me hutvā ñāṇaŋ vahatī' ti vipassanaŋ ārabbha nikanti uppajjati. Atha vipassanā-visaya-kiccaŋ sādhetuŋ na sakkhi. Taŋ sandhāya vuttaŋ 'nimittânusāri-viññāṇaŋ hotī' ti. *Sabba-nimittānaŋ amanasikārā animittaŋ ceto-samâdhiŋ upasampajja vihāsin* ti, sabbesaŋ nicca-sukha-atta-nimittānaŋ amanasikārena animittaŋ vuṭṭhāna-gāmini-vipassanā-sampayuttaŋ-ceto-samādhiŋ nibbān' ārammaṇañ ca upari-magga-phala-samādhiŋ upasampajja vihāsiŋ.

10 (ii).

Avecca pasādenā ti, acala-pasādena.

10 (iii).

Dasahi ṭhānehī ti, dasahi kāraṇehi. *Adhigaṇhantī* ti, abhibhavanti, atikkamitvā bhavanti.[7] Sesaŋ sabbattha uttānam eva.

Moggallāna-saŋyuttaŋ samattaŋ.

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[1] *Cf. Andersen*, Pāli Reader, *notes*, p. 125; Glossary, p. 161.

[2] *So* A, G.; *but* B_1 tikkhe sure vahamāne; C_1 t. sukhume vah.

[3] A, G. sâtthakam eva p.; B_1 suṭṭhu vata me p. vahati; C_1 s. v. pharasuŋ v.

[4] B_1, C_1 khaṇe khaṇe; B_1 parasuṭṭhānaŋ (?).

[5] A, G. chejjati ca nip.

[6] A, B_1, G. suraŋ; *but cf.* UdA. 191 (ñāṇe tikkhe sūre vahante) *in a similar context.*

[7] B_1, C_1 tiṭṭhanti.

VII.

CITTA-SAŊYUTTA-VAṆṆANĀ

1.

[*Text* iv, **281.**] Citta-saŋyuttassa paṭhame: *Macchikā-saṇḍe* ti, evaŋ nāmake vana-saṇḍe. *Ayam antarākathā udapādī* ti, porāṇaka-ttherā atiracchāna-kathā[1] honti. Nisinnaṭṭhāne pañhaŋ samuṭṭhāpetvā ajānantā[2] pucchanti, jānantā vissajjenti. Tena nesaŋ ayaŋ kathā udapādi.

Migapathakan ti, evaŋ nāmakaŋ attano bhoga-gāmaŋ. So kira Ambāṭakârāmassa[3] piṭṭhi-bhāge[4] hoti.

Ten' upasankamī ti, therānaŋ pañhaŋ vissajjetvā, phāsu-vihāraŋ katvā dassāmī ti cintetvā upasankami.

Gambhīre Buddha-vacane ti, attha-gambhīre c' eva dhamma-gambhīre c' Buddha-vacane. *Paññā-cakkhu kamatī* ti, ñāṇa-cakkhuŋ vahati, pavattatī ti.

2.

Dutiye: *āyasmantaŋ theran* ti, tesu jeṭṭhaka-mahātheraŋ. *Tuṇhī ahosī* ti, jānanto pi avisāradattā na kiñci byākāri. *Byākarom' ahaŋ, bhante* ti, ayaŋ thero n' eva attanā byākaroti na aññe ajjhesati. Upāsako pi bhikkhu-sanghaŋ viheṭheti.[5] Ahaŋ taŋ byākaritvā phāsu-vihāraŋ katvā dassāmi ti cintetvā āsanato vuṭṭhāya therassa santikaŋ gantvā evaŋ okāsam akāsi. Katâvakāso pana attano āsane nisīditvā byākāsi.

Sahatthā ti, sahatthena. *Santappesī* ti, yath' icchakaŋ katvā suṭṭhu tappesi. *Sampavāresī* ti, alam alan ti hattha-saññāya c' eva vācāya ca paṭisedheti.[6]

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[1] *So all, but* (?) -kathikā.
[2] A, G. āgantvā.
[3] *Cf.* AA. i, 387 *on Citta.*
[4] A, G. piṭṭhi-kango (*by confusion with* kangu-piṭṭha).
[5] B_1, C_1 viheseti.
[6] A, G. paṭivedeti; B_1, C_1 *follow* DA. i, 277 *and* UdA. 242, paṭikkhipāpesi.

Onīta-patta-pāṇino ti, (pattato) pāṇino apanīte (ca), pattaŋ (ca) dhovitvā,[1] thavikāya osāpetvā,[2] aŋse laggita-pattā ti attho.

3.

[*Text* iv, 288.] Tatiye: *Avantiyā* ti, Avanti-dakkhiṇāpathe Avantito.

Kalyāṇaŋ vuccatī ti, 'catūhi paccayehi paṭijaggissāmī ti vacanaŋ niddosaŋ anavajjaŋ vuccati tayā, upasakā' ti adhippāyena vadati.

4.

Catutthe: *sesakaŋ vissajjethā* ti, tassa kira therehi saddhiŋ yeva kaŋsa-thālaŋ[3] sammajjitvā, pāyāsaŋ gahetvā,[4] adaŋsu. So bhutta-pāyāso therehi saddhiŋ yeva gantu-kāmo cintesi: Gharato upāsikā sesakaŋ vicāreti. Idha pan' ime dāsakamma-karā mayā avuttā na vicāressanti: evam ev' āyaŋ paṇīta-pāyāso na nassatī ti, tesaŋ āṇattiyo[5] evam āha. *Kuṭṭhitan* ti,[6] kuthitaŋ: heṭṭhā santatta-vālikāya upari ātapena ca atitikhiṇan ti attho. Idaŋ pana tepiṭake Buddhavacane asambhinnaŋ padaŋ.

Pavilīyamānenā ti,[7] apaṭilīyamānena.[8] *Sādhu khvassa bhante* ti, 'phāsu-vihāraŋ karissāmi nesan' ti cintetvā evam āha.

Iddhâbhisankhāraŋ abhisankhâsī ti,[9] adhiṭṭhān' iddhiŋ akāsi. Ettha ca 'manda-mando sītaka-vāto vāyatu, abbhā maṇḍapaŋ katvā, devo ekam-ekaŋ phusāyatū' ti evaŋ nānāparikammato 'devo vassatī' ti, evaŋ adhiṭṭhānaŋ ekato pi hoti. 'Savāto devo vassatū' ti ekato parikammaŋ 'manda-mando sītaka-vāto vāyatu; abbhā maṇḍapaŋ katvā

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[1] A, G. pāṇiyo upanīte (*cf.* VinA. i, 200, pattato onīta-pāni = apanīta-hattha); B_1, C_1 pānito apanīta-pattā.

[2] A, G. *insert* āsanato vūṭṭhāya.

[3] A. sesakaŋ sa-tālaŋ s.

[4] B_1, C_1 vaḍḍhetvā.

[5] A. āṇatto; G. ānatto; B_1, C_1 anujānanto.

[6] A, G. *text, v.l.* kīkitaŋ; B_1 kuthitaŋ.

[7] *Text and Comy.* paveliya-; *but perhaps we should read* pavellamānā, *as at* JA. iii, 395 (gāthā).

[8] A, G. apavilīya-; B_1, C_1 paṭilīya-.

[9] *Text,* C_1 -khari.

deve ekam-ekaŋ phusāyatū' ti evaŋ nānâdhiṭṭhānam pi hoti. Vutta-nayen' eva nānā-parikammaŋ nānâdhiṭṭhānaŋ ekato parikammaŋ ekato adhiṭṭhānam pi hoti yeva. Yathā tathā karontassa pana pādaka-jjhānato vuṭṭhāya kata-parikammassa parikammânantarena mahaggata-adhiṭṭhāna-citten' eva taŋ ijjhati.[1]

Okāsehī ti, vippakiri.[2]

5.

Pañcame: *neḷango*[3] ti, niddoso. *Setapacchādo* ti, setapaṭicchādano. *Anīghan* ti, niddukkhaŋ.

Muhuttaŋ tuṇhī hutvā ti, tassa attha-pekkhan' atthaŋ tipiṭakāni kaṇṇe kuṇḍalaŋ viya sañcālento 'ayaŋ imassa attho, ayaŋ imassa attho' ti upaparikkhaṇ' atthaŋ muhuttaŋ tuṇhī-bhūto.

Vimuttiyā ti, arahatta-phala-vimuttiyā. Imaŋ pana pañhaŋ kathento upāsako dukkaraŋ akāsi. Sammāsambuddho hi 'passatha no tumhe, bhikkhave, etaŋ bhikkhuŋ āgacchantaŋ odātakaŋ tanukaŋ tunga-nāsikan?' ti (S. ii, 284) attano diṭṭhena kathesi. Ayam pana naya-ggāhena 'arahato etaŋ adhivacanan' ti āha.

6.

Chaṭṭhe: *kati nu kho, bhante, sankhārā* ti, ayaŋ kira gahapati nirodhaŋ valañjeti, tasmā nirodha-pādake sankhāre pucchissāmī ti cintetvā evam āha. Thero pi 'ssa adhippāyaŋ ñatvā va puññâbhisankhārâdīsu anekesu sankhāresu vijjamānesu pi kāya-sankhārâdayo va ācikkhanto 'tayo kho, gahapatī' ti ādim āha.[4]

Tattha kāya-ppaṭibaddhattā kāyena sankharīyati nibbattīyatī ti kāya-sankhāro. Vacasā sankharoti nibbattetī ti, vacī-sankhāro. Citta-ppaṭibaddhattā cittena sankharīyati nibbattīyatī ti, citta-sankhāro.

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[1] A. cintanaŋ pana ijjhati; G. c.p. na ijjhati.
[2] *This sutta and incident are quoted at* VM. i, 393; C_1 okāsedhī (?).
[3] *Cf.* Ud. 76 (nelango); UdA. 369; *J.P.T.S.* 1886 (*Morris*).
[4] =MA. ii, 364; *cf.* VibhA. 142-5: VM. ii, 530.

Katamo pana, bhante ti, idha kiŋ pucchati? Ime sankhārā aññamaññaŋ missā, ālulitā, avibhūtā, duddīpanā. Tathā hi, kāya-dvāre-ādāna-ggahaṇa-muñcana[1]-copanāni pāpetvā uppannā aṭṭha kāmâvacara-kusala-cetanā, dvādasa akusala-cetanā ti, evaŋ kusalâkusalā vīsati cetanâpi *assāsa-passāsâpi kāya-sankhāro* tveva vuccanti. Vacī-dvāre hanu-sañcopanaŋ vacī-bhedaŋ pāpetvā uppannā vutta-ppakārā va vīsati cetanâpi vitakka-vicārâpi vacī-sankhāro tveva vuccanti.[2] Kāya-vacī-dvāresu copanaŋ apatvā raho nisinnassa cintayato uppannā kusalâkusalā ekûna-tiŋsa cetanâpi saññā ca[3] vedanā cā ti ime dve dhammâpi citta-sankhāro tveva vuccanti. Evaŋ ime sankhārā aññamaññaŋ missā ālulitā avibhūtā duddīpanā. Te pākaṭe vibhūte katvā kathāpessāmī ti pucchi.

Kasmā pana, bhante ti, idha kāya-sankhārâdi-nāmassa pad' atthaŋ pucchati. Tassa vissajjane *kāya-paṭibaddhā* ti, kāya-nissitā: kāye sati honti, asati na honti. *Citta-paṭibaddhā* ti, citta-nissitā: citte sati honti, asati na honti.

Idāni 'kinnu kho, esa saññā-vedayita-nirodhaŋ vaḷañjeti, no vaḷañjeti? Ciṇṇa-vasī[4] vā tattha no ciṇṇa-vasī vā?' ti[5] jānan' atthaŋ pucchanto *kathaŋ pana, bhante, saññā-vedayita-nirodha-samāpatti hotī* ti āha. Tassa vissajjane *samāpajjissan* ti vā *samāpajjāmī* ti vā pada-dvayena n' eva-saññâsaññâyatana-samāpatti-kālo kathito: *samāpanno* ti padena anto-nirodho. Tathā purimehi dvīhi padehi sacittaka-kālo kathito, pacchimena acittaka-kālo.

Pubbe va tathā cittaŋ bhāvitaŋ hotī ti, nirodha-samāpattito pubbe addhāna-pariccheda-kāle yeva 'ettakaŋ kālaŋ acittako bhavissāmī' ti addhāna-pariccheda-cittaŋ bhāvitaŋ hoti. Yaŋ taŋ tathattāya[6] upaneti, yaŋ pana evaŋ bhāvitaŋ cittaŋ taŋ puggalaŋ tathattāya acittaka-bhāvāya upaneti.

Vacī-sankhāro paṭhamaŋ nirujjhatī ti, sesa-sankhārehi paṭhamaŋ dutiya-jjhāne[7] yeva nirujjhati. *Tato kāya-san-*

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[1] A. pucchita; G. puñjana. VibhA. 144 *omits*.
[2] C_1 *omits sentence*.
[3] A, G. sañjāta.
[4] A, G. citta-vasikā attano ciṇṇa-vasī-bhāva-jānan-.
[5] *Cf.* Asl. 167.
[6] A, G. tadatthāya; B_1 tathatthāya.
[7] A, G. paṭhama-dutiya-kkhaṇe.

khāro ti, tato paraŋ kāya-sankhāro catuttha-jjhāne nirujjhati. *Tato citta-sankhāro* ti, tato paraŋ citta-sankhāro anto-nirodhe nirujjhati. *Āyū*[1] ti, rūpa-jīvit' indriyaŋ. *Viparibhinnānī* ti, upahatāni vinaṭṭhāni.

Tattha keci 'nirodha-samāpannassa *citta-sankhāro niruddho* ti vacanato cittaŋ aniruddhaŋ hoti, tasmā sacittakâpi ayaŋ pana samāpattī' ti vadanti. Te vattabbā 'vacī-sankhāro pi 'ssa niruddho ti vacanato vācâpi aniruddhā hoti, tasmā nirodha-samāpannena dhammam pi kathentena sajjhāyam pi karontena nisīditabbaŋ siyā. "'Yo câyaŋ mato kālakato tassâpi cittasankhārā niruddha'" ti (M. i, 296) vacanato cittaŋ aniruddhaŋ bhaveyya, tasmā kālakate mātā-pitaro vā arahante vā jhāpentena anantariya-kammaŋ kataŋ bhaveyyā' ti. Iti byañjane abhinivesaŋ akatvā ācariyānaŋ naye ṭhatvā attho upaparikkhitabbo. Attho hi paṭisaraṇaŋ na byañjanaŋ.

Indriyāni vippasannānī ti, kiriya-maya-ppavattasmiŋ[2] hi vattamāne bahiddhā ārammaṇesu pasāde ghaṭṭentesu[3] indriyāni kilamanti, upahatāni pakkhittāni[4] viya honti, vātâdīhi ukkhita[5]-rajena cātummahāpathe ṭhapita-ādāso viya. Yathā pana thavikāya pakkhipitvā mañjūsâdīsu ṭhapito ādāso anto yeva virocati, evaŋ nirodha-samāpannassa bhikkhuno anto-nirodhe pañca pasādā ativiya virocanti. Tena vuttaŋ 'indriyāni vippasannānī' ti.

Vuṭṭhahissan ti vā vuṭṭhahāmī ti vā ti pada-dvayena[6] anto-nirodha-kālo kathito. *Vuṭṭhito* ti padena phala-samāpatti-kālo. Tathā purimehi dvīhi padehi acittaka-kālo kathito. Pacchimena sa-cittaka-kālo. *Pubbe va tathā cittaŋ bhāvitaŋ hotī* ti, nirodha-samāpattito pubbe addhāna-pariccheda-kāle yeva 'ettakaŋ kālaŋ acittako hutvā, tato paraŋ sacittako bhavissāmī' ti addhāna-pariccheda-cittaŋ bhāvitaŋ hoti. *Yaŋ taŋ tathattāya upanetī* ti, yaŋ evaŋ bhāvitaŋ cittaŋ taŋ puggalaŋ tathattāya sacittaka-bhāvāya upaneti. Iti heṭṭhā

[1] *Cf.* M. i, 296; MA. ii, 351.

[2] A, G. kiriya-vatthusmiŋ vaddhamāne. [3] A, G. ghaṭentassa.

[4] *So* A, G. B_1; *but* MA. (351), C_1 makkhitāni.

[5] A, G. ukkhitta; B_1, C_1 uṭṭhita; MA. uddhata-.

[6] MA. ii, 365.

nirodha-samāpajjana-kālo gahito, idha nirodhato vuṭṭhāna-kālo.

Idāni nirodha-kathaŋ kathetuŋ vāro[1] ti nirodha-kathā kathetabbā siyā, sā pan' esā, 'Dvīhi balehi samannāgatattā tayo[2] ca sankhārānaŋ paṭippassaddhiyā soḷasahi ñāṇa-cariyāhi navahi samādhi-cariyāhi vasī-bhāvatā paññā nirodha-samāpattiyā ñāṇan' ti (Pṭs. i, 97) mātikaŋ ṭhapetvā sabbâkārena *Visuddhi-Magge*[3] kathitā; tasmā tattha kathita-nayen' eva gahetabbā.

Ko pan' āyaŋ nirodho nāma? Catunnaŋ khandhānaŋ paṭisankhā appavatti. Atha kimatthaŋ etaŋ[4] samāpajjantī ti? 'Sankhārānaŋ pavatte ukkaṇṭhitā sattâhaŋ acittakā hutvā viharissāma, diṭṭha-dhamma-nibbānaŋ nām' etaŋ yadidaŋ nirodho' ti etad atthaŋ samāpajjanti.[5]

Citta-sankhāro paṭhamaŋ uppajjatī ti, nirodhā vuṭṭhahantassa hi phala-samāpatti-cittaŋ paṭhamaŋ uppajjati. Taŋ sampayuttaŋ saññañ ca vedanañ ca sandhāya 'citta-sankhāro paṭhamaŋ uppajjatī' ti āha. *Tato kāya-sankhāro* ti, tato paraŋ bhavanga-samaye kāya-sankhāro uppajjati. Kiŋ pana phala-samāpattiŋ. assāsa-passāse na samuṭṭhāpetī ti? Samuṭṭhāpeti. Imassa pana catuttha-jjhānikā phala-samāpatti na samuṭṭhāpeti. Kiŋ vā etena? Phala-samāpatti paṭhama-jjhānakā vā hotu dutiya-tatiya-catuttha-jjhānikā vā, santāya samāpattiyā[6] vuṭṭhitassa bhikkhuno assāsa-passāsā abbohārikā honti. Tesaŋ abbohārika-bhāvo *Sañjīvatthero-vatthunā* veditabbo.[7]

Sañjīva-ttherassa hi samāpattito vuṭṭhāya kiŋsuka-puppha-sadisaŋ vītaccik' angāraŋ[8] maddamānassa gacchato cīvare aŋsu-mattam pi na jjhāyi; usumâkāra-mattam pi nâhosi.

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[1] A, G. *omit phrase*; B_1 karoti; C_1 kālo ti; MA. vāro ti.
[2] C_1 tiṇṇaŋ. [3] VM. ii, 702; *quoted* UdA. 196.
[4] B_1 akathitamattam etaŋ.
[5] VM. ii, 705 *has* sankh. pavatti-bhede ukkaṇṭhitvā; diṭṭh' eva dhamme . . .
[6] A, G. santo vā samāpattito; B_1 santa-samāpattito; C_1 *omits* santa. *I follow* MA.
[7] M. i, 333; Pṭs. ii, 212; VM. 380, 706.
[8] *Cf.* M. i, 74. B_1 vitaccita.

'Samāpatti-balaŋ nām' etan' ti vadanti. Evam eva santāya[1] samāpattiyā vuṭṭhitassa bhikkhuno assāsa-passāsā abbohārikā honti. Bhav' anga-samayen' ev' etaŋ kathitan ti veditabbaŋ.

Tato vacī-sankhāro ti, tato paraŋ kiriya-maya-pavatta-vaḷañjana-kāle vacī-sankhāro uppajjati. Kiŋ bhav' angaŋ vitakka-vicāre na samuṭṭhāpetī ti? Samuṭṭhāpeti. Taŋ-samuṭṭhānā pana vitakka-vicārā vācaŋ abhisankhātuŋ na sakkontī ti kiriya-maya-pavatta[2]-vaḷañjana-kālen' eva kathitaŋ.

Suññato phasso ti ādayo saguṇenâpi sârammaṇenâpi kathetabbā. Saguṇena tāva asuññatā nāma phala-samāpatti, tāya sahajātaŋ phassaŋ sandhāya 'suññato phasso' ti vuttaŋ. Animitt' appaṇihitesu pi es' eva nayo. Ārammaṇena pana nibbānaŋ rāgâdīhi suññattā suññaŋ nāma. Rāga-nimittâdīnaŋ abhāvā animittaŋ. Rāga-dosa-moha-ppaṇidhīnaŋ abhāvā appaṇihitaŋ. Suññataŋ nibbānaŋ ārammaṇaŋ katvā uppanna-phala-samāpatti-samphasso suññato nāma.[3] Animitt' appaṇihitesu pi es' eva nayo.

Aparā āgamanīya-kathā nāma hoti. Suññatā-animitta-appaṇihitāni tahiŋ vipassanâpi vuccati. Tattha yo bhikkhu sankhāre aniccato pariggahetvā aniccato disvā aniccato vuṭṭhāti, tassa vuṭṭhāna-gāminī vipassanā animittā nāma hoti. Yo dukkhato pariggahetvā dukkhato disvā dukkhato vuṭṭhāti, tassa appaṇihitā nāma. Yo anattato pariggahetvā anattato disvā anattato vuṭṭhāti, tassa suññatā nāma. Tattha animitta-vupassanāya maggo animitto nāma; animitta-maggassa phalaŋ animittaŋ nāma; animitta-phala-samāpattiya sahajāte phasse phusante, animitto phasso phusatī ti vuccati. Appaṇihita-suññatesu pi es' eva nayo. Āgamanīye kathite pana suññato vā phasso, animitto vā phasso, appaṇihito vā phasso ti vikappo āpajjeyya. Tasmā saguṇena c' eva ārammaṇena ca kathetabbaŋ. Evaŋ hi *tayo phassā phusantī* ti sameti.

Viveka-ninnan ti ādīsu, nibbānaŋ viveko nāma. Tasmiŋ viveke ninnaŋ oṇatan ti, viveka-ninnaŋ. Viveke poṇaŋ,

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[1] A, G. C_1 etam eva sandhāya. [2] A, G. kiriya-mattaŋ.
[3] A, G. samāpatti-vasena suññatāŋ.

aññato agantvā[1] yena viveko tena vankaŋ viya hutvā ṭhitan ti, *viveka-poṇaŋ*. Yena viveko tena patamānaŋ viya ṭhitan ti, *viveka-pabbhāraŋ*.

7.

[*Text* iv, 296.] Sattame: *Nān' atthā c' eva nānā-byañjanā cā* ti, byañjanam pi nesaŋ nānam, attho pi.[2] Tattha byañjanassa nānatā pākaṭā; attho pana, appamāṇā ceto-vimutti bhumm' antarato mahaggatā hoti rūpâvacarā; ārammaṇato satta-paññatti ārammaṇā. Ākiñcaññā bhumm' antarato mahaggatā arūpâvacarā; ārammaṇato na-vattabbârammaṇā. Suññatā bhumm' antarato kāmâvacarā; ārammaṇato sankhārârammaṇā. Vipassanā hi ettha suññatā adhippetā. Animittā bhumm' antarato lokuttarā: ārammaṇato nibbānârammaṇā.

Rāgo kho, bhante, pamāṇa-karaṇo ti ādīsu, yathā pabbatapāde pūti-paṇṇa-rasa-udakaŋ nāma hoti[3] kāḷa-vaṇṇaŋ: olokentānaŋ byāma-sata-gambhīraŋ viya khāyati. Yaṭṭhiŋ vā rajjuŋ vā gahetvā minantassa piṭṭhi-pād' otthaṛaṇa-mattam pi na hoti: evam eva yāva rāgâdayo n' uppajjanti, tāva puggalaŋ sañjānituŋ na sakkā hoti: sotâpanno viya, sakadāgāmi viya, anāgāmi viya ca khāyati. Yadā pan' assa rāgâdayo uppajjanti, tadā ratto duṭṭho mūḷho ti paññāyati. Iti te 'ettako ayan' ti puggalassa pamāṇaŋ dassentā va uppajjantī ti pamāṇa-karaṇā nāma vuttā.

Yāvatā kho, bhante, appamāṇā ceto-vimuttiyo ti, yattakā appamāṇā ceto-vimuttiyo. Kattakā pana tā?[4] Cattāro brahma-vihārā, cattāro maggā, cattāri phalānī ti dvādasa. Tattha brahma-vihārā pharaṇa[5]-appamāṇatāya appamāṇā; sesā pamāṇa-kārakānaŋ kilesānaŋ abhāvena. Nibbānam pi appamāṇam eva; ceto-vimutti pana na hoti, tasmā na gahitaŋ. *Akuppā* ti, arahatta-phala-ceto-vimutti. Sā hi tāsaŋ sabba-jeṭṭhikā, tasmā *aggam akkhāyatī* ti vuttā.

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[1] A, G. ajjato avattā; B, MA. aññato āgantvā.
[2] *Cf.* MA. ii, 353; M. iii, 239.
[3] MA. pūti-paṇṇa-rasa-udakaŋ; A. pūti-patta-kilañja-channā honti; G. p. paṇṇa-kilañja-chattā h.; B_1 -padesu tiṇa-paṇṇaka-pūti-ud.; C_1 pūti-paṇṇa-saṭa-ud.
[4] A, G. kathaŋ pan' etā.
[5] B_1 paguṇa.

Rāgo kho, bhante, kiñcanan ti, rāgo uppajjitvā puggalaŋ kiñcati,[1] maddati, palibajjhati,[2] tasmā kiñcanan ti vutto. Manussā kira goṇehi khalaŋ[3] maddāpetvā 'kiñcehi, Kapila! Kiñcehi, Kāḷakā' ti vadanti. Evaŋ maddan' aṭṭho kiñcan' aṭṭho ti veditabbo. Dosa-mohesu pi es' eva nayo.

Ākiñcañña ceto-vimuttiyo nāma nava dhammā: ākiñcaññâyatanaŋ magga-phalāni ca. Tattha ākiñcaññâyatanaŋ, kiñcanaŋ ārammaṇaŋ assa n' atthī ti, ākiñcaññaŋ. Magga-phalāni kiñcanānaŋ maddana-palibajjhana-kilesānaŋ n' atthitāya ākiñcaññāni. Nibbānam pi ākiñcaññaŋ; ceto-vimutti pana na hoti, tasmā na gahitaŋ.

Rāgo kho, bhante, nimitta-karaṇo ti ādīsu, yathā nāma dvinnaŋ kulānaŋ sadisā dve vacchakā honti: Yāva tesaŋ lakkhaṇaŋ na kataŋ hoti, tāva 'ayaŋ asuka-kulassa vacchako, ayaŋ asuka-kulassā' ti na sakkā honti jānituŋ: yadā pana tesaŋ ti[4]-sūlâdīsu aññataraŋ lakkhaṇaŋ kataŋ hoti, tadā sakkā honti jānituŋ:—evam eva yāva puggalassa rāgo n' uppajjati, tāva na sakkā hoti jānituŋ ariyo vā puthujjano vā ti. Rāgo pan' assa uppajjamāno va 'sarāgo nāma ayaŋ puggalo' ti sañjānana-nimittaŋ karonto[5] viya uppajjati. Dosa-mohesu pi es' eva nayo.

Animittā ceto-vimuttiyo nāma terasa dhammā; vipassanā, cattāro maggā, cattāri phalānī ti. Tattha vipassanā nicca-nimittaŋ, sukha-nimittaŋ, atta-nimittaŋ ugghāṭetī ti, animittā nāma. Cattāro āruppā rūpa-nimittassa abhāvā animittā nāma. Magga-phalāni nimitta-kārakānaŋ kilesānaŋ abhāvena animittāni. Nibbānam pi animittam eva. Taŋ pana ceto-vimutti na hoti, tasmā na gahitaŋ. Atha kasmā suññatā ceto-vimutti na gahitā? Sā, suññā rāgenā ti ādivacanato, sabbattha anupaviṭṭhā va, tasmā visuŋ na gahitā.

Ekaṭṭhā ti, ārammaṇa-vasena ek' aṭṭhā. Appamāṇaŋ, ākiñcaññaŋ, suññataŋ, animittan ti hi sabbān' etāni nibbānass' eva nāmānī ti. Iminā pariyāyena ekaṭṭhā, aññasmiŋ

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1 *Not in P. Dict., but Childers quotes* kiñceti *from Clough; see below.*

2 *I read thus with* G. *The rest, with* VibhA. 498 (satte bandhati palib.), palibuddhati (*cf. Andersen, Pāli Glossary s.v.*); MA. -bujjhati.

3 *Cf.* VM. i, 120. A, G. khilaŋ.

4 MA. satti-.

5 A, G. kathento.

pana ṭhāne appamāṇā honti, aññasmiŋ ākiñcaññā, aññasmiŋ suññatā, aññasmiŋ animittā ti iminā pariyāyena nānā-byañjanā ti.

8.

[*Text* iv, **298.**] Aṭṭhame: *ten' upasankamī* ti, sayaŋ āgatâgamo viññāta-sāsano anāgāmi[1] ariya-sāvako samāno kasmā nagga-bhoggaŋ nissirīkaŋ Nigaṇṭhaŋ upasankamī ti? Upavāda-mocan' atthañ c' eva vād' āropan' atthañ ca. Nigaṇṭhā kira 'Samaṇassa Gotamassa sāvakā thaddha[2]-khadira-khāṇuka-sadisā kenaci saddhiŋ paṭisanthāram pi na karontī' ti upavadanti. Tassa upavādassa mocan' atthañ ca vādañ c' assa āropessāmī ti upasankami.

Na kvāhaŋ, bhante, Bhagavato saddhāya gacchāmī ti, yassa ñāṇena asacchikataŋ hoti 'evaŋ so, evaŋ kir' etan' ti aññassa saddhāya gaccheyya. Mayā pana ñāṇena taŋ sacchikataŋ. Tasmā nâhaŋ ettha Bhagavato saddhāya gacchāmī ti dīpento evam āha.

Apaloketvā ti,[3] kāyaŋ unnāmetvā,[4] kucchiŋ nīharitvā, gīvaŋ paggayha, sappadesaŋ[5] pekkhamāno, ulloketvā. *Bādhetabbaŋ maññeyyā* ti, yathā vinivijjhitvā na nikkhamati, evaŋ paṭibāhitabbaŋ maññeyyā ti.

Sahadhammikā ti, sakāraṇā. *Atha maŋ paṭihareyyāsi saddhiŋ Nigaṇṭha-parisāyā* ti, etesaŋ atthe ñāte, atha maŋ Nigaṇṭha-parisāya saddhiŋ abhigaccheyyāsi, pāṭihārassa[6] me santikaŋ āgantvā āroceyyāsī[7] ti attho. *Eko pañho* ti, eko pañha-maggo. Ekaŋ pañha-gavesanan ti attho. *Eko uddeso* ti, 'ekaŋ nāma kin?' ti,[8] ayaŋ eko uddeso. *Ekaŋ byākaraṇan* ti, 'sabbe sattā āhāra-ṭṭhitikā' ti (Khp. 1), idaŋ ekaŋ veyyākaraṇaŋ. Evaŋ sabbattha attho veditabbo.

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[1] A, G. sakadāgāmi; *but see* § ix. *below*.
[2] B_1 bandhe-.
[3] *Text* ulloketvā (*as below*); C_1 oloketvā.
[4] C_1 upanām-.
[5] *So* A, G.; *but* B_1 sabbaŋ disaŋ; C_1 sabbadisāsu.
[6] A, G. pāṭhāriyassa; B_1, C_1 paṭihārassa.
[7] *I do not understand how* B_1, C_1 *arrive at their reading, viz.:* āgantvā attano āgata-bhāvaŋ jānāpeyyāsī ti.
[8] *Cf. Kumāra-pañhā*, KhpA. 77; A. v. 50.

9.

Navame: kīva-ciraŋ pabbajito 'sī[1] ti, kīva-ciro kālo pabbajitassā ti attho. *Uttarimanussa-dhammā* ti, manussa-dhammo nāma dasa-kusala-kamma-pathā. Tato manussa-dhammato uttariŋ. *Alam Ariya-ñāṇa-dassana-viseso* ti, Ariya-bhāvaŋ kātuŋ samatthatāya 'alam Ariyo' ti sankhaŋ gato[2] ñāṇa-dassana-viseso. *Naggeyyā* ti, nagga-bhāvato. *Muṇḍeyyā* ti, muṇḍa-bhāvato. *Pavāḷa-nipphoṭanāyā* ti [3]pavāḷa-nipphoṭanato. Bhūmiyaŋ nisīdantassa āsana-ṭṭhāne laggānaŋ paŋsu-raja-vālikānaŋ phoṭan' atthaŋ[4] gahita-mora-piñja-mattato ti attho.

10.

Dasame: *ārāma-devatā* ti, pupphârāma-phalârāmesu adhivatthā devatā. *Vana-devatā* ti, vana-saṇḍesu adhivatthā devatā. *Rukkha-devatā* ti, Madda-rāja-kāle [5]Vessavaṇa-devatā ti evaŋ tesu adhivatthā devatā. *Osadhī-tiṇa-vanaspatīsū* ti, harītaka-āmalakī-ādīsu muñja-pabbajâdīsu vana-jeṭṭhaka-rukkhesu ca adhivatthā devatā. *Sangammā* ti, sannipatitvā. *Samāgammā* ti, tato tato samāgantvā. *Paṇidhehī* ti, patthanā-vasena ṭhapehi.

Ijjhissati sīlavato ceto-paṇidhī ti,[6] samijjhissati sīlavantassa citta-ṭhapanā.[7] *Dhammiko* ti, dasa-kusala-dhamma-samannāgato agati-gamana-rahito. *Dhammarājā* ti,[8] tass' eva vevacanaŋ. Dhammena vā laddha-rajjattā, dhammarājā. *Tasmā* ti, yasmā 'tena hi ayyaputta amhe pi ovadehī' ti ovadatha, tasmā.

Apaṭivibhattan ti, 'idaŋ bhikkhūnaŋ dassāma, idaŋ attanā bhuñjissāmā' ti evaŋ avibhattaŋ; bhikkhūhi saddhiŋ sādhāraṇam[9] eva bhavissatī ti.

Citta-saŋyuttaŋ samattaŋ.

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[1] *So text; but* A, G, B. pabbajitassa. [2] B_1, C_1 sankhāto.

[3] A, G. pavāla-nipphoth; B_1 pāvaḷa-nipphoṭ; C_1 vāḷi-nippoth.

[4] C_1 pothanatthaŋ.

[5] *Cf.* MA. ii, 372. A, G. vassa-phalen' eva deti; B_1 vassavaṇo ca devatā ti; C_1 vessavaṇa-devatā.

[6] JA. iv, 230, *etc.* MSS. matta. *Cf.* VM. ii, 378.

[7] B_1 -patthanā. [8] *Text omits.*

[9] A. sāvaram; G. thāvaram (? *a better reading*).

VIII.

GĀMAṆI-SAŊYUTTA-VAṆṆANĀ

1.

[*Text* iv, **305.**] Gāmaṇi-saŋyuttassa paṭhame: *Caṇḍo gāmaṇī* ti, dhamma-sangāhaka-ttherehi Caṇḍo ti gahitanāmo eko gāmaṇi. *Pātukarotī* ti, bhaṇḍantaŋ paṭibhaṇḍanto, akkosantaŋ paccakkosanto, paharantaŋ paṭippaharanto pākaṭaŋ karotī ti dasseti. *Na pātukarotī* ti, akkosante pi paharante pi[1] kiñci paccanīkaŋ akaronto ti dasseti.

2.

Dutiye: *Tālapuṭo*[2] ti, evaŋ nāmako. Tassa kira bandhanā-mutta-tāla-pakka-vaṇṇo viya mukha-vaṇṇo vippasanno ahosi; ten' assa Tālapuṭo ti nāmaŋ akaŋsu. Svāyaŋ abhinīhāra-sampanno pacchima-bhavika-puggalo. Yasmā pana paṭisandhi nāma aniyatā, ākāse khitta-daṇḍa-sadisā, tasmā esa naṭa-kule nibbatti.[3] Vuḍḍhi-ppatto pana sabbasippe uggahetva[4] sakala-Jambudīpe pākaṭo jāto. Tassa pañca-sakaṭa-satāni pañca-mātugāma-satāni parivāro; ito[5] bhariyāya pi 'ssa tāvatako vā ti mātugāma-sahassena c' eva sakaṭa-sahassena ca saddhiŋ yaŋ yaŋ nagaraŋ vā nigamaŋ vā pavisati, tatth' assa puretaram eva sahassaŋ dadanti, samajja-vesaŋ gaṇhitvā pana mātugāma-sahassena saddhiŋ kīḷaŋ karontassa hatth' ūpaga-pād' ūpagâdi-ābharaṇa-jātaŋ khipanti. Tassa pariyanto[6] n' atthi. So taŋ divasaŋmātugāma-sahassa-parivāro[7] Rājagahe[8] kīḷaŋ katvā, paripakka-ñāṇattā saparivāro yena Bhagavā ten' upasankami.

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[1] B_1 akkoṭṭho pi pahato pi; C_1 akkoṭṭho pu kiñci pi.
[2] C_1 -putto (?).
[3] C_1 nibbatto.
[4] B_1, C_1 naṭa-sippe aggo hutvā.
[5] A, G. parivuto; B_1 parivārito.
[6] A, G. āyatito (?).
[7] B_1 -vārito.
[8] A, G. rājangane.

Saccâlikenā ti, saccena ca alikena ca. *Tiṭṭhat' etan* ti, tiṭṭhatu etaŋ.

Rajanīyā ti, rāga-paccayā mukhato pañca-vaṇṇa-suttanīharaṇa-vāta-vuṭṭhi-dassanâdayo aññe ca kām' assādasaŋyuttā ākāra-dassanakā abhinayā.[1] *Bhiyyoso-mattāyā* ti, adhika-mattāya.[2] *Dosanīyā* ti, dosa-paccayā hattha-pādacchedâdi-dassanâkārā. *Mohanīyā* ti, moha-paccayā udakaŋ gahetvā tela-karaṇaŋ telaŋ gahetvā udaka-karaṇan ti evam ādayo māyā-pabhedā.[3]

Pahāso nāma nirayo ti, visuŋ Pahāsa-nāmako nirayo nāma na hoti. Avīciyaŋ yeva pana ekasmiŋ koṭṭhāse naccantā viya gāyantā viya ca naṭa-vesaŋ gahetvā paccanti.[4] Taŋ sandhāy' etaŋ vuttaŋ.

Nâhaŋ, bhante, etaŋ rodāmī ti, ahaŋ, bhante, etaŋ Bhagavato byākaraṇaŋ[5] na rodāmī ti; evaŋ sakammaka-vasen' ettha attho veditabbo, na assu-vimocan' aṭṭhena. [Assu-vimocana-aṭṭhena vā][6] mataŋ vā amma-rodantī ti ādayo c' ettha aññe pi vohārā veditabbā.

3–5.

[*Text* iv, **308.**] Tatiye: *yodhâjīvo*[7] ti, yuddhena jīvikaŋkappanako.[8] Dhamma-sangāhaka-ttherehi evaŋ gahita-nāmo. *Ussahati vāyamatī* ti, ussāhaŋ vāyāmaŋ karoti. *Pariyāpādentī* ti,[9] maraṇaŋ paṭipajjāpenti.

Dukkatan ti,[10] duṭṭhu-kataŋ. *Duppaṇihitan* ti, duṭṭhu ṭhapitaŋ. *Sarājitā*[11] *nāma nirayā* ti, ayam pi na visuŋ eko nirayo, Avīciyaŋ yeva pana ekasmiŋ koṭṭhāse pañc' āvudha[12]-

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[1] *Cf.* VvA. 209.
[2] B₁ adhika-ppamāṇattāya; C₁ adh. pp. atthāya.
[3] A, G. māyâyāgā (? *right*); C₁ pabhedā *only*.
[4] B₁ paccantaŋ.
[5] A, G. -tā haraṇaŋ.
[6] *So* A, G, B.; *but* C₁ *omits* na, *begins another sentence* Assu-vimocana mattena.
[7] *Cf.* A. iii, 94.
[8] B₁ jīvita-kappako.
[9] A. iii. *has* pariyādenti = pariyādīyanti.
[10] *Text* duggataŋ.
[11] B₁ parajitā; C₁ sarajito.
[12] A, G. āyudha.

sannaddhā phalaka-hatthā hatthi-assa-rathe āruyha sangāme yujjhantā viya paccanti. Taŋ sandhāy' etaŋ vuttaŋ. Catuttha-pañcamesu pi es' eva nayo.

6.

Chaṭṭhe: *Pacchā-bhūmakā* ti, pacchā-bhūmi-vāsino. *Kāmaṇḍalukā* ti, sa-kamaṇḍaluno. *Sevāla-mālikā* ti, udake sevālañ c' eva uppalâdīni gahetvā, udaka-suddhika-bhāvaŋ janan' atthāya mālaŋ katvā, pilandhanakā. *Udakorohakā* ti, sayaŋ pātaŋ udakaŋ orohanakā. *Uyyāpentī*[1] ti, upariyāpenti. *Saññāpentī* ti, sammā ñāpenti. *Saggaŋ nāma okkāmentī* ti, parivāretvā ṭhitā 'gaccha brahmalokaŋ, gaccha brahmalokan' ti vadantā saggaŋ pavesenti. *Anuparisakkeyyā* ti, anuparigaccheyya. *Ummujjā* ti, uṭṭhaha.

Thalam uplavā ti, thalaŋ abhiruha.

Tatra yâssā ti,[2] tatra yā bhaveyya. *Sakkharā-kaṭhalā* ti, sakkharā vā kaṭhalā vā. *Adhogāmī assā* ti, adhogaccheyya, heṭṭhā gāmī bhaveyya. *Adhogacchā* ti, heṭṭhā gaccha.

7.

Sattame: *jangalan* ti, thaddhaŋ[3] na mudu. *Ūsaran*[4] ti, sañjāta-loṇaŋ. *Pāpabhūmin* ti,[5] lāmaka-bhūmiŋ.

Gobhattam pī ti, dhañña-phalassa abhāvena lāyitvā, kalāpakalāpaŋ bandhitvā, ṭhapitaŋ gimha-kāle gunnam pi khādanaŋ bhavissatī ti attho.

Maŋ-dīpā ti ādīsu, ahaŋ dīpo patiṭṭhā etesan ti, maŋ-dīpā. Ahaŋ leṇo allīyana-ṭṭhānaŋ etesan ti, *maŋ-leṇā*. Ahaŋ tāṇaŋ rakkhā etesan ti, *maŋ-tāṇā*. Ahaŋ saraṇaŋ bhaya-nāsanaŋ etesan ti, *maŋ-saraṇā*. *Viharantī* ti, maŋ evaŋ katvā viharanti.

Udaka-maṇiko ti, kucchiyaŋ maṇika-mekhalāya evaŋ laddha-nāmo bhājana-viseso. *Ahārī aparihārī* ti, udakaŋ na harati, na pariharati, na pariharīyatī[6] ti attho.

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[1] A, G. *with Sinh. MSS. of text* ussayyāpenti.

[2] A, G. tatrayavâssa.

[3] B. baddhaŋ. [4] C_1 osaraŋ. [5] *Text* -ikaŋ.

[6] A, G. na parihariyeti (? *to read* parihāpeti); C_1 *conj.* pariyādīyati.

Iti imasmiŋ sutte sakkacca-dhamma-desanā va kathitā. Buddhānaŋ hi asakkacca-dhamma-desanā nāma n' atthi; sīha-samāna-vuttino hi Buddhā. Yathā sīho pabhinna-vara-vāraṇassa pi sasa-bilārâdīnam pi gahaṇ' atthāya eka-sadisam eva vegaŋ karoti, evaŋ Buddhâpi ekassa desentâpi dvinnaŋ bahunnaŋ bhikkhu-parisāya bhikkhuṇī-upāsaka-upāsikā-parisāya pi titthiyānam pi desentā sakkaccam eva desenti. Catasso pana parisā saddahitvā akappetvā suṇantī ti tāsaŋ desanā sakkacca-desanā nāma jātā.

8.

[*Text* iv, **317.**] Aṭṭhame : *yaŋ bahulaŋ yaŋ bahulan* ti, iminā Nigaṇṭho attanā va attano vādaŋ bhindati. Tasmā Bhagavā *evaŋ sante na kho āpāyiko* ti ādim āha. Purimāni pana cattāri padāni diṭṭhiyā paccayā honti. Tasmā tesu pi ādīnavaŋ dassento 'idha, gāmaṇi, ekacco satthā evaŋ-vādī hotī' ti ādim āha.

Tattha *aham p' amhī* ti, aham pi amhi. *Mettā sahagatenā* ti ādīsu yaŋ vattabbaŋ saddhiŋ bhāvanā *Visuddhi-Magge*[1] vuttam eva.

Seyyathâpi gāmaṇi balavā sankha-dhamo ti ādi pañc' idha apubbaŋ.[2] Tattha *balavā* ti, bala-sampanno. *Sankha-dhamo* ti, sankha-dhamako. *Appa-kasirenā* ti, akicchena adukkhena. Dubbalo hi sankha-dhamo sankhaŋ dhamanto pi na sakkoti catasso disā sarena viññāpetuŋ, nâssa sankha-saddo sabbato pharati. Balavato pana khippa-pharaṇo hoti. Tasmā balavā ti āha. *Mettāya ceto-vimuttiyā* ti, ettha mettā ti vutte upacāro pi appaṇâpi vaṭṭati. Ceto-vimutti pana vutte appaṇā va vaṭṭati. *Yaŋ pamāṇa-kataŋ kamman*[3] ti, pamāṇa-kataŋ kammaŋ nāma kāmâvacaraŋ vuccati: appamāṇa-kataŋ kammaŋ nāma rūpâvacaraŋ. Taŋ hi pamāṇaŋ atikkamitvā odissaka-anodissaka-disā-pharaṇa-vasena vaḍḍhitvā katattā appamāṇa-katan ti vuccati.

Na taŋ tatrâvasissati na taŋ tatrâvatiṭṭhatī[4] ti, taŋ kāmâ-

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[1] VM. i, 295; MA. i, 175.

[2] *It occurs at D.* i, 251 = M. ii, 19 = 207.

[3] *Cf.* M. ii, 207; MA. ii, 353; *supr. on text* 296.

[4] *Cf.* JA. ii, 61-3 *which resembles that at* AA. *on* A. v, 299.

vacara-kammaŋ tasmiŋ rūpâvacara-kamme na ohīyati na tiṭṭhati. Kiŋ vuttaŋ hoti?. Taŋ kāmâvacara-kammaŋ tassa rūpârūpâvacara-kammassa antarā laggituŋ vā ṭhātuŋ vā [1]rūpârūpâvacara-kammaŋ pharitvā pariyādīyitvā, attano okāsaŋ gahetvā, patiṭṭhātuŋ na sakkoti. Atha kho rūpârūpâvacara-kammam eva kāmâvacaraŋ mahogho viya parittaŋ udakaŋ pharitvā attano okāsaŋ katvā pariyādīyitvā tiṭṭhati. Tadā tassa tassa vipākaŋ paṭibāhitvā sayam eva Brahma-sahabyataŋ[2] upanetī ti.

Iti idaŋ suttaŋ ādimhi kilesa-vasena vuṭṭhāya avasāne Brahma-vihāra-vasena gahitattā yathânusandhinā va gataŋ.

9.

Navame: *dubbhikkhā* ti, dullabha-bhikkhā. *Dvīhitikā*[3] ti, jivissāma nu kho na nu kho jivissāmā ti? evaŋ pavattaīhitikā.[4] Duhitikā ti pi pāṭho. Ayam ev' attho:—Dukkhaŋ[5] īhati ettha; na sakkā koci payogena ṭhātun[6] ti, dvīhitikā. Tattha tattha mata-manussānaŋ vippakiṇṇāni setāni aṭṭhikāni etthā ti, *setaṭṭhikā.*[7] *Salāka-vuttā* ti, salāka-mattā vuttā. Yaŋ tattha vuttaŋ vapitaŋ, taŋ salāka-mattam eva ahosi. Phale jahatī ti attho.[8]

Uggilitun ti, dve ante mocetvā kathetuŋ asakkonto uggilituŋ, bahi nīharituŋ na sakkoti. *Ogilitun* ti, pucchāya dosaŋ disvā hāretuŋ asakkonto ogilituŋ, anto pavesetuŋ, na sakkhī ti.

Ito so, gāmaṇi, ekanavuti-kappo ti,[9] Bhagavā kathayamāno va, yāva nikkhanto nāsika-vāto na puna pavisati, tāvatakena kālena ekanavuti kappe anussari:—Atthi nu kho kiñci kule pakka-bhikkhā-dānena *upahata-pubban*? ti parijānan' atthaŋ.

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[1] A, G. langhituŋ vā pātuŋ vā; B_1 l. vā taŋ vā r.

[2] A, G. sabbhūtaŋ.

[3] *Cf.* VinA. i, 174 *on* Vin. iii, 268; A. i, 160. *As* A. i *has* dussassaŋ *for our* dvīhitikā *I conjecture* du-vīhitika.

[4] A, G. pavattikā dutiyikā (?).

[5] A, G. dukkak'.

[6] B_1, C_1 payogo sukhena kātuŋ.

[7] *At* VinA. *v.l.* setaṭṭikā *as at* A. i; AA. setavaṇṇā.

[8] B_1, C_1 phale na janayati; AA. phalaŋ na deti.

[9] A, G, B_1 kappe.

Ath' ekam pi apassanto 'ito so gāmaṇī' ti ādim āha. Idāni dānâdīnaŋ ānisaŋsaŋ kathento *atha kho yāni tāni kulāni aḍḍhānī* ti dhamma-desanaŋ ārabhi.

Tattha *dāna-sambhūtānī* ti, dānena sambhūtāni nibbattāni. Sesa-pada-dvaye pi es' eva nayo. Ettha pana *saccaŋ* nāma sacca-vāditā, *saññamaŋ* nāma sesa-sīlaŋ.

Vikiratī ti, ayogena valañjento[1] vippakirati. *Vidhamatī* ti, dhamento viya nāseti. *Viddhaŋsetī* ti, nāseti. *Aniccatā* ti, hutvā abhāvo: bahunâpi kālena sambhatānaŋ[2] khaṇen' eva antaradhānaŋ.

10.[3]

Dasame: *taŋ parisaŋ etad avocā* ti, tassa kira evaŋ ahosi: Kula-puttā pabbajantā putta-dārañ c' eva jāta-rūpa-rajatañ ca pahāya eva pabbajanti, na ca sakkā pabbajitehi etāni gahetun ti, naya-ggāhe[4] ṭhatvā mā *ayyā*[5] ti ādivacanaŋ avoca.

Ekaŋsen' etan ti, etaŋ pañca-kāma-guṇa-sankappanaŋ 'asamaṇa-dhammo asakiya-puttiya-dhammo' ti ekaŋsena vadeyyāsi.

Tiṇan ti, senâsana-cchadana-tiṇaŋ. *Pariyesitabban* ti, tiṇacchadane vā iṭṭhaka-cchadane vā gehe palujjante yehi taŋ kāritaŋ tesaŋ santikaŋ gantvā 'tumhehi kārita-senâsanaŋ ovassati; na sakkā tattha vasitun' ti ācikkhitabbaŋ. 'Manussā sakkontā karissanti; asakkontā tumhe. Vaḍḍhakiŋ gahetvā kārāpetha: mayaŋ te saññāpessāmā' ti vakkhanti. Evaŋ vutte kāretvā tesaŋ ācikkhitabbaŋ. Manussā vaḍḍhakīnaŋ dātabbaŋ dassanti. Sace āvāsa-sāmikā n' atthi, aññesam pi bhikkhā-cāra-vattena ārocetvā kāretuŋ vaṭṭati. Idaŋ sandhāya 'pariyesitabban' ti vuttaŋ.

Dārun ti, senâsana-gopānasi-ādīsu palujjamānesu tadatthaŋ dāruŋ. *Sakaṭan* ti, gihī-vikataŋ vā katvā tāva-kālika-sakaṭaŋ. Na kevalañ ca sakaṭam eva. Aññe pi vāsi-pharasu-kuddālâdi-upakaraṇaŋ evaŋ pariyesituŋ vaṭṭati. *Puriso* ti, hattha-kamma-vasena pariyesitabbo yo koci puriso.

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[1] A, G. vaddhi ñato.

[2] A, G. sankhatānaŋ; B_1 sangat.

[3] *At* Vin. ii, 296.

[4] *Cf. supr. on* vii, 5.

[5] *Text* ayyā; A, G. ayye; B_1, C_1 ayyo.

'Hattha-kammaŋ, āvuso, dethā' ti[1] vatvā, 'dassāmi, bhante' ti vutte, 'idañ c' idañ ca karohī' ti, yaŋ yaŋ icchati taŋ taŋ kāretuŋ vaṭṭati. *Na tvev' āhaŋ, gāmaṇi, kenaci pariyāyenā* ti, jāta-rūpa-rajataŋ nâhaŋ kenaci pi kāraṇena pariyesitabban ti vadāmi.

11.

Ekādasame: *Malatesū*[2] ti, evaŋ nâmake janapade.

Vadhenā ti, māraṇena.[3] *Jāniyā* ti, dhana-jāniyā.

Akālikena pattenā ti, na kāl' antarena pattena. Kālaŋ anatikkamitvā ti attho.

Ciravāsī nāma kumāro ti, evaŋ nāmako tassa putto. *Bahi-āvasathe paṭivasatī* ti, bahi nagare[4] kiñci sippaŋ uggaṇhanto vasati. Imasmiŋ sutte vaṭṭa-dukkhaŋ kathitaŋ.

12.

Dvādasame: rāsiŋ katvā upacitattā[5] *Rāsiyo* ti evaŋ dhamma-saṅgāhaka-ttherehi gahita-nāmo. *Tapassin* ti, tapa-nissitaŋ. *Lūkha-jīvin* ti, lūkha-jīvikaŋ.

Antā ti, koṭṭhāsā. *Gāmo*[6] ti, gammo. Gammo ti pi pātho. Gāma-vāsīnaŋ dhammo ti attho. *Atta-kilamathânuyogo* ti, attano kilamathânuyogo: sarīra-dukkhan ti attho. Kasmā pan' ettha kāma-sukhallikânuyogo kathito? Kasmā atta-kilamathânuyogo? Kasmā majjhima-paṭipadā ti? Kāma-sukhallikânuyogo tāva kāma-bhogīnaŋ dassan' atthaŋ gahito: atta-kilamathânuyogo tapa-nissitakānaŋ; majjhima-paṭipadā tiṇṇaŋ nijjara-vatthūnaŋ dassan' atthaŋ gahitāni. Kim etesaŋ dassane payojanan ti? Ime dve ante pahāya Tathāgato majjhimāya paṭipadāya sammā-sambodhiŋ patto na sabbe garahati, na pasaŋsati. Tapa-nissitake pi na sabbe garahati, na pasaŋsati. Garahitabba-yuttake yeva garahati,

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[1] B_1 yaŋ kiñci hi purisaŋ . . . dassasī; C_1 yaŋ kiñci p . . . katvā dassasī.

[2] C_1 Mallesu. [3] B_1, C_1 maraṇena. [4] A, G. -agāre.

[5] C_1 pañhassa pucchitattā (?).

[6] *Text* gammo (*as elsewhere, viz.* Vin. i, 10; D. iii, 113, *where Comy. is the same as here*; S. v, 421; A. iii, 325); A, G. gammā; B_1, C_1 gāmo.

pasaŋsitabba-yuttake pasaŋsati. Imass' atthassa pakāsan' atthaŋ etesaŋ dassane payojanan ti veditabbaŋ.

Idāni tam atthaŋ pakāsento *tayo 'me kho, gāmaṇi, kāmabhogino* ti ādim āha. Tattha *sāhasenā* ti, sāhasika-kammena. *Na saŋvibhajatī* ti, mitta-sahāya-sandiṭṭha-sambhattānaŋ saŋvibhāgaŋ na karoti. *Na puññānī* ti, anāgata-bhavassa paccaya-bhūtani puññāni na karoti. *Dhammâdhammenā* ti, dhammena ca adhammena ca.

Ṭhānehī ti, kāraṇehi. *Sacchikarotī* ti, kathaŋ? Attānaŋ ātāpento paritāpento sacchikaroti caturanga-viriya-vasena ca dhutanga-vasena ca.

Tisso sandiṭṭhikā nijjarā ti, ettha eko pi maggo tiṇṇaŋ kilesānaŋ nijjaratāya tisso nijjarā ti vutto ti.

13.

[*Text* iv, **341.**] *Dūteyyānī* ti, dūta-kammāni paṇṇāni c' eva mukha-sāsanāni ca. *Pāṇâtipātaŋ câhan* ti, idaŋ kasmā āraddhaŋ? 'Na kevalaŋ ahaŋ māyaŋ jānāmi: aññam pi idaŋ c' idañ ca jānāmī' ti sabbaññu-bhāva-dassan' atthaŋ āraddhaŋ.

Santi, gāmaṇi, eke samaṇa-brāhmaṇā ti, idaŋ 'tesaŋ samaṇa-brāhmaṇānaŋ so laddhi-virodho' ti[1] dassetvā tassā pajahan' atthaŋ āraddhaŋ.

Mālī kuṇḍalī ti, mālāya mālī, kuṇḍalehi kuṇḍalī. *Itthikāmehī* ti, itthīhi saddhiŋ kāmā, itthi-kāmā; tehi itthikāmehi. [**348**] *Āvasathâgāran* ti, kula-gharassa ekasmiŋ ṭhāne ekass' eva sukha-nivās' atthāya kataŋ vāsâgāraŋ. *Ten' āhaŋ yathā-sattiŋ yathā-balaŋ saŋvibhajāmī* ti,[2] tass' āhaŋ attano satti-anurūpena c' eva balânurūpena ca saŋvibhāgaŋ karomi.

[**350**] *Alan* ti, yuttaŋ. *Kankhaniye ṭhāne* ti, kankhitabbe kāraṇe. *Citta-samādhin* ti, tasmiŋ dhamma-samādhismiŋ ṭhito tvaŋ saha-vipassanāya catunnaŋ maggānaŋ vasena citta-samādhiŋ sace paṭilabheyyāsī ti dasseti.

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1 *So* A, G.; *but* B_1 sesa-samaṇa-b. so laddhiŋ rocemā ti (?); C_1 sesa-s. b. laddhiŋ dassetvā.

2 B_1 vibhāgaŋ jānāmi; C_1 sambhajāmi.

[351] *Apaṇṇakatāya*[1] *mayhan* ti, ayaŋ paṭipada mayhaŋ apaṇṇakatāya, anaparādhatāya eva saŋvattatī ti attho. *Kaṭaggaho* ti, jayaggaho.[2] *Ayaŋ kho, gāmaṇi, dhamma-samādhi. Tatra ce tvaŋ citta-samādhiŋ paṭilabheyyāsī* ti[3]; ettha *dhamma-samādhī* ti dasa-kusala-kammapatha-dhammā. *Citta-samādhī* ti, saha-vipassanā cattāro maggā. Atha vā *pamujjaŋ jāyati, pamuditassa pīti jāyatī* ti evaŋ-vutta-pamojja-pīti-passaddhi-sukha-samādhi-sankhātā pañca dhammā dhamma-samādhi nāma. Citta-samādhi pana saha-vipassanāya cattāro maggā. Atha vā dasa-kusala-kammapathā cattāro brahmavihārā ti ayaŋ dhamma-samādhi nāma. Taŋ dhamma-samādhiŋ pūrentassa uppannā citt' ekaggatā citta-samādhi nāma.

[358] *Evaŋ tvaŋ imaŋ kankhā-dhammaŋ pajaheyyāsī* ti, evaŋ tvaŋ imasmiŋ vutta-ppabhede dhamma-samādhismiŋ ṭhito[4] sace evaŋ citta-samādhiŋ paṭilabheyyāsi, ekaŋsena taŋ kankhaŋ pajaheyyāsī ti attho.

Sesaŋ sabbattha vutta-nayam evā ti.

Gāmaṇi-saŋyuttaŋ samattaŋ.

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[1] A, G. apaṇṇaka-ṭhānaŋ.

[2] *So* JA. iv, 322; *but* C_1 khayaggāho (?). AA. *on* A. iii, 354, jayaggāho anaparādha-ggāho.

[3] A, G, B_1 paṭihareyyāsi.

[4] A, G. thirato.

IX.

ASANKHATA-SAŊYUTTA-VAṆṆANĀ

1.

[*Text*, iv, **359.**] Asankhata-saŋyutte; *asankhatan* ti, akataŋ. *Hitesinā*[1] ti, hitaŋ esantena. *Anukampakenā* ti,[2] anukampamānena. *Anukampaŋ upādāyā* ti, anukampaŋ cittena pariggahetvā: paṭiccā ti pi vuttaŋ hoti. *Kataŋ vo taŋ mayā* ti, taŋ mayā imaŋ asankhatañ ca asankhata-maggañ ca desentena tumhākaŋ kataŋ. Ettakam eva hi anukampakassa Satthu kiccaŋ, yadidaŋ aviparīta-dhamma-desanā. Ito paraŋ pana paṭipatti nāma sāvakānaŋ kiccaŋ. Ten' āha *etāni, bhikkhave, rukkha-mūlāni . . . pe . . . amhākaŋ anusāsanī* ti, iminā rukkha-mūla-senâsanāni dasseti. *Suññâgārānī* ti, iminā jana-vivittaŋ ṭhānaŋ ubhayena ca yogânurūpaŋ senâsanaŋ[3] ācikkhati, dāyajjaŋ niyyāteti. *Jhāyathā* ti, ārammaṇ' ūpanijjhānena aṭṭha-tiŋs' ārammaṇāni, lakkhaṇ' ūpanijjhānena ca aniccâdito khandhâyatanâdīni upanijjhāyatha. Samatha-vipassanañ ca vaḍḍhethā ti vuttaŋ hoti. *Mā pamād' atthā* ti, mā pamajjittha. *Mā pacchā vippaṭisārino ahuvatthā* ti, ye hi pubbe dahara-kāle ārogya-kāle satta-sappāyâdi-sampatti-kāle[4] Satthu-sammukhī-bhāva-kāle ca yoniso-manasikāra-virahitā, rattindivaŋ mankuṇa-bhattā[5] hutvā, seyya-sukhaŋ[6] anubhontā pamajjanti, te pacchā jara-kāle, roga-kāle, maraṇa-kāle, vipatti-kāle, Satthu-parinibbuta-kāle ca taŋ pubbe pamāda-vihāraŋ anussarantā sa-ppaṭisandhi-kāla-kiriyañ ca bhāriyaŋ sampassamānā vippaṭisārino honti. Tumhe pana tādisā mā ahuvatthā ti, etam atthaŋ dassento

[1] = M. i, 46; MA. i, 195. [2] *So* M. *and* MSS.; *text* anukampena.
[3] A, G. *only* iminā vivivattaŋ y. -senâs.
[4] *Cf.* VM. i, 127.
[5] MA. -bhattā; *cf.* DhpA. ii, 12, attānaŋ mankuṇa-sanghassa bhattaŋ katvā.
[6] B_1, C_1 *add* middha-sukhaŋ.

āha 'mā pacchā vippaṭisārino ahuvatthā' ti. *Ayaŋ vo amhākaŋ anusāsanī* ti, ayaŋ 'amhākaŋ santikā jhāyatha, mā pamād' atthā' ti tumhākaŋ anusāsanī, ovādo ti vuttaŋ hoti.

[363] *Kāye kāyânupassī* ti ādīsu yaŋ vattabbaŋ taŋ parato vakkhāma. [368] *Antan*[1] ti ādīsu taṇhā-ratiyā[2] abhāvena antaŋ. Catunnaŋ āsavānaŋ abhāve *anāsavaŋ*. Paramattha-saccatāya *saccaŋ*. Vaṭṭassa parabhāg' aṭṭhena *pāraŋ*. Saṇh' aṭṭhena *nipuṇaŋ*. Suṭṭhu duddasatāya *sududdasaŋ*. Jarāya ajajjaritattā, *ajajjaraŋ*. [370] Thir' aṭṭhena *dhuvaŋ*. Apalujjattāya *apalokinaŋ*.[3] Cakkhu-viññāṇena 'apassitabbattā *anidassanaŋ*. Taṇhā-māna-diṭṭhi-papañcānaŋ abhāvena *nippapañcaŋ*. Santa-bhāv' aṭṭhena *santaŋ*. Maraṇâbhâvena *amataŋ*. Uttam' aṭṭhena *paṇītaŋ*. Sassirīk' aṭṭhena *sivaŋ*.[4] Nirupaddavatāya *khemaŋ*. Taṇhā-kkhaya-paccayattā *taṇha-kkhayaŋ*. Vimhāpanīy' aṭṭhena accharaŋ paharitabba-yuttakan ti *acchariyaŋ*.[5] Abbhutam eva *abhūtaŋ*: ajātaŋ hutvā atthī ti vā *abbhutaŋ*. Niddukkhattā *anītikaŋ*. Niddukkha-sabhāvattā *anītika-dhammaŋ*. Vānâbhāvena *nibbānaŋ*.[6] Byāpajjhâbhāvena *abyāpajjhaŋ*. Virāgâdhigamassa paccayato *virāgaŋ*. Paramattha-suddhitāya *suddhi*. Tīhi bhavehi muttatāya *mutti*. Kāmâlayānaŋ abhāvena *anālayaŋ*. Patiṭṭh' aṭṭhena *dīpaŋ*. Allīyitabba-yutt' aṭṭhena *leṇaŋ*. Tāyan' aṭṭhena *tāṇaŋ*. Bhaya-saraṇ' aṭṭhena *saraṇaŋ*: bhaya-nāsanan ti attho. Paraŋ-ayanaŋ-gati-patiṭṭhā ti *parāyanaŋ*. Sesam ettha vutta-nayam evā ti.

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[1] B_1 *text v.l.* anataŋ. [2] B_1 -natiyā. [3] *Text* -itaŋ.

[4] A, G. dassit' aṭṭhena. *At* SA. i, 265 = seṭṭhaŋ; *at* PvA. 250 = anuppaddavo. *Cf.* SnA. 173, 411. *At* VvA. 95 sivo = anupaddutattā khemappattihetutāya.

[5] *At* DA. i, 43, accharaŋ paharituŋ yuttaŋ. A, G. *omit* acch. pah. *and read* sāritabba-yuttakan ti.

[6] *Cf.* SA. i, 196 *n.*; VM. i, 293.

X.

AVYĀKATA-SAŊYUTTA-VAṆṆANĀ

1.

[*Text* iv, 374.] Avyākata-saŋyuttassa paṭhame: *Khemā* ti, gihī-kāle Bimbisārassa upāsikā saddhā-pabbajitā mahātherī 'etad aggaŋ, bhikkhave, mama sāvikānaŋ bhikkhunīnaŋ mahā-paññānaŋ yadidaŋ Khemā bhikkhunī' ti (A. i. 25) evaŋ Bhagavatā mahā-paññatāya etad agge ṭhapitā. *Paṇḍitā* ti, paṇḍiccena samannāgatā. *Byattā*, ti, veyyattiyena samannāgatā. *Medhāvinī* ti, medhāya paññāya samannāgatā. *Bahussutā* ti, pariyatti-bahu-saccena samannāgatā.

[375] *Gaṇako* ti,[1] acchiddaka-gaṇanāya kusalo. *Muddiko* ti, anguli-muddāya gaṇanāya kusalo. *Sankhāyako* ti, piṇḍa-gaṇanāya ca kusalo. *Gambhīro* ti, caturâsīti yojana-sahassa-gambhīro. *Appameyyo* ti, āḷhaka-gaṇanāya appameyyo. *Duppariyogāho* ti, āḷhaka-gaṇanāya pamāṇa-gahan' atthaŋ durogāho.[2] *Yena rūpena Tathāgatan* ti, yena rūpena dīgho rasso sāmo odāto ti satta-sankhātaŋ Tathāgataŋ paññāpeyya. *Taŋ rūpaŋ Tathāgatassa pahīnan* ti, taŋ vutta-ppakāraŋ rūpaŋ samudaya-ppahānena Sabbaññu-tathāgatassa pahīnaŋ. *Rūpasankhāya vimutto* ti, āyatiŋ rūpassa anuppattiyā[3] rūpârūpa-koṭṭhāsena pi 'evarūpo nāma bhavissatī' ti, vohārassa pi paṭipassaddhattā rūpa-paññattiyā pi vimutto. *Gambhīro* ti, ajjhāsaya-gambhīratāya ca guṇa-gambhīratāya ca, gambhīro. Tassa evaŋ guṇa-gambhīrassa sato Sabbaññu-tathāgatassa, yaŋ upādāya satta-sankhāto Tathāgato ti paññatti hoti. Tad-abhāvena tassa paññattiyā abhāvaŋ passantassa araŋ satta-sankhāto. *Hoti Tathāgato param maraṇā* ti, idaŋ vacanaŋ na upeti, na yujjati. *Na hoti Tathāgato param maraṇā* ti ādi vacanam pi na upeti, na yujjatī ti attho.

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[1] *Cf.* DA. i, 95.
[2] A, G. durāvaho.
[3] *So* B₁, *but* A, G. satiyā; C₁ anumatiyā.

[379] *Saŋsandissatī* ti, ekaŋ bhavissati.[1] *Samessatī* ti, nirantaraŋ bhavissati. *Na viggayhissatī* ti,[2] na viruddhaŋ saddaŋ[3] bhavissati. *Aggapadasmin* ti, desanāya: desanā hi idha agga-padan ti adhippetā.

2.

[380] Dutiyaŋ *Khandhiya-vagge*[4] vitthāritam eva. Abyākatâdhikārato pana idha vuttaŋ.

3.

[385] Tatiye: *rūpa-gatam etan* ti, nāma[5]-mattam etaŋ. Ettha rūpato añño satto nāma upalabbhati. Rūpe sati nāma-mattam etaŋ hotī ti dasseti. *Vedanā-gatan* ti ādīsu pi es' eva nayo.

Ayaŋ kho āvuso hetū ti, ayaŋ rupâdīni muñcitvā alabbhanīya-bhāvo hetu, *yena taŋ abyākataŋ Bhagavatā* ti.

4–8.

Catutthâdīni uttān' atthan' eva.

9.

[398] Navame: *kutūhala-sālāyan* ti,[6] kutūhala-sālā nāma pacceka-sālā n' atthi. Yattha pana nānā-titthiyā samaṇa-brāhmaṇā nānā-vidhaŋ kathaŋ pavattenti, sā bahunnaŋ 'ayaŋ kiŋ vadati, ayaŋ kiŋ vadatī?' ti kutūhala-ppavatti-ṭṭhānato kutūhala-sālā ti vuccati.

Dūram pi gacchatī ti, yāva Ābhassara-brahmalokā gacchati. *Imañ ca kāyaŋ nikkhipatī* ti, cuti-cittena nikkhipati. *Anuppanno hotī,* ti, cuti-kkhaṇe yeva paṭisandhi-cittassa anuppannattā anuppanno hoti.

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[1] *Cf.* A. v, 320, *which reads* saŋsandissati (= sampavattissati) samessati (= samānaŋ bhavissati) na viggayhissati (= na virajjhissati) . . . aggapadasmiŋ (= nibbāne).

[2] *All MSS. of Comy.* vibhāyissati; *text,* virodhayissati.

[3] B_1 thaddhaŋ.

[4] *Khandha-saŋyutta,* iii, 116 (*Theravagga*).

[5] *So* A, G.; *but* B_1, C_1 rūpa-.

[6] *Cf.* M. ii, 2; D. i, 179; DA. ii, 369.

10.

[400] Dasame: *tesam etaŋ laddhi*[1] *abhavissā* ti, tesaŋ laddhiyā saddhiŋ etaŋ bhavissa . . . *pe* . . . anulomam abhavissa . . . *pe* . . . *ñāṇassa upādāya sabbe dhamme anattā* ti, yaŋ etaŋ sabbe anattā ti vipassanā-ñāṇaŋ uppajjati api nu m' etassa anulomaŋ bhavissatī ti attho.

11.

[402] Ekādasame: *ettakena ettakam evā ti*, āvuso, yassa pi etaŋ ettakena kālena 'hetumhi sati rūpī' ti ādi paññāpanā hoti 'asati na hotī' ti byākaraṇaŋ bhaveyya, tassa ettakam eva bahuŋ. *Ko pana vādo yeva abhikkante* ti,[2] na pana atikkante atimanāpe dhamma-desanā-naye *vādo yeva*, ko n' atthi vādo, chinnā kathā ti.

Abyākata-saŋyuttaŋ samattaŋ.
Iti saḷāyatana-vagga-vaṇṇanā niṭṭhitā.

[1] *Text*, B_1 saddhiŋ.

[2] B_1 atikkante. *The sentence is much confused.* A, G. pana ādinā dh. desanā-naye vādo yeva ko n' atthi vādo channā katā; B_1 na pana atikkante atimanāpe (*the usual defs. of the word* abhik.) dh. des. naye . . . chinnā kathā; C_1 abhikkante pana atimanāpe dh. des., *etc.*

MAHĀVAGGASSA-VAṆṆANĀ

I.

MAGGA-SAŊYUTTA-VAṆṆANĀ

I. AVIJJĀ-VAGGA.

1.

Mahāvaggassa paṭhame: *pubbangamā* ti, sahajāta-vasena ca upanissaya-vasena cā ti dvīh' ākārehi pubbangamā. *Samāpattiyā* ti, samāpajjanāya sabhāva-paṭilābhāya uppattiyā ti attho. *Anudeva ahirikaŋ anottappan* ti, sā pan' esā yad' etaŋ alajjanâkāra-saṇṭhitaŋ ahirikaŋ, abhāyanâkāra-saṇṭhitañ ca anottappaŋ, etaŋ anu-d-eva sah' eva ekato va na vinā tena uppajjatī ti attho.

Avijjā gatassā ti, avijjāya upagatassa samannāgatassa. *Micchā-diṭṭhī* ti, ayāthāva-diṭṭhi aniyyānika-diṭṭhi. *Pahotī* ti, uppajjati. Micchā-sankappâdīsu pi ayāthāva-aniyyānika-vasen' eva micchā-bhāvo veditabbo. Iti imāni aṭṭha pi akusala-dhamma-samāpattiyā micchatt' angāni nāma honti. Tāni pana na eka-kkhaṇe sabbāni labbhanti; nāna-kkhaṇe labbhanti. Kathan? Yadā hi diṭṭhi-sampayutta-cittaŋ kāya-viññattiŋ samuṭṭhāpentaŋ uppajjati, tadā micchā-diṭṭhi micchā-sankappo micchā-vāyāmo micchā-sati micchā-samādhi micchā-kammanto ti cha-angāni honti. Yadā diṭṭhi-vippayuttaŋ, tadā micchā-diṭṭhi-vajjāni pañca. Yadā tān' eva dve vacī-viññattiŋ samuṭṭhāpenti, tadā micchā-kammanta-ṭṭhāne micchā-vācāya saddhiŋ[1] tān' eva cha vā pañca vā. Ayaŋ ājīvo nāma kuppamāno kāya-vacī-dvāresu yeva aññatarasmiŋ kuppati, na mano-dvāre. Tasmā yadā ājīva-sīsena tān' eva cittāni kāya-vacī-viññattiyo samuṭṭhāpenti, tadā kāya-kammaŋ micchâjīvo nāma hoti. Tathā vacī-kamman ti micchâjīvassa vasena tān' eva cha vā pañca vā. Yadā pana viññattiŋ asamuṭṭhāpetvā tāni cittāni

[1] C₁ saṇṭhitān' eva.

uppajjanti, tadā micchā-diṭṭhi-micchā-sankappa-micchā-vāyāma-micchā-sati-micchā-samādhi-vasena pañca vā, micchā-sankappâdi-vasena cattāri vā honti. Evaŋ na ekakkhaṇe sabbāni labbhanti, nāna-kkhaṇe labbhantī ti.

Sukka-pakkhe *vijjā* ti, kammassa-kataŋ[1] ñāṇaŋ. Idhâpi sahajāta-vasena ca upanissaya-vasena cā ti dvīh' ākārehi pubbangamatā veditabbā.

Hirottappan ti, hirī ca ottappañ ca. Tattha lajjan' ākāra-saṇṭhitā hirī, bhāyan' ākāra-saṇṭhitaŋ ottappaŋ. Ayam ettha sankhepo, vitthāro pana *Visuddhi-Magge*[2] vutto va. *Vijjā gatassā* ti, vijjāya upagatassa samannāgatassa. *Viddasuno* ti, viduno, paṇḍitassa. *Sammādiṭṭhī* ti, yāthāva-diṭṭhi niyyānika-diṭṭhi. Sammā-kammantâdīsu pi es' eva nayo. Iti kusala-dhamma-samāpattiyā. imāni aṭṭh' angāni honti. Tāni lokiya-magga-kkhaṇe na ekato sabbāni labbhanti, lokuttara-magga-kkhaṇe labbhanti. Tāni ca kho paṭhama-jjhānika-magge dutiya-jjhānikâdīsu pana sammā-sankappa-vajjāni satt' eva honti. Tattha yo evaŋ vadeyya 'Yasmā *Majjhima-Nikāyamhi Mahāsaḷāyatana-sutte* "Yā yathābhūtassa diṭṭhi, sā'ssa sammā-diṭṭhi; yo yathābhūtassa samādhi, . . . yo yathābhūtassa vāyāmo . . . yo yathābhūtassa sati . . . yo yathābhūtassa samādhi, svāssa hoti sammā-samādhi. Pubbe va kho pan' assa kāya-kammaŋ vacī-kammaŋ ājīvo suparisuddho hotī," ti (M. iii, 289),[3] tasmā pañc' angiko pi lokuttara-maggo hotī' ti, so vattabbo 'tasmiŋ yeva sutte "ev' ass' āyaŋ ariy' aṭṭhangiko maggo bhāvanā-pāripūriŋ gacchatī" ti (M. iii, 290); idaŋ kasmā na passasī?' ti. Yam pan' etaŋ 'pubbe va kho pan' assā' ti vuttaŋ, taŋ pabbajita-divasato paṭṭhāya parisuddha-bhāva-dassan' atthaŋ. Pabbajita-divasato paṭṭhāya hi parisuddhāni kāya-kammâdīni lokuttara-magga-kkhaṇe ati-parisuddhāni hontī ti, ayam attho dīpito.

Yam pi *Abhidhamme* vuttaŋ 'tasmiŋ (kho pana) samaye pañc' angiko maggo hotī' ti (Dhs. § 89; Vibh. 110, 237), taŋ ekaŋ kicc' antaraŋ dassetuŋ vuttaŋ. Yasmiŋ hi kāle micchā-kammantaŋ pahāya sammā-kammantaŋ pūreti, tasmiŋ kāle micchā-vācā vā micchâjīvo vā na hoti; diṭṭhi-sankappo-

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[1] *All* -katā. *Cf.* Vibh. 328.
[2] VM. ii, 464.
[3] *Cf.* VibhA. 319; VM. i, 11.

vāyāmo-sati-samādhi ti imesu yeva pañcasu kārak' angesu sammā-kammanto pūrati.[1] Virati-vasena hi sammā-kammanto pūrati nama.[2] Sammā-vācā sammā-ājīvesu pi es' eva nayo. Iti imaŋ kicc' antaraŋ dassetuŋ evaŋ vuttaŋ. Lokiya-magga-kkhaṇe pañc' eva honti. Virati pana aniyatā; tasmā cha-angiko ti avatvā pañc' angiko tveva vuttaŋ. 'Yā kho, bhikkhave, ariya-cittassa anāsava-cittassa ariya-maggassa samangino ariya-maggaŋ bhāvayato tīhi pi kāya-duccaritehi arati virati paṭivirati veramanī,[3] ayaŋ, bhikkhave, sammā-kammanto ariyo anāsavo lokuttaro magg' anto' ti (M. iii, 74). Evaŋ pana *Mahācattāḷīsa*[4]*-suttâ*dīsu anekesu suttesu sammā-kammantâdīnañ ca lokuttara-maggo hotī ti veditabbo.

Imasmiŋ sutte aṭṭh' angiko maggo lokiya-lokuttara-missako va kathito.

2.

Dutiyaŋ *Kosala-saŋyutte*[5] vuttam eva.

3.

Tatiye: *sakalam idaŋ, bhante* ti, Ānanda-tthero sāvaka-pāramī-ñāṇassa matthakaŋ apattatāya sakalam pi magga-brahmacariyaŋ kalyāṇa-mitta-sannissayena labbhatī ti na aññāsi. Dhamma - senāpati pana sāvaka - pāramī - ñāṇassa matthake ṭhitattā aññāsi. Tasmā evam āha. Ten' ev' assa Bhagavā *sādhu sādhū* ti sādhu-kāram adāsi.

4.

Catutthe: *sabba-setena vaḷabhi-rathenā* ti,[6] sakala-setena catūhi vaḷavāhi yutta-rathena. So kira sabbo[7] sacakka-pañjara-kubbaro rajata-parikkhato[8] ahosi, ratho ca nām' esa duvidho hoti, yodha-ratho alankāra-ratho ti. Tattha yodha-ratho caturassa-saṇṭhāno hoti, nâtimahā, dvinnaŋ tiṇṇaŋ vā

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[1] *Cf.* VibhA. 320; A, G, B₁ pūreti. [2] C₁ *omits sentence.*

[3] *All add* akiriyā akaraṇaŋ (*not in the original or in* VibhA.).

[4] M. iii, 71. [5] S. i, 87.

[6] M. i, 175; MA. ii, 194 (*much briefer and simpler*). *Text,* B₁ vaḷavābhi.

[7] *So* MA, B₁, C₁; *but* A, G. ratho. [8] B₁, C₁ parikkhitto.

janānaŋ gahaṇa-samattho. Alankāra-ratho mahā hoti, dīghato dīgho puthulato puthulo. Tattha chatta-gāhako cāmara-gāhako[1] vāla-vījanī-gāhako, tāla-vaṇṭa-gāhako ti. Evaŋ aṭṭha vā dasa vā sukhen' eva ṭhātuŋ nisīdituŋ vā nipajjituŋ vā sakkonti. Ayam pi alankāro-ratho yeva. *Setā sudam assā* ti, tāva vaḷavā pakatiyā seta-vaṇṇā va. *Setâlankārā* ti, pasādhanaŋ tāsaŋ rajata-mayaŋ ahosi. *Seto ratho* ti, ratho pi vutta-nayena rajata-parikkhittattā tattha tattha danta-kamma-khacitattā ca seto va. *Seta-parivāro* ti, yathā aññe rathā sīha-camma-parivārâpi honti vyaggha-camma-parivārâpi paṇḍu-kambala-parivārâpi honti, na evaŋ esa pana. Ghana-dukulena parivārito ahosi. *Setā rasmiyo* ti, rasmiyo pi rajata-panāḷi-parikkhittā. *Setā patoda-laṭṭhī* ti, patoda-laṭṭhī pi rajata-parikkhittā. *Setaŋ chattan* ti, ratha-majjhe ussāpita-chattam pi setam eva ahosi. *Setaŋ uṇhīsan* ti, aṭṭh' angula-vitthāro rajata-mayo uṇhīsa-paṭṭo seto. *Setāni vatthānī* ti, vatthāni pi setāni, phena-puñja-vaṇṇāni. Tesu nivāsanaŋ pañca-sat' agghanakaŋ, uttarâsango sahass' agghanako. *Setā upāhanā* ti, upāhanā nāma maggâruḷhassa vā honti aṭaviŋ vā pavisantassa; ayaŋ pana rathaŋ abhiruḷho, ten' assa tad-anucchaviko rajata-ppaṭiseviko pādâlankāro nāma esa evaŋ vutto ti veditabbo. *Setāya sudaŋ vāḷavījaniyā* ti, phalika-maya-daṇḍāya seta-cāmara-vāla-vījaniyā. Na kevalañ ca ettakam eva setaŋ ahosi. So pana brāhmaṇo seta-vilepanaŋ vilimpi, seta-mālaŋ pilandhi, dasasu angulīsu anguli-muddikā kaṇṇesu kuṇḍalānī ti evamādi-alankāro pi 'ssa rajata-mayo va ahosi. Parivāra-brāhmaṇā pi 'ssa dasa-sahassa-mattā tath' eva seta-vattha-vilepana-mālâlankārā ahesuŋ. Yaŋ pan' etaŋ *Sāvatthiyā niyyāyantan* ti vuttaŋ tatrâyaŋ niyyāna-vibhāvanā:—

So kira channaŋ channaŋ māsānaŋ eka-vāraŋ nagaraŋ padakkhiṇaŋ karoti. Ito ettakehi divasehi nagaraŋ padakkhiṇaŋ karissatī ti puretaram eva ghosanā kayirati. Taŋ sutvā ye nagarato na pakkantā te na pakkamanti[2]; ye pi pakkantā te pi puññavato siri-sampattiŋ passissāmā ti āgacchanti. Yaŋ divasaŋ brāhmaṇo nagaraŋ anuvicarati,

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[1] MA, B_1, C_1 *omit.*

[2] B_1 upasankamanti.

tadā pāto va nagara-vīthiyo sammajjitvā, vālikaŋ okiritvā, lāja-pañcamehi pupphehi vippakiritvā, puṇṇa-ghaṭe ṭhapetvā, kadaliyo ca dhaje ca ussāpetvā, sakala-nagaraŋ dhūpita-vāsitaŋ karonti.

Brāhmaṇo pāto va sīsaŋ nahāyitvā, pure-bhattaŋ bhuñjitvā, vutta-nayen' eva seta-vatthâdīhi attānaŋ alankaritvā, pāsādā oruyha, rathaŋ abhiruhati. Atha naŋ te brāhmaṇā sabba-seta-vattha-vilepana-mālâlankārā seta-cchattāni gahetvā parivārenti. Tato mahājanassa sannipātan' atthaŋ paṭhamaŋ yeva taruṇa-dārakānaŋ phalâphalāni[1] vikiranti, tad-anantaraŋ māsaka-rūpiyâdīni,[2] tad-anantaraŋ kahāpaṇe vikiranti. Mahājano sannipatati. Ukkuṭṭhiyo c' eva cel' ukkhepā ca vattanti. Atha brāhmaṇo mangalika-sovatthikâdīsu mangalāni c' eva sovatthiyo ca karontesu mahā-sampattiyā nagaraŋ anuvicarati. Puññavantā manussā ekabhūmakâdi-pāsāde āruyha suka-patta[3]-sadisāni vātapānaka-vāṭāni vivaritvā olokenti. Brāhmaṇo pi attano yasa-siri-sampattiyā nagaraŋ ajjhottharanto viya dakkhiṇa-dvārâbhimukho hoti. Taŋ sandhāy' etaŋ vuttaŋ.

Tam enaŋ jano disvā ti, mahājano taŋ rathaŋ disvā. *Brahman* ti, seṭṭhâdhivacanam etaŋ. *Seṭṭhaŋ vata bho yānan* ti, seṭṭha-yāna-sadisaŋ vata bho yānan ti, ayam ettha attho. *Imass' eva kho etan* ti, Ānanda, manussā nāma vaṇṇa-bhāṇaka-ṭṭhānaŋ patvā[4] attano vādakānaŋ[5] vaṇṇa-gītaŋ gāyāpenti 'abhirūpo, dassanīyo, mahaddhano, mahābhogo' ti. Na ca tena vaṇṇa-bhaṇana-mattena abhirūpo hoti mahaddhano vā. Evam eva mahājano brāhmaṇassa rathaŋ disvā 'Brahmaŋ vata bho yānan' ti kiñcâpi evaŋ vaṇṇaŋ bhaṇati na pan' etaŋ yānaŋ vaṇṇa-bhaṇana-matten' eva Brahma-yānaŋ nāma hoti. Lāmakaŋ hi etaŋ chavaŋ: param' aṭṭhena pana abhirūpo hoti mahaddhano vā.[6]

Imass' eva kho etaŋ, Ānanda, ariyassa aṭṭh' angikassa mag-

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[1] B_1 mālāmūlāni.

[2] MA. māsakāni; C. m. rūpiyâdīni; *cf.* JA. v, 135.

[3] A. suka-pakkha; G. sukkha-pakkha.

[4] *I follow* C_1 *here*; A, G. vaṇṇa-bhaṇakānaŋ patvā; B_1 v-b. dhanaŋ datvā.

[5] B_1 dārikānaŋ; C_1 dāyakānaŋ. [6] B_1, C_1 *omit last four words.*

gassa adhivacanaŋ Brahma-yānan ti, ayaŋ hi sabba-dosa-vigamena seṭṭho: iminā ca ariyā nibbānaŋ yantī ti, *Brahma-yānaŋ iti pi*; brahma-bhūtattā yānattā ca dhamma-yānaŋ iti pi; anuttarattā kilesa-sangāmassa ca vijitattā *anuttaro sangāma-vijayo iti pi* vattuŋ vaṭṭati. Idāni 'ssa niddosa-bhāvañ c' eva sangāma-vijaya-bhāvañ ca dassento *rāga-vinaya-pariyosānā* ti ādim āha. Tattha rāgaŋ vinayamānā pariyosāpeti, pariyosānaŋ gacchati nippajjatī ti rāga-vinaya-pariyosānā. Esa nayo sabbattha.

Yassa saddhā ca paññā cā ti, yassa ariya-magga-ñāṇassa[1] saddhânusāri-vasena saddhā, dhammânusāri-vasena paññā ti, ime dve dhammā *sadā*[2] *dhuraŋ yuttā*, tatra-majjhattatā yuge yuttā ti attho. *Hirī īsā* ti, attanā saddhiŋ ajjhattena[3] bahiddhā samuṭṭhānena ottappena saddhiŋ ajjhatta-samuṭṭhānā hirī, yassa magga-rathassa īsā. *Mano yottan* ti, vipassanā-cittañ ca magga-cittañ ca yottaŋ.[4] Yathā rathassa vākâdi-mayaŋ yottaŋ goṇe ekâbaddhe karoti eka-sangahite, evaŋ magga-rathassa lokiya-vipassanā-cittaŋ atireka-paṇṇāsa-lokuttara-vipassanā-cittaŋ atireka-saṭṭhi-kusala-dhamme ekâbaddhe eka-sangahe karoti. Tena vuttaŋ 'mano yottan' ti.

Sati ārakkha-sārathī ti, magga-sampayuttā sati ārakkha-sārathī. Yathā hi rathassa ārakkho sārathī nāma hoti, yo dhura-gāhe[5] yojeti, akkhaŋ abbhañjati, rathaŋ peseti, ratha-yuttake nibbisevane karoti, evaŋ magga-rathassa sati-ārakkha-paccuppaṭṭhānaŋ karonto sesa-kusalâkusalānaŋ dhammānaŋ gatiyo samannesatī ti.[6]

Ratho ti, ariya-aṭṭh' angika-magga-ratho. *Sīla-parikkhāro* ti, catu-pārisuddhi-sīlâlankāro. *Jhān' akkho* ti, vipassanā-sampayuttānaŋ pañcannaŋ jhānānaŋ[7] avasesa-jjhāna-maya-akkho. *Cakka-viriyo* ti, viriya-cakko: kāyika-cetasika-sankhā-

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[1] C_1 -yānassa. [2] C_1 saddhā.
[3] A, G. *omit*; B_1 adhiviṭṭhena(?); C_1 anuyuttena.
[4] A, G. *only* v-cittassa yottaŋ.
[5] B_1 yoggiyo dhuraŋ vāheti yojeti.
[6] B_1, C_1 sati. Ayaŋ hi ārakkha-p-nañ c' eva kus . . . samannesatī ti vuttā.
[7] B_1 jhānangānaŋ; C_1 jhānangānaŋ vasena jhāna-maya.

tāni dve viriyāni assa cakkānī ti attho. *Upekkhā dhura-samādhī* ti, dhurassa samādhi; unnat' ākārassa[1] abhāvena dvinnam pi yuga-ppadesānaŋ samatā ti attho. Ayaŋ hi tatramajjhatt' upekkhā citt' uppādassa līn' uddhacca-bhāvaŋ haritvā payoga-majjhatte cittaŋ ṭhapeti, tasmā imassa maggarathassa dhura-samādhī ti vuttā. *Anicchā parivāraṇan* ti, bāhiraka-rathassa sīha-cammâdīni viya imassâpi ariya-magga-rathassa alobha-sankhātā anicchā parivāraṇaŋ nāma.

Abyāpādo ti, mettā ca mettā-pubba-bhāgo ca. *Avihiŋsā* ti, karuṇā ca karuṇā-pubba-bhāgo ca. *Viveko* ti, kāya-vivekâdi-viveko.[2] *Yassa āvudhan* ti, yassa ariya-maggarathe ṭhitassa kula-puttassa evaŋ pañca-vidhaŋ āvudhaŋ. Yathā hi rathe ṭhito pañcahi āvudhehi sapatte vijjhati, evaŋ yogâvacaro pi imasmiŋ lokiya-lokuttara-magga-rathe ṭhito mettāya dosaŋ vijjhati, karuṇāya vihiŋsaŋ, kāya-vivekena gaṇa-sangaṇikaŋ, citta-vivekena kilesa-sangaṇikaŋ, upadhi-vivekena sabbakusalaŋ vijjhati. Ten' ass' etaŋ pañca-vidhaŋ āvudhan ti vuttaŋ.

Titikkhā ti, duruttānaŋ durāgatānaŋ vacana-pathānaŋ adhivāsana-kkhanti. *Camma-sannāho*[3] ti, sannaddha-cammo. Yathā hi rathe ṭhito rathiko paṭimukka-cammo āgatâgate sare khamati, na naŋ te vijjhanti, evaŋ adhivāsana-kkhanti-samannāgato bhikkhu āgatâgate vacana-pathe khamati, na naŋ te vijjhanti. Tasmā titikkhā camma-sannāho ti vuttā. *Yoga-kkhemāya vattatī* ti, catūhi yogehi khemāya nibbānāya vattati, nibbānâbhimukho gacchati yeva, na tiṭṭhati na bhajatī ti attho.

Etad attaniyaŋ bhūtan ti, etaŋ magga-yānaŋ attano purisâkāraŋ nissāya laddhattā attani sambhūtaŋ nāma hoti. *Brahma-yānaŋ anuttaran* ti, asadisaŋ seṭṭha-yānaŋ. *Niyyanti dhīrā lokamhā* ti, yesaŋ etaŋ yānaŋ atthi te dhīrā paṇḍita-purisā lokamhā niyyanti, gacchanti. *Aññadatthū* ti, ekaŋsena. *Jayaŋ jayantī* ti, rāgâdayo sapatte jinantā jinanti.

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[1] B_1 uppajjanatonatākārassa; C_1 unnatunnatâk.
[2] C_1 tividho.
[3] *Text* dhamma; A, C_1 vamma.

5, 6.

Pañcame: *ayam evā* ti, eva-saddo niyam' attho, tena aññaŋ maggaŋ paṭikkhipati. Imasmiŋ sutte vaṭṭa-dukkhañ c' eva missaka-maggo ca kathito. Chaṭṭhaŋ uttānam eva.

7.

Sattame: *nibbāna-dhātuyā kho etaŋ, bhikkhave, adhivacanan* ti, asankhatāya amatāya nibbāna-dhātuyā etaŋ adhivacanaŋ. *Āsavānaŋ khayo tena vuccatī* ti, api ca tena rāgâdi-vinayena āsavānaŋ khayo ti vuccati. Āsava-kkhayo nāma arahattaŋ. Arahattassâpi etaŋ rāga-vinayo ti ādi nāmam evā ti dīpeti. *Etad avocā* ti, Satthārā nibbāna-dhātu ti vadantena amataŋ nibbānaŋ kathitaŋ. Maggo pan' assa na kathito. Taŋ kathāpessāmī ti anusandhi-kusalatāya pucchanto etaŋ avoca.

8.

Aṭṭhame[1]: *katamā ca, bhikkhave, sammā-diṭṭhī* ti, etena pariyāyena aṭṭh' angika-maggaŋ vibhajitvā puna aparena pariyāyena vibhajitu-kāmo imaŋ desanaŋ ārabhi. Tattha:— *Dukkhe ñāṇan* ti, savaṇa-sammasana-paṭivedha-ppaccavekkhaṇā-vasena catūh' ākārehi uppannaŋ ñāṇaŋ. Samudaye pi es' eva nayo. Sesesu pana dvīsu sammasanassa abhāvā tividham eva vaṭṭati. Evam etaŋ dukkhe ñāṇan ti ādinā catusacca-kammaṭṭhānaŋ[2] dassitaŋ.

Tattha[3] purimāni dve saccāni vaṭṭaŋ,[4] pacchimāni vivaṭṭaŋ. Tesu bhikkhuno vaṭṭe kammaṭṭhānâbhiniveso hoti, vivaṭṭe n' atthi abhiniveso. Purimāni hi dve saccāni 'pañca-kkhandhā dukkhaŋ taṇhā-samudayo' ti evaŋ sankhepen' eva ca 'Katame[5] pañca-kkhandhā?' ti, 'rūpa-kkhandho' ti ādīnā nayena vitthārena ca ācariya-santike uggaṇhitvā vācāya punappunaŋ parivattento yogâvacaro kammaŋ karoti.

Itaresu pana dvīsu saccesu 'nirodha-saccaŋ iṭṭhaŋ kantaŋ manāpan' ti, 'magga-saccaŋ iṭṭhaŋ kantaŋ manāpan' ti evaŋ savaṇen' eva kammaŋ karoti. So evaŋ karonto cattāri saccāni eka-paṭivedhena paṭivijjhati, ekâbhisamayena abhisa-

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1 *Cf.* Vibh. 104 ff.; VibhA. 114 ff. 2 A, G. vavatthānaŋ.
3 VibhA. 116. 4 A, G. vaddhaŋ. 5 A, G. katā.

meti, dukkhaŋ pariññā-paṭivedhena paṭivijjhati. Samudayaŋ pahāna - paṭivedhena, nirodhaŋ sacca - kiriya - paṭivedhena, maggaŋ bhāvanā-paṭivedhena paṭivijjhati. Dukkhaŋ pariññâbhisamayena . . . *pe* . . . maggaŋ bhāvanâbhisamayena abhisameti. Evam assa pubba-bhāge dvīsu saccesu uggaha-paripucchā - savaṇa-dhāraṇa - sammasana - paṭivedho hoti. Dvīsu savaṇa-paṭivedho yeva.

Apara-bhāge tīsu kiccato paṭivedho hoti. Nirodho ārammaṇa-paṭivedho.

Tattha sabbam pi paṭivedha-ñāṇaŋ lokuttaraŋ. Savaṇa-dhāraṇa-sammasana-ñāṇaŋ lokiyaŋ kāmâvacaraŋ.[1] Paccavekkhaṇā anuppatta-paccayaŋ hoti.[2] Imassa bhikkhuno pubbe pariggahato 'dukkhaŋ parijānāmi, samudayaŋ pajahāmi, nirodhaŋ sacchikaromi, maggaŋ bhāvemī' ti abhoga-samannāhāra-manasikāra-paccavekkhaṇā n' atthi. Pariggahato paṭṭhāya hoti. Aparabhāge[3] pana dukkhaŋ pariññātam eva hoti . . . *pe* . . . maggo bhāvito va hoti.

Tattha[4] dve saccāni duddasattā gambhīrāni, dve gambhīrattā duddasāni. Dukkha-saccaŋ hi uppattito pākaṭaŋ, khāṇu-kaṇṭaka-ppahārâdīsu 'aho dukkhan' ti vattabbatam pi āpajjati. Samudayam pi khāditu-kāmatā-bhuñjitu-kāmatâdi-vasena uppattito pākaṭaŋ. Lakkhaṇa-ppaṭivedhato pana ubhayam pi gambhīraŋ. Iti tāni duddasattā gambhīrāni. Itaresaŋ pana dvinnaŋ dassan' atthāya payogo bhav' aggagahaṇ' atthaŋ hattha-ppasāraṇaŋ viya, avīci-phusan' atthaŋ pāda-ppasāraṇaŋ viya, satadhā bhinnassa vālassa koṭiyā koṭiŋ paṭipātanaŋ[5] viya ca hoti. Iti tāni duddasattā gambhīrāni. Evaŋ duddasattā gambhīresu gambhīrattā ca duddasesu catusu saccesu uggahâdi-vasena (pubba-bhāga-ñāṇuppattiŋ sandhāya)[6] idaŋ *dukkhe ñāṇan* ti ādi vuttaŋ. Paṭivedha-kkhaṇe pana ekam eva ñāṇaŋ hoti.

Nekkhamma-sankappâdīsu kāma-paccanīk' aṭṭhena kāmato nissaṭa[7]-bhāvena vā kāmaŋ sammasantassa uppanno ti vā, kāma-pada-ghātaŋ[8] kāma-vūpasamaŋ karonto uppanno ti

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[1] *So* VibhA. 116, *not in our Comy.* [2] C_1 *rewrites the passage.*
[3] *So* VibhA., C_1; A, G, B. abhāve. [4] VibhA. 117.
[5] A, G, B_1 VibhA. -pādanaŋ. [6] *So* VibhA.
[7] A, G. nirata-. [8] A, G. paṭighātaŋ; C_1 *omits phrase.*

vā, kāme cintente[1] uppanno ti vā, nekkhamma-sankappo. Sesa-dvaye pi es' eva nayo. Sabbe pi te nekkhamma-sankappâdayo kāma-byāpāda-vihiŋsa-viramaṇa-paññānaŋ[2] nānattā pubba-bhāge nānā. Magga-kkhaṇe pana imesu tīsu ṭhānesu uppannassa akusala-sankappassa pada-cchedato anuppatti-sādhana-vasena magg' angaŋ pūrayamāno eko va kusala-sankappo uppajjati. Ayaŋ sammā-sankappo nāma.

Musāvādā-veramaṇī-ādayo pi musā-vādâdīhi viramaṇa-paññānaŋ nānattā pubba-bhāge-nānā, magga-kkhaṇe pana imesu catusu ṭhānesu uppannāya akusala-dussīlya-cetanāya pada-cchedato anuppatti-sādhana-vasena magg' angaŋ purayamānā ekā va akusala-veramaṇī uppajjati. Ayaŋ sammā-vācā nāma.

Pāṇâtipātā-veramaṇī ādayo pi pāṇâtipātâdīhi viramaṇa-paññānaŋ nānattā pubba-bhāge nānā, magga-kkhaṇe pana imesu tīsu ṭhānesu uppannāya akusala-dussīlya-cetanāya akiriyato pada-cchedato anuppatti-sadhana-vasena magg' angaŋ purayamānā ekā va kusala-veramaṇī uppajjati. Ayaŋ sammā-kammanto nāma.

Micchā-ājīvan[3] ti, khādanīya-bhojanīyâdīnaŋ atthāya pavattitaŋ kāya-vacī-duccaritaŋ. *Pahāyā* ti, vajjetvā. *Sammā-ājīvenā* ti, Buddha-pasatthena ājīvena. *Jīvitaŋ kappetī* ti, jīvitaŋ pavatteti. Sammā-ājīvo pi kuhanâdīhi viramana-paññānaŋ nānattā pubba-bhāge nānā, magga-kkhaṇe pana imesu yeva sattasu ṭhānesu uppannāya micchâjīva-dussīlya-cetanāya pada-cchedato anuppatti-sādhana-vasena magg' angaŋ purayamānā ekā va kusala-veramaṇī uppajjati. Ayaŋ sammā-ājīvo nāma.

Anuppannānan ti, ekasmiŋ bhave tathārūpe vā ārammaṇe attano na uppannānaŋ. Parassa pana uppajjamāne disvā 'aho vata me evarūpa-pāpaka dhammā na uppajjeyyun' ti evaŋ *anuppannānaŋ pāpakānaŋ akusalānaŋ dhammānaŋ anuppādāya chandan* ti,[4] tesaŋ akusalānaŋ anuppādaka-paṭipatti-sādhanaŋ viriya-chandaŋ *janeti*. *Vāyamatī* ti, vāyāmaŋ karoti. *Viriyaŋ ārabhatī* ti, viriyaŋ pavatteti. *Cittaŋ paggaṇhātī* ti, viriyena citta-paggahitaŋ karoti. *Padahatī* ti kāmaŋ taco ca nahāru ca aṭṭhi ca avasissatū ti padhānaŋ

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[1] B_1 kāma-vivittante; C_1 k. vitakke.
[2] C_1 saññānaŋ.
[3] VibhA. 119.
[4] *Cf.* VibhA. 289.

pavatteti. *Uppannānan* ti, samudācāra-vasena attano uppanna-pubbānaŋ: idāni tādise na uppādessāmi ti tesaŋ pahānāya chandaŋ janeti. *Anuppannānaŋ kusalānan* ti, appaṭiladdhānaŋ paṭhama-jjhānâdīnaŋ. *Uppannānan* ti, tesaŋ yeva paṭiladdhānaŋ. *Ṭhitiyā* ti, punappunaŋ sambandha-vasena[1] ṭhit' atthaŋ. *Asammosāyā* ti, avinās' atthaŋ. *Bhiyyobhāvāyā* ti, upari-bhāvāya. *Vepullāyā* ti, vipula-bhāvāya. (*Bhāvanāyā* ti, vaḍḍhiyā.)[2] *Pāripūriyā* ti, bhāvanāya paripūraṇ' atthaŋ. Ayam pi sammā-vāyāmo. Anuppannānaŋ akusalānaŋ anuppādāya[3] citta-nānattā pubba-bhāge nānā. Magga-kkhaṇe pana imesu yeva catusu ṭhānesu kicca-sādhana-vasena magg' angaŋ purayamānaŋ ekam eva kusala-viriyaŋ uppajjati. Ayaŋ sammā-vāyāmo nāma.

Sammā-sati pi kāyâdi-pariggāhaka-cittānaŋ nānattā pubbabhāge nānā. Magga-kkhaṇe pana catusu ṭhānesu kicca-sādhana-vasena magg' angaŋ purayamānā ekā sati uppajjati. Ayaŋ sammā-sati nāma.

Jhānâdīsu pubba-bhāge pi magga-kkhaṇe pi nānā, pubbabhāge samāpatti-vasena nānā, magga-kkhaṇe nānā-magga-vasena.[4] Ekassa hi paṭhama-maggo paṭhama-jjhāniko hoti. Dutiya-maggâdayo pi paṭhama-jjhānikā, dutiyâdīsu aññatara-jjhānikā vā. Ekassa paṭhama-maggo dutiyâdīnaŋ aññatara-jjhāniko hoti. Dutiyâdayo pi dutiyâdīnaŋ aññatara-jjhānikā vā paṭhama-jjhānikā vā. Evaŋ cattāro pi maggā jhāna-vasena sadisā vā asadisā vā ekacca-sadisā vā honti. Ayaŋ pan' assa viseso pādaka-jjhāna-niyamena hoti. Pādaka-jjhāna-niyamena hi paṭhama-jjhāna-lābhino paṭhama-jjhānā vuṭṭhāya vipassantassa uppanna-maggo paṭhama-jjhāniko hoti. Magg' anga-bojjh' angāni pan' ettha paripuṇṇān' eva honti. Dutiya-jjhānato vuṭṭhāya vipassantassa uppanno dutiya-jjhāniko hoti. Magg' angāni pan' ettha satta honti. Tatiya-jjhānato vuṭṭhāya vipassantassa uppanno tatiya-jjhāniko hoti. Magg' angāni pan' ettha satta, bojjh' angāni cha honti.

Esa nayo catuttha-jjhānato paṭṭhāya[5] yāva n' eva-saññā-

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[1] B_1, C_1 uppatti-pabhanda-. [2] *So* VibhA.; MSS. *omit*.
[3] A, G. anuppādanāya; B_1 anuppādanâdi; C_1 anuppannâdi.
[4] *Cf.* VibhA. 120. [5] A, G, C_1 vuṭṭhāya.

nâsaññâyatanā. Āruppe catukka-pañcaka-jjhānaŋ uppajjati. Tañ ca kho lokuttaraŋ, no lokiyan ti vuttaŋ. Ettha kathan ti? Etthâpi paṭhama-jjhānâdīsu yato vuṭṭhāya sotâpatti-maggaŋ paṭilabhitvā, arūpa-sampattiŋ bhāvetvā, so āruppe uppanno, taŋ-jhānikā v' assa tattha tayo maggā uppajjanti. Evaŋ pādaka-jjhānam eva niyameti.

Keci pana therā 'vipassanāya ārammaṇa-bhūtā khandhā niyamentī' ti (Asḷ. 230)[1] vadanti: keci 'puggal' ajjhāsayo niyametī' ti vadanti: keci 'vuṭṭhāna-gāminī vipassanā niyametī' ti vadanti. Tesaŋ vāda-vinicchayo *Visuddhi-Magge* (VM. ii, 666) vuṭṭhāna-gāmini-vipassanâdhikāre vutta-nayen' eva veditabbo.

Ayaŋ vuccati, bhikkhave, sammā-samādhī ti, ayaŋ pubba-bhāge lokiyo, aparabhāge lokuttaro sammā-samādhī ti vuccati.

9.

Navame: *micchā-paṇihitan* ti,[2] sūkaŋ nāma uddhaggaŋ katvā ṭhapitaŋ hatthaŋ vā pādaŋ vā chindati.[3] Tathā aṭṭha-pitaŋ pana micchā paṇihitaŋ nāma. *Micchā paṇihitāya diṭṭhiyā* ti, micchā ṭhapitāya kammassaka[4]-paññāya. *Avijjaŋ chejjatī* ti,[5] catu-sacca-paṭicchādakaŋ avijjaŋ chindissati. *Vijjaŋ upādessatī* ti, arahatta-magga-vijjaŋ upādessati. *Micchā paṇihitattā, bhikkhave, diṭṭhiyā* ti, kammassaka-paññāya c' eva magga-bhāvanāya ca micchā ṭhapitattā appavattitattā ti attho. Imasmiŋ sutte kammassaka-ñāṇaŋ magga-nissitaŋ katvā missaka-maggo kathito.

10.

Dasame: *paribbājako* ti, channa-paribbājako. Sesam ettha uttānam evā ti.

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[1] *Expos.* ii, 308.
[2] *Cf.* A. i, 8; AA. i, 55.
[3] *So* AA, A, G.; *but* B_1, C_1 bhindati, *with text. So below.*
[4] B_1, C_1 kammasakata.
[5] A, bhecchati; *text* bhindisati.

II. VIHĀRA-VAGGO.

1.

[*Text* v, 12.] Dutiya-vaggassa paṭhame: *icchāmâhaŋ, bhikkhave, aḍḍha-māsaŋ paṭisallīyitun* ti, ahaŋ, bhikkhave, ekaŋ aḍḍha-māsaŋ paṭisallīyituŋ ekako va hutvā vihārituŋ icchāmī ti attho. *Nâmhi kenaci upasankamitabbo aññatra ekena piṇḍapāta-nīhārakenā* ti, attano[1] payutta-vācaŋ akatvā mam' atthāya saddhesu kulesu paṭiyattaŋ piṇḍa-pātaŋ nīharitvā mayhaŋ upanāmeyya, taŋ piṇḍa-pāta-nīhārakaŋ ekaŋ bhikkhuŋ ṭhapetvā n' amhi aññena kenaci bhikkhunā vā gahaṭṭhena vā upasankamitabbo ti. Kasmā pana evam āhā ti? Tasmiŋ kira aḍḍha-māse vinetabbo satto nâhosī ti. Atha Satthā 'imaŋ aḍḍha-māsaŋ samāpatti-sukhena vītināmessāmi. Iti ayañ ca me sukha-vihāro bhavissati, anāgate ca pacchimā janatā, Satthâpi gaṇaŋ vihāya ekato vihāsi. Kimangaŋ pana mayan?' ti diṭṭhânugatiŋ āpajjissati. 'Tassa bhavissati dīgha-rattaŋ hitāya sukāyā' ti, iminā kāraṇena evam āha. Bhikkhu-sangho pi Satthu vacanaŋ sampaṭicchitvā ekaŋ bhikkhuŋ adāsi. So pāto *v*va gandha-kuṭi-pariveṇa-sammajjana-mukhodaka-dantakaṭṭha-dānâdīni sabba-kiccāni tasmiŋ khaṇe katvā apagacchati.

Yena svāhan ti, yato ahaŋ. *Paṭhamâbhisambuddho* ti, abhisambuddho hutvā paṭhamaŋ yeva ekūna-paṇṇāsa-divas' abbhantare. *Viharāmī* ti, idaŋ atīt' aṭṭhe vattamāna-vacanaŋ. *Tassa padesena vihāsin* ti; tattha *padeso* nāma khandhappadeso āyatana-padeso dhātu-sacca-indriya-paccayâkāra-satipaṭṭhāna-jjhāna-nāma-dhamma-padeso[2] ti nānā-vidho. Taŋ sabbam pi sandhāya tassa padesena vihāsin ti āha. Bhagavā hi paṭhama-bodhiyaŋ ekūna-paṇṇāsa-divas' abbhantare, yathā nāma satta-ratano[3] rājā attano vibhāva-sāra-dassan' atthaŋ taŋ taŋ gabbhaŋ vivarāpetvā suvaṇṇa-rajata-muttā-maṇi-ādīni ratanāni paccavekkhanto vihareyya,[4] evam eva pañcakkhandhe nippadese katvā sammasanto paccavekkhanto

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1 B_1 yo attano: C_1 yo pi yuttaŋ. *Cf. infr. on text* 320.
2 *So* Asḷ. 30; *but our Comy.* nāma-rūpa-.
3 *So* A, G., *but* B_1, C_1 patta-rajjo. 4 A, G, B_1 vicareyya.

vihāsi. Imasmiŋ pana aḍḍha-māse tesaŋ khandhānaŋ padesaŋ vedanā-kkhandham eva paccavekkhanto vihāsi. me sattā evarūpaŋ nāma sukhaŋ paṭisaŋvedenti, evarūpaŋ dukkhan ti olokayato yāva bhav' aggā pavattā sukha-vedanā, yāva avīcito pavattā dukkha-vedanā sabbaŋ sabbâkārena upaṭṭhāsi. Atha naŋ *micchā-diṭṭhi-paccayâpi vedayitan* ti ādinā nayena pariggaṇhanto vihāsi.

Tathā paṭhama-bodhiyaŋ dvādas' āyatanāni nippadesān' eva katvā vihāsi.[1] Imasmiŋ pana aḍḍha-māse tesaŋ āyatanānaŋ padesaŋ vedanā-vasena dhamm' āyatan' ekadesaŋ, dhātūnaŋ padesaŋ vedanā-vasena dhamma-dhātūnaŋ ekadesaŋ, saccānaŋ padesaŋ vedanā-kkhandha-vasen' eva dukkhasacc' ekadesaŋ, paccayānaŋ padesaŋ phassa-paccaya-vedanāvasena paccay' ekadesaŋ, jhānānaŋ padesaŋ vedanā-vasen' eva jhān' ang' ekadesaŋ, nāma-rūpa-ppadesaŋ vedanā-vasen' eva nām' ekadesaŋ[2] paccavekkhanto vihāsi. Paṭhama-bodhiyaŋ hi ekūna-paṇṇāsa-divas' abbhantare kusalâdi-dhamme nippadese katvā ananta-nayāni satta-ppakāraṇāni paccavekkhanto vihāsi. Imasmiŋ pana aḍḍha-māse sabba-dhammānaŋ padesaŋ vedanattikam eva paccavekkhanto vihāsi. Tasmiŋ tasmiŋ[3] ṭhāne sāsā ca vihāra-samāpatti vedanânubhāvena jātā. Idāni yenâkārena vihāsi taŋ dassento 'micchā-diṭṭhi-paccayâpī' ti ādim āha.

Tattha *micchā-diṭṭhi-paccayā* ti, diṭṭhi-sampayuttā vedanâpi vaṭṭati, diṭṭhiŋ upanissayaŋ katvā uppannā kusalâkusalavedanâpi vaṭṭati vipāka-vedanâpi. Tattha micchā-diṭṭhisampayuttā akusalā va hoti, diṭṭhiŋ pana upanissāya kusalâpi uppajjanti akusalâpi. Micchā-diṭṭhikā hi diṭṭhiŋ upanissāya pakkha-divasesu yāgu-bhattâdīni denti, addhagū[4]-ādīnaŋ vaṭṭaŋ paṭṭhāpenti, catu-mahāpathe sālaŋ karonti, pokkharaṇī khaṇāpenti, deva-kulâdīsu mālā-vacche[5] ropenti, nadī-viduggâdīsu setuŋ attharanti, visamaŋ samaŋ karonti. Iti tesaŋ kusalā vedanā uppajjati. Micchā-diṭṭhiŋ pana upanissāya sammā-diṭṭhike akkosanti, paribhāsanti, vadha-bandhanâdīni karonti, pāṇaŋ vadhitvā[6] devatānaŋ upahāraŋ upaha-

[1] *Cf.* Asl. 30.
[2] A, G, C1 *omit.*
[3] C1 tasmiŋ hi 'ssa ṭh.
[4] B1 aḍḍhakuṭi (?).
[5] C1 -gacchaŋ. *Cf.* SA. i, 348; VM. i, 172.
[6] C1 māretvā.

ranti. Iti nesaŋ akusala-vedanā uppajjati, vipāka-vedanā pana bhav' antara-gatānaŋ yeva hoti.

Sammā-diṭṭhi-paccayā ti, etthâpi sammā-diṭṭhi-sampayuttā vedanâpi vaṭṭati. Sammā-diṭṭhiŋ upanissayaŋ katvā uppannā kusalâkusala-vedanâpi vipāka-vedanâpi. Tattha sammā-diṭṭhi-sampayuttā kusalā va hoti. Sammādiṭṭhiŋ pana upanissāya Buddha-pūjaŋ dīpa-mālaŋ[1] dhamma-savaṇaŋ appatiṭṭhite disa-bhāge cetiyaŋ patiṭṭhāpenti, evam ādīni puññāni karonti. Iti nesaŋ kusala-vedanā uppajjati. Sammādiṭṭhiŋ yeva upanissāya micchā-diṭṭhike akkosanti, paribhāsanti. Iti nesaŋ akusalā vedanā uppajjati. Vipāka-vedanā pana bhav' antara-gatānaŋ yeva hoti. *Micchā-sankappa-paccayā* ti ādīsu pi es' eva nayo.

Chanda-paccayā ti ādīsu pana chanda-paccayā aṭṭha lobha-sahagata-citta-sampayuttā vedanā veditabbā. Vitakka-paccayā paṭhama-jjhāna-vedanā[2] va saññā-paccayā ṭhapetvā paṭhama-jjhānaŋ sesā cha saññā samāpatti-vedanā.

Chando ca avūpasanto ti ādīsu, tiṇṇaŋ avūpasame aṭṭha lobha-sahagata-citta-sampayuttā vedanā hoti. Chanda-mattassa vūpasame paṭhama-jjhāna-vedanā va chanda-vitakkaŋ vūpasame dutiya-jjhānâdi-vedanā adhippetā. Tiṇṇam pi vūpasame n' eva-saññā-nâsaññâyatana-vedanā.

Appattassa pattiyā ti, arahatta-phalassa patt' atthāya. *Atthi vāyāman*[3] ti, atthi viriyaŋ. *Tasmim pi ṭhāne anuppatto* ti, tassa viriyârambhassa vasena, tassa arahatta-phalassa kāraṇe anuppatte. *Tappaccayā pi vedayitan* ti, arahattassa ṭhāna-ppaccayā vedayitaŋ. Etena catu-magga-sahajātā nibbattita-lokuttara-vedanā va gahitā.

2.

[*Text* v, 13.] Dutiye: paṭisallāna-kāraṇaŋ vutta-nayena veditabbaŋ. *Micchā-diṭṭhi-vūpasama-paccayā* ti, micchā-diṭṭhi-vūpasamo nāma sammā-diṭṭhi, tasmā yaŋ sammā-diṭṭhi-paccayâpi vedayitaŋ vuttaŋ, tad eva micchā-diṭṭhi-vūpasama-

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[1] A. dīpavāla. [2] C_1 -cetanā, *but see next* §.
[3] *Text*, B_1 āyāmaŋ.

paccayā veditabbaŋ. Imasmiŋ pana sutte vipāka-vedanaŋ atidūre maññamānā na gaṇhantī[1] ti vuttaŋ. Iminā nayena sabbattha attho veditabbo. Yassa yassa hi vūpasama-paccayā ti vuccati, tassa tassa paṭipakkha-dhamma-paccayā va tan ti[2] vedayitaŋ adhippetaŋ. *Chanda-vūpasama-paccayā* ti ādīsu pana chanda-vūpasama-paccayā tāva paṭhama-jjhāna-vedanā veditabbā. Vitakka-vūpasama-ppaccayā dutiya-jjhāna-vedanā. Saññā-vūpasama-ppaccayā n' eva-saññā-nâsaññâyatana-vedanā. *Chando ca vūpasanto* ti ādīsu vutt' atthān' eva.

3.

Tatiye: *sekkho* ti, sikkhana-sīlo. Kiŋ sikkhatī ti? Tisso sikkhā. *Sekhāyā* ti, tīhi phalehi catuhi maggehi saddhiŋ uppannāya. Sâpi hi aniṭṭhita-kiccattā attano kiccaŋ sikkhate[3] vā ti sekhā.

4–7.

Catuttha-pañcama-chaṭṭha-sattamāni uttān' atthān' eva.

8.

Aṭṭhame: *ummaggo*[4] ti, pañhā[5]-ummaggo pañhā-vīmaŋsanaŋ pañhā-gavesanan ti attho. *Evaŋ hi tvaŋ*,[6] *āvuso* ti, idaŋ tassa pucchā-patiṭṭhāpan' atthāy' āha.

9, 10.

Navama-dasamāni uttān' atthān' evā ti.

III. MICCHATTA-VAGGA.

[*Text* v, **17**.] Tatiya-vaggassa paṭhame: *micchattan* ti, micchā-sabhāvaŋ. *Sammattan* ti, sammā-sabhāvaŋ.

[**19**] *Micchā-paṭipattâdhikaraṇa-hetū* ti, micchā-paṭipatti-karaṇa-hetu. Yasmā micchā-pattiŋ karoti, tasmā ti attho.

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[1] *So* C_1; *but* A, G. atidūre mānā na gaṇhātī hi; B_1 maññamānā na gaṇhātī ti.

[2] C_1 tantaŋ.

[3] A, G. sikkhake.

[4] B_1 ummango.

[5] A, G, B_1 paññā *evidently wrong*; *see J.R.A.S.* July, 1931, p. 576, *E. H. Johnston, and below on* v. 170.

[6] A, G. ehi tvaŋ.

Nârādhako ti, na sampādako. *Ñāyaŋ dhamman* ti, ariya-magga-dhammaŋ. [20] *Micchā-ñāṇī* ti, micchā-ñāṇe micchā-paccavekkhanto. *Micchā-vimuttī* ti, ayāthāva-vimutti, aniyyānika-vimutti. Tatiyâdīsu aniyyānika-vimutti vuttā. Imesu catusu suttesu pi vaṭṭa-vivaṭṭaŋ kathitaŋ: pacchimesu pana dvīsu puggalo pucchito, dhammo vibhatto. Evaŋ dhammena puggalo dassito ti.

Suppavattiyo ti, suppavattaniyo. Yathā icchit' icchitaŋ disaŋ pavattento dhāvati, evaŋ pavattetuŋ sakkā hoti ti attho.

Sa-upanisaŋ sa-parikkhāran ti, sappaccayaŋ sapparivāraŋ. Sesaŋ sabbattha uttān' attham evā ti.

IV. PAṬIPATTI-VAGGA.

4.

[22] Catutthe: *micchā-paṭipattī* ti, ayāthāva-paṭipatti.

Micchā-paṭipannan ti, ayāthāva-paṭipannaŋ. Iti ekaŋ suttaŋ dhamma-vasena kathitaŋ, ekaŋ puggala-vasenâpi.

Aparā-pāran ti,[1] vaṭṭato nibbānaŋ. *Pāragāmino* ti, ettha ye pi pāraŋ gatā, ye pi gacchanti, ye pi gamissanti, sabbe pāra-gāmino tveva veditabbā. *Tīram ev' ānudhāvatī* ti, vaṭṭam eva anudhāvati, vaṭṭe vicarati. *Kaṇhan* ti, akusala-dhammaŋ. *Sukkan* ti,[2] kusala-dhammaŋ. *Okā anokan* ti, vaṭṭato nibbānaŋ. *Āgammā* ti, ārabbha, sandhāya, paṭicca. *Pariyodapeyyā* ti, parisuddhaŋ kareyya. *Citta-klesehī* ti,[3] cittaŋ kilissāpentehi nīvaraṇehi. *Sambodhiyangesū* ti, sattasu bojjhangesu.

[25] *Sāmaññatthan* ti, nibbānaŋ. Taŋ hi sāmaññena upagantabbato sāmaññattho ti vuccati.

Brahmaññan ti, seṭṭha-bhāvaŋ.

Brahmaññatthan ti, nibbānaŋ, brahmaññena upagantabbato. Yattha yattha pana heṭṭhā ca imesu ca tīsu suttesu rāga-kkhayo ti āgataŋ, tattha tattha arahattam pi vaṭṭati yevā ti vadanti.

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[1] *So reading with text*, 254; *Comy.* apārâpāraŋ.

[2] *Text should so read*; C_1 *omits phrase.*

[3] *Text* citta-klesehi; A. citte kl.; B_1 cittaŋ kl.; G, C_1 citta-kelesehi.

(PEYYĀLĀ I–IV.)

[28] Aññatitthiya-peyyāle: *addhāna-pariññatthan* ti, saŋsār' addhānaŋ. Nibbānaŋ patvā pariññātaŋ nāma hoti, tasmā nibbānaŋ addhāna-pariññan ti vuccati: tad-atthan ti attho. [29] *Anupādā-parinibbān' atthan* ti, appaccaya-nibbān' atthaŋ. Iti imasmiŋ peyyāle vijjā-vimutti-phalena arahattaŋ kathitaŋ, ñāṇadassanena paccavekkhaṇaŋ sesehi nibbānan ti.

Suriya-peyyāle: aruṇaggaŋ viya kalyāṇa-mittatāya ṭhatvā nibbattito sa-vipassano ariya-maggo suriya-pātubhāvo viyā ti. Evaŋ sabbattha attho veditabbo.

[30] *Sīla-sampadā* ti, catu-pārisuddhi-sīlaŋ. *Chanda-sampadā* ti, kusala-kattu-kamyatā kusala-chando. *Atta-sampadā* ti, sampanna-cittatā. *Diṭṭhi-sampadā* ti, ñāṇa-sampatti. *Appamāda-sampadā* ti, kārāpaka[1]-appamāda-sampatti. *Yoniso manasikāra-sampadā* ti, upāya-manasikāra-sampatti. Puna kalyāṇa-mittatā ti ādīni sammā-diṭṭhi-ādīnaŋ aññena pi ākārena bhāva-dassan' atthaŋ vuttāni. Sabbān' eva c' etāni pāṭekka[2]-puggal' ajjhāsaya-vasena vuttāni. [32] Ekadhamma-peyyālo pi Gangā-peyyālo pi pāṭekka-puggal' ajjhāsaya-vasen' eva tathā vutte bujjhanakānaŋ ajjhāsaya-vasena kathito.

V. APPAMĀDA-VAGGA.

[42] Appamāda-peyyāle: *evam eva kho* ti, ettha yathā sabba-sattānaŋ Sammāsambuddho aggo, evaŋ sabbesaŋ kusala-dhammānaŋ kārāpaka-appamādo aggo ti daṭṭhabbo. Nanu c' esa lokiyo va, kusala-dhammā pana lokuttarâpi ayañ ca kāmâvacaro va. Kusala-dhammā pana catu-bhūmakā. Katham esa tesaŋ aggo ti? Paṭilābhak' aṭṭhena. Appamādena paṭilabbhanti, tasmā so tesaŋ aggo. Ten' etaŋ vuttaŋ 'sabbe te appamāda-mūlakā' ti ādi.

Jangamānan[3] ti, paṭhavī-tala-cārīnaŋ.[4] *Pāṇānan* ti, sapā-

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[1] A, G. kāraṇo.

[2] MSS. pāṭiyekka. *Cf.* S. i, 36; SA. i, 155; A. v, 21.

[3] *So text,* MA. ii, 218, S. i, 86, AA. *on* A. v, 21 *and* C_1; *but* A, G, B_1 *and* A. v, 21 jangalānaŋ. Jangamati *is omitted by P. Dict., but see Childers.*

[4] B_1 vāsīnaŋ; C_1 vicarantānaŋ.

daka-pāṇānaŋ. *Padajātānī* ti, padāni. *Samodhānaŋ gacchantī* ti, odhānaŋ[1] upakkhepaŋ[2] gacchanti. *Aggam akkhāyatī* ti, seṭṭhaŋ akkhāyati. *Yadidaŋ mahantattā* ti, mahanta-bhāvena aggam akkhāyati; na guṇa-vasenā ti attho.

[44] *Vassikan* ti, sumanā-pupphaŋ.

Imaŋ kira suttaŋ sutvā Bhātiya-mahārājā vīmaŋsitu-kāmatāya ekasmiŋ gabbhe catu-jāti-gandhehi paribhaṇḍaŋ kāretvā, sugandha-pupphāni āharāpetvā, ekassa samuggassa majjhe sumanā-puppha-muṭṭhiŋ ṭhapetvā, sesāni tassa samantato muṭṭhiŋ katvā ṭhapetvā, dvāraŋ pidhāya bahi nikkhanto[3]; ath' assa muhuttaŋ vītināmetvā, dvāraŋ vivaritvā pavisantassa sabba-paṭhamaŋ sumanā-puppha-gandho ghāṇaŋ pahari. So mahātalasmiŋ yeva mahācetiyâbhimukho nipajjitvā *vassikaŋ tesaŋ aggan* ti kathentena 'sukathitaŋ Sammāsambuddhenā' ti cetiyaŋ vandi.

Kuḍḍarājāno[4] ti, khuddaka-rājāno; khuddaka[5]-rājāno ti pi pāṭho. [45] *Tantâvutānan* ti, tante āvutānaŋ. Tantaŋ āropetvā vāyitānan ti attho. Idañ ca paccatte sāmi-vacanaŋ. Yānikānici tantâvutāni vatthānī ti ayaŋ h' ettha attho. Atha vā tantâvutānaŋ vatthānaŋ yānikānici vatthānī ti evaŋ sâvasesa-pāṭha-nayena p' ettha daṭṭhabbo. Sesaŋ sabbattha uttānam evā ti.

VI. BALAKARAṆĪYA-VAGGA.

[*Text* v, 45.] Balakaraṇīya-vagge: *balakaraṇīyā* ti,[6] ūru-bala-bāhu-balena kattabbā, bādhana[7]-langhāpana-vahanâdayo kammantā. *Sīle patiṭṭhāyā* ti, catu-pārisuddhi-sīle ṭhatvā. *Aṭṭhangikaŋ maggan* ti, saha-vipassanā ariya-maggaŋ.

Bīja-gāma-bhūta-gāmā ti,[8] ettha pañca-vidhaŋ bījaŋ bīja-gāmo nāma. Tadeva paṇṇa[9]-sampannaŋ nīla-bhāvato paṭṭhāya bhūta-gāmo ti veditabbaŋ.

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[1] ? odahanaŋ. [2] AA, MA. pakkh-. [3] C. -e.
[4] *Text* kuṭṭa. [5] C_1 kūṭa.
[6] *Cf.* M. i, 230; MA. ii, 275.
[7] *All differ here.* A, G. bādhana-langhana-tāpana-vasana; B_1 b. l. hāsana-vasana (?). C_1 dhāvana-l. tāpana-vahana.
[8] *Cf.* M. i, 180; MA. ii, 208; DA. i, 77; SA. i, 250.
[9] A, G. pana; B_1 palāsa.

[47] *Balaŋ gāhentī* ti, balaŋ gaṇhanti, gahita-balā thira-sarīrā honti. *Kussubbhe*[1] *otarantī* ti ādīsu ayam anupubbī-kathā:—

Nāginiyo kira utu-samaye patiṭṭhita-gabbhā cintenti: Sace mayaŋ idha vijāyissāma evaŋ no dārakā ūmi-vegañ ca supaṇ-ṇa[2]-vegañ ca sahituŋ na sakkhissantī ti, tā mahāsamudde nimujjitvā, samudda[3]-mukha-dvāraŋ patvā, pañca mahā-nadiyo pavisitvā, Himavantaŋ gacchanti. Tattha supaṇṇehi apakkhandanīyāsu suvaṇṇa-rajata-maṇi-guhāsu pavisamānā vijāyitvā, nāga-potake gopphaka-ppamāṇesu udakesu otā-retvā, udaka-taraṇaŋ sikkhāpenti.

Atha yadā sadārakā anukkamena Gangâdīnaŋ orima-tīrato paratīraŋ, paratīrato orima-tīran ti taraṇa-ppaṭitaraṇaŋ kātuŋ sakkonti, tadā 'idāni no dārakā ūmi-vegañ ca garuḷa-vegañ ca sahituŋ sakkhissantī' ti ñatvā attano ānubhāvena mahāmeghaŋ samuṭṭhāpetvā, sakala-Himavantaŋ[4] ekodakaŋ viya kurumānā devaŋ vassāpetvā, suvaṇṇa-rajata-mayā nāvā māpetvā, upari suvaṇṇa-tāraka-vicittaŋ samosarita-gandha-puppha-dāmaŋ cela-vitānaŋ bandhitvā, suṙabhi-candana[5]-puppha-gandhâdīni ādāya, tāhi nāvāhi pañca mahānadiyo ogāhitvā, anukkamena mahāsamuddaŋ pāpuṇanti. Tattha dasa-byāma-satasahassa-byāma-ppamāṇataŋ āpajjantā ma-hantattaŋ vepullattaŋ āpajjanti nāma.

Evam eva kho ti, ettha Himavanta-pabbato viya catu-pārisuddhi-sīlaŋ daṭṭhabbaŋ: nāga-potakā viya yogâvacaro; kussubbhâdayo viya ariya-maggo; mahāsamuddo viya nib-bānaŋ. Yathā nāga-potakā Himavante patiṭṭhāya kussub-bhâdīhī mahāsamuddaŋ patvā kāya-mahantattaŋ āpajjanti, evaŋ yogino sīlaŋ nissāya, sīle patiṭṭhāya, ariya-maggena nibbānaŋ patvā, arahatta-maggen' eva āgatesu abhiññā-dhammesu guṇa-sarīra-mahantataŋ pāpuṇantī ti.

[48] *Kumbho* ti, udaka-ghaṭo. *No paccāvamatī* ti, na paṭi-āvamati. Na anto pavesetī ti attho.

Puratthimā ti, puratthima-disato āgata-vātā. Pacchima-disâdīsu es' eva nayo. *Cattāro pi satipaṭṭhānā* ti, yath' eva hi

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[1] B_1 kusumbhe.
[2] B_1 subaṇṇa.
[3] B_1, C_1 sambijja.
[4] B_1 Himagabbhaŋ.
[5] C_1 surābhatta (?). *Cf.* JA. i, 316.

etesaŋ puratthimâdi-bhedānaŋ vātānaŋ sannipāto ākāse ijjhati, evaŋ idhâpi cattāro satipaṭṭhānā ti ādinā nayena vuttā bodhi[1]-pakkhiya-dhammā saha-vipassanassa ariya-maggassa bhāvanāya ijjhanti. Ten' etaŋ vuttaŋ.

Gimhānaŋ pacchime māse ti, Āsāḷhī-māse. *Ūhatan* ti,[2] dvipada-catuppadānaŋ pada-ppahārena paṭhavī-tale uṭṭhahitvā uddhaŋ gataŋ vaṭṭi-vaṭṭi hutvā ākāse pakkhannaŋ.[3] *Rajo-jallan* ti, paŋsu-raja-jallaŋ.

Sāmuddikāya nāvāyā ti ādi heṭṭhā aniccakopame[4] vitthāritam eva.

[51] *Āgantukâgāran* ti, puññatthikehi nagara-majjhe kataŋ āgantuka-gharaŋ, yattha rājā-rājamahāmaccehi pi sakkā honti nivāsaŋ upagantuŋ. *Abhiññā-pariññeyyā* ti, yath' eva hi tesaŋ puratthima-disâdīhi āgatānaŋ khattiyâdīnaŋ vāso āgantukâgāre ijjhati, evaŋ imesaŋ abhiññā-pariññeyyâdīnaŋ dhammānaŋ abhiññā-parijānanâdīhi sahavipassanassa ariyamaggassa bhāvanāya ijjhanti; ten' etaŋ vuttaŋ.

Nadī-suttaŋ heṭṭhā vutta-nayam evā ti.

VII. ESANĀ-VAGGA.

[*Text* v, 54.] Esanā-vagge: *kāmesanā* ti, kāmānaŋ esanā gavesanā[5] patthanā. *Bhavesanā* ti, bhavānaŋ esanā. *Brahmacariyesanā* ti, micchādiṭṭhi-sankhātassa brahmacariyassa esanā.

[56] *Vidhā* ti, māna-koṭṭhāsā māna-ṭṭhapanā vā. *Seyyo' ham asmī ti vidhā ti*, aham asmi seyyo ti evaŋ māna-koṭṭhāso māna-ṭṭhapanā vā.

[57] *Nighā* ti, dukkhā. Vacan' attho pan' ettha yassa uppajjanti, taŋ purisaŋ nihanantī ti, nighā. Sesam ettha uttānam evā ti.

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1 A, G. bodha.

2 *So* A, G, B_1; *text* uggataŋ; C_1 upahataŋ.

3 B_1 pakkhandaŋ; *the rest* -antaŋ.

4 S. ii, 155 = A. iv, 127; SA. ii, 330 (*here it should be termed* saŋyojanakopame). A, G. anicca; C_1, B_1 vāṇija.

5 C_1 *inserts* magganā.

VIII. OGHA-VAGGA.

Ogha-vagge: *kāmogho* ti, pañcasu kāma-guṇesu chanda-rāgo. *Bhavogho* ti, rūpa-bhava-chanda-rāgo. *Diṭṭhogho* ti, dvāsaṭṭhi diṭṭhiyo. *Avijj' ogho* ti, catusu saccesu aññāṇaŋ. Kāma-yogâdīsu pi es' eva nayo. *Kāmûpādānan* ti, kāma-gahaṇaŋ. Diṭṭhûpādānâdīsu pi es' eva nayo. *Ganthā* ti, ganthanā ghaṭanā. *Kāyagantho*, ti, nāma-kāyassa gantho, ganthana-ghaṭana-kileso. *Idaŋ saccâbhiniveso* ti, anta-ggāhika-diṭṭhi-vasena uppanno 'idam eva saccan' ti evam abhiniveso. [60] *Kāmarāgânusayo* ti, thāma-gat' aṭṭhena[1] kāma-rāgo va anusayo, kāma-rāgânusayo. Sesu pi es' eva nayo. *Orambhāgiyānī* ti, heṭṭhā koṭṭhāsiyāni. *Saŋyojanānī* ti, bandhanāni. Uddhaŋ-bhāgiyānī ti, upari koṭṭhāsiyāni. Sesaŋ sabbattha uttān' attham evā ti.

M a g g a - s a ŋ y u t t a ŋ   n i ṭ ṭ h i t a ŋ .

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[1] A, G. kāmanaṭṭhena.

II.

BOJJHANGA-SAṆYUTTA-VAṆṆANĀ

I. PABBATA-VAGGA.

1.

[*Text* v, 63.] Bojjhanga-saṇyuttassa paṭhame: *nāgā* ti, ime pi mahāsamudda-piṭṭhe ūmi-antara-vāsino va, na vimāṇaṭṭhaka-nāgā. Tesaṇ Himavantaṇ nissāya kāya-vaḍḍhanâdi sabbaṇ heṭṭhā vutta-nayena veditabbaṇ.[1]

Bojjhangā ti,[2] ettha bodhiyā bodhissa vā angāni bojjhangā ti vuttaṇ hoti. Yā hi ayaṇ dhamma-sāmaggī, yāya lokiya-lokuttara-magga-kkhaṇe uppajjamānāya līnuddhacca-patiṭṭhānâyūhana-kāma-sukhatta-kilamathânuyoga-uccheda-sassatâbhinivesâdīnaṇ anekesaṇ upaddavānaṇ paṭipakkha-bhūtāya sati-dhamma-vicaya-viriya-pīti-passaddhi-samādhi-upekkhā-sankhātāya dhamma-sāmaggiyā ariya-sāvako bujjhatī ti katvā *bodhī* ti vuccati. *Bujjhatī* ti, kilesa-santāna-niddāya uṭṭhahati, cattāri vā ariya-saccāni paṭivijjhati, nibbānam eva vā sacchikarotī ti vuttaṇ hoti. Yath' āha: 'Satta bojjhange bhāvetvā anuttaraṇ sammā-sambodhiṇ abhisambuddho' ti (D. ii, 83); tassa dhamma-sāmaggī-sankhātāya bodhiyā angānī ti pi bojjhangā, jhānanga-maggangâdayo viya. Yo p' esa yathā-vuttappakārāya etāya dhamma-sāmaggiyā bujjhatī ti katvā ariya-sāvako bodhī ti vuccati; tasmā bodhissa angāni bojjhangā, senanga-rathangâdayo viya. Ten' āhu Aṭṭhakathâcariyā[3]: 'Bujjhanakassa puggalassa angānī ti vā bojjhangā' ti. Api ca 'bojjhangā ti ken' aṭṭhena bojjhangā? Bodhāya saṇvattantī ti bojjhangā, bujjhantī ti bojjhangā, anubujjhantī ti bojjhangā, paṭibujjhantī ti bojjhangā, sambujjhantī ti bojjhangā' (Pṭs. ii, 115), iccādinā *Paṭisambhidā*-nayenâpi bojjhang' attho veditabbo.

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[1] *Cf. supr. on* p. 47. [2] = MA. i, 83. [3] MA. porāṇā.

Satisambojjhangan ti ādīsu pana pasattho sundaro ca bojjhango sambojjhango. Sati yeva sambojjhango ti sati-sambojjhango; taŋ sati-sambojjhangan ti. Evam sabbattha attho veditabbo. *Bhāvetī* ti, vaḍḍheti.[1] Attano citta-santāne punappunaŋ janeti abhinibbattetī ti attho. *Viveka-nissitan* ti ādīna *Kosala-Saŋyutte* 'sammā-diṭṭhiŋ bhāveti viveka-nissitan' ti (S. i, 88), ettha vutta-nayen' eva veditabbāni. Ayaŋ pana viseso;—Tattha tadanga-viveka-nissitaŋ samuccheda-viveka-nissitaŋ nissaraṇa-viveka-nissitan ti viveka-ttayam eva vuttaŋ. Bojjhanga-bhāvanaŋ patvā pana pañca-vidha-viveka-nissitam pi eke vaṇṇayanti. Te hi na kevalaŋ balava-vipassanā-magga-phala-kkhaṇesu eva bojjhange uddharanti: vipassanā-pādaka-kasiṇa-jjhāna-ānâpānâsubha-brahmavihāra-jjhānesu pi uddharanti. Na ca paṭisiddhā Aṭṭhakathâcariyehi. Tasmā tesaŋ matena[2] etesaŋ jhānānaŋ pavatti-kkhaṇe kiccato eva vikkhambhana-viveka-nissitaŋ, yathā ca vipassanā-kkhaṇe ajjhāsayato nissaraṇa-viveka-nissitan ti vuttaŋ, evaŋ paṭipassaddhi-viveka-nissitan ti pi bhāvetī ti vattuŋ vaṭṭati. Sesaŋ sabbattha heṭṭhā vutta-nayam eva.

2.

Dutiye: *āhāraṭṭhitiko* ti, paccaya-ṭṭhitiko. *Āhāraŋ paṭiccā* ti, paccayaŋ paṭicca. *Subhanimittan* ti, subham pi subha-nimittaŋ subhassa ārammaṇam pi subha-nimittaŋ. *Ayoniso manasikāro* ti,[3] anupāya-manasikāro, uppatha-manasikāro. *Anicce niccan* ti, dukkhe sukhan ti, anattani attā ti, asubhe subhan ti vā manasikāro. Taŋ tasmiŋ subhârammaṇe bahulaŋ pavattayato kāma-cchando uppajjati. Tena vuttaŋ 'atthi, bhikkhave, subha-nimittan' ti ādi. Evaŋ sabba-nīvaraṇesu yojanā veditabbā.

Paṭigha-nimittan ti ādīsu pana paṭigham pi paṭigha-nimittaŋ paṭighârammaṇam pi.

Aratī ti, ukkaṇṭhitatā.[4] Yaŋ sandhāya vuttaŋ 'Tattha katamā arati? Panthesu[5] vā senâsanesu aññatar' aññataresu

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[1] MA. i, 85. [2] A, G. matte (? mante). Tesaŋ matena = *horum opinione* (fr. maññati). [3] MA. i, 64.
[4] A, G, B_1 -ṇṭhitā; C_1 -ṇṭhikā; *I follow* VibhA. 272. *Cf.* SA. i, 35.
[5] C_1 Vibh. pant.

vā adhikusalesu dhammesu vâ arati aratikā anabhirati anabhiramanā ukkaṇṭhitatā paritassitā: ayan vuccati aratī' ti (Vibh. 352).

Tandī ti, ati-sītâdi-paccaya uppannaŋ āgantuka-kāyâlasiyaŋ, yasmiŋ[1] uppanne 'ati-sītaŋ ati-uṇhaŋ ati-cchāto 'smi ati-dhāto 'smi[2] ati-dūra-maggaŋ gato 'smī' ti vadati. Yaŋ sandhāy' etaŋ vuttaŋ: 'Tattha katamā tandī? Yā tandī tandiyanā tandi-manatā[3] ālasyaŋ ālasyâyanā ālasyâyitattaŋ, ayaŋ vuccati tandī' ti (Vibh. 352).

Vijambhitā[4] ti, kāya-kilesa-vasena kāya-vināmanā. Yaŋ sandhāya vuttaŋ: 'Tattha katamā vijambhitā? Yā kāyassa jambhanā vijambhanā ānamanā vināmanā sannamanā paṇamanā vyādhiyakaŋ,[5] ayaŋ vuccati vijambhitā' ti (Vibh. 352).

Bhatta-sammado ti, bhatta-pariḷāho. Yaŋ sandhāya vuttaŋ: 'Tattha katamo bhutta-sammado? Yā bhuttāvissa bhutta-mucchā-bhutta-kilamatho bhutta-pariḷāho kāya-duṭṭhullaŋ, ayaŋ vuccati bhatta-sammado' ti (Vibh. 352).

Cetaso līnattan ti, cittassa līnâkāro. Yaŋ sandhāya vuttaŋ: 'Tattha katamaŋ cetaso līnattaŋ? Yā cittassa akalyatā akammaññatā olīyanā sallīyanā līnaŋ līyanā līyitattaŋ, thīnaŋ thīyanā thīyitattaŋ cittassa, idaŋ vuccati cetaso līnattan' ti (Vibh. 352).

Cetaso avūpasamo ti, yathā nāma vītacciko[6] pi angāro n' eva tāva sannisīdati, patāpaŋ[7] karoti yeva; yathā[8] ca patta-pacana-ṭṭhāne n' eva tāva sannisīdati, patāpaŋ karoti yeva, evaŋ cittassa avūpasantâkāro; atthato pan' etaŋ uddhacca-kukuccam eva hoti.

Vicikicchā-ṭhāniya-dhammā ti,[9] vicikicchāya ārammaṇa-dhammā. Ayoniso manasikāro sabbattha vutta-nayo va. Evam ettha kāma-cchando vicikicchā ti, ime dve dhammā

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[1] A, G, B_1 *insert* samaye. [2] B_1 pāto.
[3] Vibh. -katā; *cf.* VibhA. 478.
[4] *So read at* SA. i, 35; Vibh. A, G, C_1 -kā.
[5] A, G. -nā; C_1 -taŋ. *Cf.* VibhA. 479.
[6] A, G. -accito; B_1 -acchito.
[7] B_1 pabhāvaŋ; A, G. tāpaŋ.
[8] A, G, B_1 *omit* patta; C_1 *omits the whole sentence.*
[9] *Cf.* VibhA. 274.

ārammaṇena kathitā. Byāpādo ārammaṇena ca upanissayena ca sesā saha-jātena ca upanissayena ca.

Sati-sambojjhanga-ṭṭhāniyā dhammā ti, satiyā ārammaṇa-dhammā satta-tiŋsa bodhi-pakkhiyā ca nava lokuttara-dhammā ca. *Tattha yoniso manasikāra-bahulīkāro* ti, tattha upāya-manasikārassa punappunaŋ karaṇaŋ.

[66] *Kusalâkusalā dhammā* ti ādīsu: *kusalā* ti, kosalla-sambhūtā: anavajja-sukha-vipākā. *Akusalā* ti, akosalla-sambhūtā savajja-dukkha-vipākā. *Savajjā* ti, akusalā. *Anavajjā* ti, kusalā. Hīna-paṇītā-kaṇha-sukkesu pi es' eva nayo. *Sappaṭibhāgā* ti, kaṇha-sukkā yeva. Kaṇhā hi kaṇha-vipāka-dānato sukkā ca sukka-vipāka-dānato sappaṭibhāgā nāma: sadisa-vipāka-koṭṭhāsā ti attho. Paṭipakkha-bhūtassa vā bhāgassa atthitāya sappaṭibhāgā: kaṇhānaŋ hi sukkā paṭibhāgā sukkānañ ca kaṇhā ti, evam pi sappaṭibhāgā: sappaṭibāhit' aṭṭhena vā sappaṭibhāgā: akusalaŋ hi kusalaŋ paṭibāhitvā attano vipākaŋ deti: kusalañ ca akusalaŋ paṭibāhitvā ti, evam pi kaṇha-sukkā sappaṭibhāgā.

Ārambha-dhātū ti,[1] paṭhama-viriyaŋ. *Nikkama-dhātū* ti, kosajjato nikkhantattā tato balavataraŋ. *Parakkama-dhātū* ti, paraŋ paraŋ ṭhānaŋ akkamanato[2] tato pi balavataraŋ. Tīhi pi padehi viriyam eva kathitaŋ.

Pīti-sambojjhanga-ṭṭhāniyā ti, pītiyā ārammaṇa-dhammā.

Kāya-ppassaddhī ti, tiṇṇaŋ khandhānaŋ daratha[3]-passaddhi. *Citta-ppassaddhī* ti, viññāṇa-kkhandhassa daratha-ppassaddhi. *Samatha-nimittan* ti, samatho pi samathârammaṇam pi. *Abyagga*[4]*-nimittan* ti, tass' eva vevacanaŋ.

Upekkhā-sambojjhanga-ṭṭhāniyā ti, upekkhāya ārammaṇa-dhammā. Atthato pana majjhattâkārā[5] upekkhā-ṭhāniyā dhammā ti veditabbā. Evam ettha sati-dhamma-vicaya-upekkhā-sambojjhangā ārammaṇena kathitā. Sesā ārammaṇena pi upanissayena pī ti.

3.

[*Text* v, 67.] Tatiye: *sīla-sampannā* ti, ettha khīṇâsavassa lokiya-lokuttara-sīlaŋ kathitaŋ. Tena samannāgatā[6] ti attho.

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[1] A, G, B₁ ārabbha-. *Cf.* VM. i, 132.
[2] B₁, C₁ -tāya.
[3] C₁ *omits.*
[4] *Cf.* SA. i, 163 (= ekagga-citta).
[5] B₁ ajjhatt.
[6] B₁, C₁ sampannā.

Samādhi-paññâdīsu pi es' eva nayo. Vimutti pana phala-vimutti yeva; vimutti-ñāṇa-dassanaŋ paccavekkhanā-ñāṇaŋ. Evam ettha sīlâdayo lokiya-lokuttarā, vimutti lokuttarā va, vimutti-ñāṇa-dassanaŋ lokiyam eva.

Dassanaŋ pâhan ti, dassanam pi ahaŋ. Taŋ pan' etaŋ cakkhu-dassanaŋ ñāṇa-dassanan ti duvidhaŋ. Tattha pasannehi cakkhūhi ariyānaŋ dassanaŋ olokanaŋ cakkhu-dassanaŋ nāma. Ariyehi pana diṭṭhassa lakkhaṇassa dassanaŋ paṭividdhassa ca paṭivijjhanaŋ jhānena vā vipassanāya vā maggaphalehi vā ñāṇa-dassanaŋ nāma. Imasmiŋ pan' ettha cakkhu-dassanaŋ adhippetaŋ. Ariyānaŋ hi pasannehi cakkhūhi olokanam pi bahu-kāram eva.

Savaṇan ti, 'asuko nāma khīṇâsavo asukasmiŋ nāma raṭṭhe vā janapade vā gāme vā nigame vā vihāre vā leṇe vā vasatī' ti kathentānaŋ sotena savaṇaŋ etaŋ bahukāram eva.

Upasankamanan ti, dānaŋ dassāmi pañhaŋ vā pucchissāmi dhammaŋ vā sossāmi sakkāraŋ vā karissāmī ti evarūpena cittena upasankamanaŋ. *Payirupāsanan* ti, pañhapayirupāsanaŋ. Ariyānaŋ guṇe sutvā, te upasankamitvā, nimantetvā, dānaŋ datvā, 'kiŋ, bhante, kusalan?' ti ādinā nayena pañha-pucchanan ti. *Anussatin*[1] ti, ratti-ṭṭhānadivā-ṭhānesu nisinnassa 'idāni ariyā leṇa-gūha-maṇḍapâdīsu jhāna-vipassanā-magga-phala-sukhehi vītināmentī' ti anussaraṇaŋ. Yo vā nesaŋ santike ovādo laddho hoti, taŋ bujjhitvā[2] imasmiŋ ṭhāne sīlaŋ kathitaŋ, imasmiŋ samadhi, imasmiŋ vipassanā, imasmiŋ maggo, imasmiŋ phalan ti evaŋ anussaraṇaŋ. *Anupabbajjan*[3] ti, ariyesu cittaŋ pasādetvā, gharā nikkhamma, tesaŋ santike pabbajitvā, tesaŋ yeva ovādânusāsaniŋ paccāsiŋsamānassa carato pi pabbajjā anupabbajjā nāma. Aññesu pana pasādena, aññesaŋ yeva santike pabbajitvā, aññesaŋ yeva ovādânusāsaniŋ paccāsiŋsamānassa carato pabbajjā anupabbajjā nāma na[4] hoti. Evaŋ pabbajitesu pana Mahākassapa-ttherassa tāva anupabbajjaŋ pabbajitvā sata-sahassa-mattā ahesuŋ.

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[1] A, G. anussaraṇaŋ. *Cf.* Itiv. p. 106 (*same list and context*).
[2] *So* A, G.; *but* B_1 āvajjetvā; C_1 vibhajitvā.
[3] *Seems to occur elsewhere only at* Itiv. 107.
[4] B_1 *omits.*

Tathā therass' eva saddhi-vihārikassa Chandagutta-ttherassa: tassâpi saddhi-vihārikassa Suriyagutta-ttherassa: tassâpi saddhi-vihārikassa Assagutta-ttherassa: tassâpi saddhi-vihārikassa Yonakadhamma-rakkhita-ttherassa: tassa pana saddhi-vihāriko Asoka-rañño kaniṭṭha-bhātā, Tissa-tthero nāma ahosi. Tassa anupabbajjaŋ pabbajitvā aḍḍha-teyya-koṭi-sankhā ahesuŋ. Mahinda-ttherassa anupabbajitānaŋ gaṇana[1]-paricchedo n' atthi. Yāv' ajja-divasā Lankādīpe Satthari pasādena pabbajantā Mahinda-ttherass' eva pabbajjaŋ anupabbajanti nāma.

Taŋ dhamman ti,[2] taŋ tesaŋ ovādânusāsani-dhammaŋ. *Anussaratī* ti, sarati. *Anuvitakketī* ti, vitakkâhataŋ karoti.

[68] *Āraddho hotī* ti, paripuṇṇo hoti. *Pavicinatī* ti ādi sabbaŋ tattha ñāṇâcāra-vasen' eva vuttaŋ. Atha vā *pavicinatī* ti, tesaŋ tesaŋ dhammānaŋ lakkhaṇaŋ vicinati. *Pavicaratī* ti, tattha ñāṇaŋ carāpeti. *Parivīmaŋsam āpajjatī* ti, vīmaŋsanaŋ olokanaŋ gavesanaŋ āpajjati.

[69] *Satta phalā sattânisaŋsā* ti, ubhayam etaŋ atthato ekaŋ. *Diṭṭh' eva dhamme paṭikacca*[3] *aññaŋ ārādhetī* ti, arahattaŋ ārādhento imasmiŋ yeva atta-bhāve ārādheti. Tañ ca kho paṭikacca asampatte yeva maraṇa-kāle ti attho. *Atha maraṇa-kāle* ti, atha maraṇassa āsanna-kāle. *Antarā-parinibbāyī* ti,[4] yo āyu-vemajjhaŋ anatikkamitvā parinibbāyati, so tividho hoti: kappa-sahassâyukesu tāva Avihesu nibbattitvā eko nibbatta-divase yeva arahattaŋ pāpuṇāti: no ce nibbatta-divase pāpuṇāti paṭhamassa pana kappa-satassa matthake pāpuṇāti: ayam eko antarā-parinibbāyī. Aparo evaŋ asakkonto dvinnaŋ kappa-satānaŋ matthake pāpuṇāti; ayaŋ dutiyo. Aparo evam pi asakkonto catunnaŋ kappa-satānaŋ matthake pāpuṇāti: ayaŋ tatiyo antarā-parinibbāyī. Pañcamaŋ pana kappa-sataŋ atikkamitvā arahattaŋ patto *upahacca-parinibbāyī* nāma hoti. Atappâdīsu pi es' eva nayo.[5]

Yattha katthaci uppanno pana sasankhārena sappayogena

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[1] B_1 pamāṇa. [2] *Cf.* VibhA. 312.
[3] *Text* paṭihacca; A, G, C_1 -gacca; B_1 -kacca.
[4] *As at* AA. ii, 350; *cf.* VM. ii, 710.
[5] *Cf.* Asl. 156; *Expos.* i, 207; PuggA. 199 *ff. and infr. on text* 204.

arahattaŋ patto *sasankhāra-parinibbāyī* nāma: asankhārena appayogena patto *asankhāra-parinibbāyī* nāma. Avihâdīsu pi nibbatto tattha tattha yāvatâyukaŋ ṭhatvā upar' upari nibbattitvā Akaniṭṭhaŋ patto *uddhaŋsoto Akaniṭṭha-gāmī* nama. Imasmiŋ pana ṭhāne aṭṭha-cattāḷīsa anāgāmino kathetabbā.

Avihâdīsu tayo antarā-parinibbāyino, eko upahacca-parinibbāyī, eko uddhaŋ-soto, Akaniṭṭha-gāmī ti pañca honti. Te asankhāra-parinibbāyino pañca, sasankhāra-parinibbāyino pañcā ti dasa honti. Tathā Atappâdīsu: Akaniṭṭhesu pana uddhaŋ-soto n' atthi. Tasmā tattha cattāro sasankhāra-parinibbāyino, cattāro asankhāra-parinibbāyino ti aṭṭhā ti. Evaŋ aṭṭha-cattāḷīsa honti. Tesaŋ uddhaŋ-soto Akaniṭṭhagāmī sabba-jeṭṭho c' eva hoti sabba-kaniṭṭho ca. Kathaŋ? So hi soḷasa-kappa-sahassâyukattā āyunā sabbesaŋ jeṭṭho. Sabba-pacchā arahattaŋ pāpuṇātī ti sabbesaŋ kaniṭṭho.

Imasmiŋ sutte apubbaŋ acarimaŋ eka-citta-kkhaṇikā nānālakkhaṇā arahatta-maggassa pubba-bhāga-vipassanā bojjhangā kathitā.

4.

Catutthe: *satisambojjhango iti ce me hotī* ti, satisambojjhango ti evaŋ ce mayhaŋ hoti. *Appamāṇo ti me hotī* ti, appamāṇo ti evaŋ me hoti. *Susamāraddho* ti, suparipuṇṇo. *Tiṭṭhatī* ti, ettha aṭṭhahâkārehi sati-sambojjhango tiṭṭhati. Uppādaŋ anāvajjitattā anuppādaŋ āvajjitattā sati-sambojjhango tiṭṭhati. Pavattaŋ appavattaŋ nimittaŋ animittaŋ sankhāre anāvajjitattâpi asankhāre āvajjitattâpi sati-sambojjhango tiṭṭhatī ti imehi aṭṭhahâkārehi tiṭṭhatī ti thero jānāti. Vutt' ākāra-viparīteh' eva aṭṭhahâkārehi cavantaŋ *cavatī*[1] ti pajānāti. Sesa-bojjhangesu pi es' eva nayo.

Iti imasmiŋ sutte therassa phala-bojjhangā kathitā. Yadā hi thero sati-sambojjhangaŋ sīsaŋ katvā phala-samāpattiŋ samāpajjati, tadā itare cha tad-anvayā hontī ti. Yadā dhamma-vicayâdīsu aññataraŋ, tadā pi sesā tad-anvayā hontī ti. Evaŋ phala-samāpattiyaŋ attano ciṇṇa-vasitaŋ dassento thero imaŋ suttaŋ kathesī ti.

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[1] C_1 carantaŋ carati.

5.

[72] Pañcame: *bodhāya saŋvattantī* ti, bujjhan' atthāya saŋvattanti. Kiŋ bujjhan' atthāya? Maggena asankhataŋ nibbānaŋ. Paccavekkhanāya kata-kiccataŋ maggena vā kilesa-niddānato[1] ca bujjhan' atthāya phalena sambujjhana-bhāv' atthāyā[2] ti pi vuttaŋ hoti. Ten' ev' ettha nibbāna-sacchikiriyā kilesa-ppahāna-paccavekkhanā ti sabbaŋ dassitaŋ.

6.

Chaṭṭhe: *ārāma-nisādī*[3] ti, ārāmaŋ nissāya vasana-bhāvena ārāma-nisādī. *Parisâvacaro* ti, parisāya āvacaro. Parisā nāma bālâpi paṇḍitâpi osaranti.[4] Yo pana para-ppavādaŋ madditvā attano vādaŋ dīpetuŋ sakkoti, ayaŋ parisâvacaro nāma. *Ārāmena āraman* ti, ārāmen' eva ārāmaŋ anucankamāmi na bahirenā ti attho. *Uyyānena* pi es' eva nayo. Aññena vā ārāmena pavisitvā aññaŋ ārāmaŋ aññen' uyyānena aññaŋ uyyānan ti ayam ettha attho. *Iti-vāda-ppamokkh' ānisaŋsan* ti,[5] evaŋ pucchā hoti, evaŋ vissajjanaŋ, evaŋ gahaṇaŋ, evaŋ nibbeṭhanan ti iminā nayena *iti-vādo* hoti. *Iti-vāda-ppamokkho* ti etaŋ ānisaŋsaŋ. *Upārambhânisaŋsan* ti, ayaŋ pucchāya doso, ayaŋ vissajjane ti evaŋ vāda-dosânisaŋsaŋ.

[74] *Kathaŋ bhāvito ca Kuṇḍaliya indriya-saŋvaro* ti, Satthā ettakaŋ ṭhānaŋ paribbājakena pucchitaŋ idāni pucchituŋ na sakkotī ti ñatvā na tāva ayaŋ desanā yathânusandhiŋ gatā, idāni naŋ yathânusandhiŋ pāpessāmī ti sayam eva pucchanto imaŋ desanaŋ ārabhi. Tattha *manāpaŋ nâbhijjhātī ti*,[6] iṭṭh' ārammaṇaŋ na abhijjhāyati. *Nâbhihaŋsatī* ti,[7] na sâmisāya tuṭṭhiyā abhihaŋsati. *Tassa ṭhito ca kāyo hoti ṭhitaŋ cittaŋ ajjhattan* ti, tassa nāma-kāyo ca cittañ ca gocar' ajjhatte ṭhitaŋ hoti. *Susaṇṭhitan* ti, kammaṭṭhāna-vasena suṭṭhu saṇṭhitaŋ. *Suvimuttan* ti, kammaṭṭhāna-vimuttiyā suvimuttaŋ. *Amanāpan* ti, aniṭṭhârammaṇaŋ. *Na manku hotī* ti, tasmiŋ na manku hoti. *Appatiṭṭhita*[8]*-citto* ti, kilesa-

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[1] A, G, B_1 niddato; C_1 chedanato. *Cf.* SnA. 148.
[2] C_1 Buddha-bhāv.
[3] B_1 nissayī.
[4] B_1 otaranti.
[5] *Cf.* MA. ii, 107.
[6] *Text*, A, G, B_1 abhijjhati; C_1 -jjhāyati.
[7] A, G. -hasati; C_1 -hiŋsati.
[8] C_1 -tthīna-.

vasena aṭṭhita-citto. *Ādīnamānaso* ti, domanassa-vasena ādīna-citto. *Abyāpanna-cetaso* ti, dosa-vasena apūti-citto.[1]

Evaŋ bhante kho Kuṇḍaliya indriya-saŋvaro evaŋ bahulīkato tīṇi sucaritāni paripūretī ti, ettha evaŋ sucarita-pūraṇaŋ veditabbaŋ. Imesu tāva chasu dvāresu aṭṭhārasa duccaritāni honti. Kathaŋ? Cakkhu-dvāre tāva iṭṭhârammaṇe āpātha-gate kāy' anga-vāc' angāni acāletvā,[2] tasmiŋ ārammaṇe lobhaŋ uppādentassa mano-duccaritaŋ hoti. Lobha-sahagatena cittena 'aho vat' idaŋ iṭṭhaŋ kantaŋ manāpan' ti vadantassa[3] vacī-duccaritaŋ, tad eva hatthena parāmasantassa kāya-duccaritaŋ. Sesa-dvāresu pi es' eva nayo. Ayaŋ pana viseso:—Sota-dvārasmiŋ hi saddârammaṇassa vatthu-bhūtaŋ sankha-paṇavâdi-turiya-bhaṇḍâdīnaŋ anāmasanaŋ āmasantassa,[4] ghāna-dvāre gandhârammaṇassa vatthu-bhūtaŋ gandha-mālâdiŋ, jivhā-dvāre rasârammaṇassa vatthu-bhūtaŋ maccha-maŋsâdiŋ, kāya-dvāre phoṭṭhabbârammaṇassa vatthu-bhūtaŋ vattha-tūlikā[5]-pāvārâdiŋ, mano-dvāre paññatti[6]-vasena dhammârammaṇa-bhūtaŋ sappi-tela-madhu-phāṇitâdiŋ āmasantassa kāya-duccaritaŋ veditabbaŋ.

Sankhepato pan' ettha chasu dvāresu kāya-vītikkamo kāya-duccaritaŋ, vacī-vītikkamo vacī-duccaritaŋ, mano-vītikkamo mano-duccaritan ti tīṇ' eva duccaritāni honti. Ayaŋ pana bhikkhu attano bhāvanā-paṭisankhāne ṭhito imāni duccaritāni succaritaŋ pariṇāmeti.[7] Kathaŋ? Cakkhu-dvāre tāva iṭṭhârammaṇe āpātha-gate kāy' anga-vāc' angāni acāletvā, rūpârammaṇaŋ vipassanaŋ ṭhapayato[8] mano-succaritaŋ hoti. Vipassanā-sahagatena cittena khaya-vaya-dhammaŋ yeva 'khaya-dhamman' ti bhaṇantassa vacī-succaritaŋ: 'anāmasana-bhaṇḍam etan' ti anāmasantassa kāya-succaritaŋ. Sesa-dvāresu pi es' eva nayo.

Evaŋ imāni vitthārato aṭṭhārasa succaritāni honti. San-

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[1] A, G. appaṭigha; C_1 appaduṭṭha; *but cf.* MA. ii, 332 (*def. as* pūti-citto).
[2] B_1, C_1 acopetvā, *but right below.*
[3] B_1, C_1 bhaṇantassa.
[4] B_1, C_1 bhaṇḍam anāmāsaŋ.
[5] A. turikâdi; G. tulakâdi; B_1 tulaka-pav. C_1; cīvarâdiŋ *only.*
[6] G. pavatti.
[7] C_1 s. katvā carati.
[8] B_1 paṭṭhāpayato; C_1 paṭṭhap.

khepato pan' etthâpi chasu dvāresu kāya-saŋvaro kāya-succaritaŋ, vacī-saŋvaro vacī-succaritaŋ, mano-saŋvaro mano-succaritan ti tīṇ' eva succaritāni honti. Evaŋ *indriya-saŋvaro tīṇi succaritāni pureti* ti veditabbo. Ettāvatā sīla-rakkhaka-indriya-saŋvara-sīlaŋ kathitaŋ.

Kāya-duccaritaŋ pahāyā ti ādīsu tividhaŋ kāya-duccaritaŋ, catubbidhaŋ vacī-duccaritaŋ, tividhaŋ mano-duccaritaŋ. Tassa paṭipakkha-vasena kāya-succaritâdīni veditabbāni. Ettāvatā kāya-vacī-saŋvarehi pātimokkha-sīlaŋ. Mano-saŋvarena tīṇi sīlānī ti catu-pārisuddhi-sīlaŋ kathitaŋ hoti. Sakale pana imasmiŋ sutte succarita-mūlaka saṭipaṭṭhānā lokuttara-missakā: sattannaŋ bojjhangānaŋ mūla-bhūtā sati-paṭṭhānā pubba-bhāgā. Te pi saṭipaṭṭhāna-mūlakā bojjhangā pubba-bhāgā ca vijjā-vimutti-mūlakā pana lokuttarā va kathitā ti veditabbā.

7.

Sattamaŋ uttānam eva.[1]

8.

Aṭṭhame: *paccattan* ti, attanā va. *Yoniso manasikārā* ti, yoniso manasikārena. *Ārambhamāno vā* ti, kurumāno yeva. *Suvimuttan* ti, kammaṭṭhāna-vimuttiyā suṭṭhu vimuttaŋ. *Aṭṭhikatvā* ti, atthaŋ karitvā: atthiko hutvā ti vuttaŋ hoti.

9.

Navame: *nâññatra Tathāgatassa pātubhāvā* ti, Tathāgatassa pātubhāvaŋ vinā na aññasmiŋ kāle uppajjantī ti attho.

10.

Dasame: *nâññatra Sugata-vinayā* ti, Sugat' ovādaŋ vinā na uppajjantī ti.

II. GILĀNA-VAGGA.

1.

[*Text* v, 78.] Dutiya-vaggassa paṭhame: *cattāro iriyāpathe kappentī* ti, yesaŋ cattāro iriyāpathā atthi tesaŋ yeva

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[1] *Cf. on* S. ii, 263.

vasen' etaŋ vuttaŋ. *Sīlaŋ nissāyā* ti, catu-pārisuddhī-sīlaŋ nissayaŋ katvā. *Satta bojjhange* ti, saha-vipassanaka[1]-magga-bojjhange.

2, 3.

Dutiya-tatiyāni uttān' atthān' eva.

4.

Catutthe: *tathā pahīno c' āyasmato Mahākassapassa so ābādho ahosī* ti, therassa kira imaŋ bojjhanga-bhāvanaŋ sādhukaŋ suṇantassa[2] pabbajita-divato sattame divase saccāni paṭivijjhantassa ime bojjhangā pātubhūtā. Ath' assa 'niyyānikaŋ vata Satthu sāsanan' ti cintayato lohitaŋ pasīdi, upādā rūpaŋ visuddhaŋ ahosi, pokkhara-patte pakkhitta[3]-udaka-bindu viya sarīrato rogo vinivattitvā gato. Tena vuttaŋ 'tathā . . . *pe* . . . ahosī' ti.

5, 6.

Pañcama-chaṭṭhesu pi es' eva nayo. Imesaŋ pana tiṇṇam pi janānaŋ pabbata-pāde visa[4]-rukkha-vāta-samphassena uppanno manda[5]-sīta-jaro ābādho ti veditabbo. Sesaŋ sabbattha uttān' attham evā ti.

III. UDĀYI-VAGGA.

1.

[*Text* v, 83.] Tatiya-vaggassa paṭhame: *kittāvatā nu kho, bhante, bojjhangā ti vuccantī* ti, 'bhante, kittakena nu kho bujjhanakā angā nāma vuccantī?' ti pucchati. *Bodhāya saŋvattantī* ti, bujjhan' atthāya saŋvattanti. Imasmiŋ sutte missaka-bojjhangā kathitā.

2.

Dutiye dhamma-paricchedo kathito.

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[1] A, G. apāvisake (?); B_1 vipassake.
[2] B_1, C_1 *insert* etad ahosi; mayhaŋ *and add* ti *after* pātubhūtā.
[3] C_1 patita.
[4] B_1, C_1 *prefix* pupphita.
[5] A, G. mudu-: C_1 madda.

3.

Tatiye: *kāmarāga-ṭṭhāniyānan* ti, kāma-rāgassa kāraṇa-bhūtānaŋ ārammaṇa-dhammānaŋ. Byāpāda-ṭṭhāniyâdīsu pi es' eva nayo. Sakalaŋ hi idaŋ suttaŋ ārammaṇen' eva kathitaŋ. Paṭhama-vaggassa dutiya-sutte vutta-paricchedo p' ettha labbhate va.

4.

Catutthe missaka-bojjhangā kathitā.

5.

Pañcame: *aparihāniye dhamme* ti, aparihānakare[1] dhamme.

6.

Chaṭṭhe: *etad avocā* ti, 'imissaŋ parisati[2] nisinno Udāyitthero nāma anusandhi-kusalo bhikkhu atthi. So maŋ pucchissatī' ti Bhagavatā osāpita-desanaŋ ñatvā[3] 'desanânusandhiŋ ghaṭṭessāmī' ti pucchanto etaŋ avoca. *Vipulan* ti[4] ādi sabbaŋ subhāvitattaŋ sandhāya vuttaŋ. Subhāvito hi sati-sambojjhango vipulo ca mahaggato ca appamāṇo ca abyāpajjho ca nāma hoti. So hi mahantattā[5] *vipulo*, mahanta-bhāvaŋ gatattā *mahaggato*, vaḍḍhiyamānattā[6] *appamāṇo*, nīvaraṇa-dūrī-bhāvena byāpāda-rahitattā *abyāpajjho* nāma hoti.

Taṇhāya pahānā kammaŋ pahīyatī ti, yaŋ taṇhā-mūlakaŋ kammaŋ uppajjeyya taŋ taṇhā-pahānena pahīyati. *Kammassa pahānā dukkhan* ti, yam pi kamma-mūlakaŋ vaṭṭa-dukkhaŋ uppajjeyya taŋ kamma-pahānena pahīyati. Taṇhākkhayâdayo taṇhâdīnaŋ yeva khayā. Atthato pan' etehi nibbānaŋ[7] kathitan ti veditabbaŋ.

7.

Sattamaŋ uttān' attham eva.

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[1] A, G. -kate; B_1 -hānika-desika-dh; C_1 -hānikare. *Cf.* VibhA. 507.
[2] A, G, B_1 imāsaŋ parisatiŋ (p. *is loc. case*).
[3] A, G. aññe d. kathessāmi.
[4] A, G. vepullaŋ.
[5] A, G. mahaṭṭhatta; B_1 patthatattā.
[6] B_1 vaḍḍhi-ppamānattā; C_1 vaḍḍhita-pp.
[7] A, G. attano p. e. niṭṭhānaŋ.

8.

Aṭṭhame: *nibbedha-bhāgiyan* ti, nibbijjhana-koṭṭhāsikaŋ. *Sati-sambojjhanga-bhāvitenā* ti, sati-sambojjhange bhāvitena. Sati-sambojjhangaŋ vā bhāvetvā ṭhitena. Evam ettha bojjhangā missakā. Tehi bhāvitatte bhāvetvā ṭhitaŋ cittaŋ nibbattitaŋ lokuttaram eva. Tam pi pana magga-nissitaŋ katvā missakam eva kathetuŋ vaṭṭati.

9.

Navame: *saŋyojana-vinibandhā*[1] ti, saŋyojana-sankhātā vinibandhā.[1] *Ajjhosānā* ti, pariniṭṭhapetvā gahaṇā.

10.

Dasame: *abahukato* ti, akata-bahu-māno. *Ukkujjâvakujjan* ti, ettha ukkujjaŋ vuccati udayo: avakujjaŋ vayo ti. Udayabbaya-vasena parivattento sammasanto ti dīpeti.

[90] *Dhammo ca me abhisameto*[2] ti, vipassanā-dhammo abhisamâgato. *Maggo* ti, vipassanā-maggo va. Sace hi thero tasmiŋ samaye sotâpanno upari tiṇṇaŋ maggānaŋ atthāya; sace anāgāmi arahatta-maggassa atthāya ayaŋ vipassanā veditabbā.

Tathā tathā viharantan ti, tena ten' ākārena viharantaŋ. *Tathattāyā* ti, tathā-bhāvāya. *Khīṇā jāti* ti ādīhi tathattāyā[3] ti adhippetaŋ. Tathā-bhāvaŋ dasseti. Paccavekkhan' atthāya *upanīyatī*[4] ti ettha adhippāyo. Taŋ dassento evam āha. Sesaŋ[5] sabbattha uttānam evā ti.

IV. NĪVARAṆA-VAGGA.

3.

[*Text* v, **92.**] Catuttha-vaggassa tatiye: *na ca pabhassaran* ti, na ca pabhāvantaŋ. *Pabhangu cā* ti, pabhijjana-sabhāvaŋ. *Ayo* ti, kāḷa-lohaŋ ṭhapetvā idha vuttāni cattāri avasesalohaŋ. *Sajjhun* ti, rajataŋ.

Cittassā ti, catu-bhūmika-kusala-cittassa tāva upakkileso

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[1] C_1 -baddhā.

[2] G. -sammato; A, B_1 -samito.

[3] A, G. tassayā.

[4] *So text,* A, G, C_1, *but* B_1 upanissati.

[5] *Cf.* MA. i, 127, *et* .

hotu,[1] lokuttarassa kathaŋ hotī ti? Uppajjituŋ appadānena. Yad-aggena hi uppajjituŋ na denti, tad-aggen' eva te lokiyassâpi lokuttarassâpi upakkilesā nāma honti. *Pabhangu cā* ti[2] ārammaṇe cuṇṇa-vicuṇṇa-bhāv' upagamena bhijjanasabhāvaŋ.

Anāvaraṇā anīvaraṇā ti, kusala-dhammena āvarantī ti, anāvaraṇā: na nīvaranti na paṭicchādentī ti, anīvaraṇā. *Cetaso anupakkilesā* ti, catu-bhūmika-cittassa anupakkilesā.

8.

Aṭṭhame[3]: *paññāya dubbalīkaraṇā* ti, paññāya mandabhāva-karā. Nīvaraṇānaŋ hi abhiṇh' uppāde sati antarantarā uppajjamānā paññā dubbalā hoti, mandā, avisadā.

[95] *Pañca nīvaraṇā tasmiŋ samaye na honti, satta bojjhangā tasmiŋ samaye bhāvanā pāripūriŋ gacchantī* ti, ariyasāvakassa hi sappāya-dhamma-savaṇaŋ suṇantassa pañca nīvaraṇā dūre honti. So sace tasmiŋ yeva ṭhāne visesaŋ nibbattetuŋ sakkoti, evam assa satta bojjhangā bhāvanā pāripūriŋ gacchanti: no ce sakkoti tato paṭṭhāya[4] rattiṭṭhāna-divā-ṭṭhāna-gato tam eva pītiŋ avijahanto pañca nīvaraṇe vikkhambhetvā visesaŋ nibbattessati. Tattha asakkonto pi yāva satta-divas' abbhantarā tam eva pītiŋ avijahanto nīvaraṇe vikkhambhetvā visesaŋ nibbattessatī ti, idaŋ sandhāy' etaŋ vuttaŋ. Dhamma-ssavaṇa-vasena sakiŋ pītipāmojja-pakkhiyā paṭiladdha-bojjhangā hi kammârāmatâdīhi āgamma nassanti. Tathā-rūpaŋ pana utu-sappāyâdi labhitvā puna uppajjantâpi *tasmiŋ samaye bhāvanā pāripūriŋ gacchanti* icceva vuccati.

9.

Navame: *ajjhârūhā* ti, abhirūhakā. *Kacchako* ti, aṭṭhikacchako. *Kapitthano*[5] ti, makkaṭa-thana-sadisa-phala-vijāta-pilakkhu.[6]

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[1] A, G. *as here but with* hoti; B_1 lokiyassa tāva up. hotu; C_1 tebhūmikassa tāva up. [2] *Cf.* SA. i, 191.

[3] *Part of last sutta acc. to* A, G.; B_1, C_1 sattame. *Cf.* MA. ii, 217.

[4] B_1 vuṭṭhāya. [5] *Text* -ko.

[6] A, G. makkaṭattana-sadisa-lotipi-vij. philakkhaŋ; B_1 makkaṭathana-sadisa-pphalo-vijāta milakkhu; C_1 m. th. s. phalo ti ñāta-pilakkho. *Cf.* JA. ii, 446.

10.

Dasame: *andha-karaṇā* ti, andha-bhūta-karaṇā. *Acakkhu-karaṇā* ti, paññā-cakkhussa akaraṇā. *Paññā-nirodhikā* ti, paññāya nirodhanā. *Vighāta-pakkhiyā* ti, dukkha-pakkhikā. *Anibbāna-saŋvattanikā* ti, nibbān' atthāya asaŋvattikā. Sesaŋ sabbattha uttānam eva. Sakale pi imasmiŋ sutte missaka-bojjhangā va kathitā.

V. CAKKAVATTI-VAGGA.

1.

Pañcama-vaggassa paṭhame: *tisso vidhā* ti, tayo māna-koṭṭhāsā; māno yeva vā. Tathā tathā vidahanato hi māno va vidhā ti vuccati.[1]

2.

Dutiye: *rañño, bhikkhave, cakkavattissā* ti, ettha attano siri-sampattiyā rañjati, catūhi vā sangaha-vatthūhi lokaŋ rañjetī ti, rājā.[2] Tassa rañño. Pavattatu bhavaŋ cakka-ratanan ti puññânubhāvena abbhuggatāya vācāya codento cakkaŋ vattetī ti, cakka-vatti. Tassa cakka-vattissa. *Pātubhāvā* ti, pātubhāvena. *Sattannan* ti, gaṇana-paricchedo. *Ratanānan* ti, paricchinna-attha-dassanaŋ. Vacan' attho pan' ettha rati-janan' aṭṭhena ratanaŋ. Api ca

Cittīkataŋ mahagghañ ca atulaŋ dullabha-dassanaŋ
Anoma-satta-paribhogaŋ ratanaŋ tena vuccatī ti.[3]

Cakka-ratanassa ca nibbatta-kālato paṭṭhāya aññaŋ deva-ṭṭhānaŋ nāma na hoti. Sabbe gandha-pupphâdīhi tass' eva pūjañ ca abhivādanâdīni ca karontī ti, cittīkat' aṭṭhena ratanaŋ. Cakka-ratanassa ca ettakaŋ nāma dhanaŋ agghatī, ti, aggho n' atthi. Iti mahaggh' aṭṭhenâpi ratanaŋ. Cakka-ratanañ ca aññehi loke vijjamāna-ratanehi asadisan ti, atul' aṭṭhenâpi ratanaŋ. Yasmā pana yasmiŋ kappe Buddhā

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[1] *Cf.* VibhA. 496. [2] *Cf.* AA. ii, 178.

[3] *Cf.* KhpA. 170 (*ratana-sutta*); SA. i, 92; DA. i, 250 (*which refers to our Comy. for a full account, which, however, is derived from* DA. ii, 443, *to which our own Comy. in turn refers below.* (*There is much inter-borrowing*). UdA. 304.

uppajjanti,[1] tasmiŋ yeva cakka-vattino Pacceka-Buddhā ca Buddhā ca kadāci karahaci uppajjanti, tasmā dullabha-dassan' aṭṭhenâpi ratanaŋ. Tad etaŋ jāti-rūpa-kula-issariyâdīhi anomassa uḷāra-sattass' eva uppajjati, na aññassā ti, anoma-satta-paribhog' aṭṭhenâpi ratanaŋ.[2] Yathā ca cakka-ratanaŋ evaŋ sesāni pī ti. Tena vuttaŋ

Cittīkataŋ mahagghañ ca atulaŋ dullabha-dassanaŋ
Anoma-satta-paribhogaŋ ratanaŋ tena vuccatī ti.

Pātubhāvo hotī ti, nibbatti hoti. Tatrâyaŋ yojanā:—Cakkavattissa pātubhāvā sattannaŋ ratanānaŋ pātubhāvo ti ayuttaŋ. Uppannaŋ hi cakkaŋ vattetvā so cakka-vatti nāma hotī ti yuttaŋ.[3] Kasmā? Cakka-vattana-niyamâpekkhatāya. Yo hi niyamena cakkaŋ vattessati, so paṭisandhito pabhuti cakkavattī pātubhūto ti vattabbataŋ āpajjati. Laddha-nāmassa pan' etassa[4] mūl' uppatti-vacanato pi yuttam ev' etaŋ. 'Yo hi esa cakka-vattī' ti laddha-nāmo satta-viseso, tassa paṭisandhi-sankhāto pātubhāvo ti ayam ettha attho. Tassa hi pātubhāvā satta ratanānī ti pātubhavanti. Pātubhūtehi pana tehi saddhiŋ paripakke puñña-sambhāre so saŋyujjati. Tadā lokassa tesu pātubhāva-cittaŋ uppajjati bahula-vacanato[5] câpi vuttam ev' etaŋ. Yadā hi lokassa tesu pātubhāva-saññā uppajjati, tadā ekam eva paṭhamaŋ, pacchā itarāni cha pātubhavantī ti bahula-vacanato câpi etaŋ vuttaŋ. Pātubhāvassa ca attha-bhedato pi yuttam ev' etaŋ. Na kevalaŋ hi pātubhūtam eva, pātubhāvo. Pātubhāvayatī ti, pātubhāvo. Ayaŋ pātubhāvassa attha-bhedo.

Yasmā yo so puñña-sambhāro rājānaŋ cakka-vatti-paṭisandhi-vasena pātubhāvayati, tasmā rañño cakka-vattissa pātubhāvā na kevalaŋ hi cakka-vattī yeva, imāni pana satta ratanāni pi pātubhavantī ti, ayam ettha attho. Yath' eva so puñña-sambhāro rañño janaka[6]-hetu, evaŋ ratanānam pi pariyāyena upanissaya-hetū ti yuttam ev' etaŋ 'rañño, bhikkhave, cakka-vattissa pātubhāvā sattannaŋ ratanānaŋ pātubhāvo hotī' ti.

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[1] C_1 *prefixes* na.
[2] *Cf.* KhpA. 174-5; MA. iii, *on* M. ii, 134.
[3] B_1 nâyuttaŋ.
[4] B_1, C_1 purisassa.
[5] A, G. bahuŋ vata loko.
[6] A, G. eka.

Idāni[1] tesaŋ ratanānaŋ sarūpa-vasena dassan' atthaŋ *katamesaŋ sattannaŋ? Cakkaratanassā* ti ādim āha. Tattha *cakkaratanassā* ti ādīsu ayaŋ sankhepâdhippāyo:—Dvīsahassa-dīpa-parivārānaŋ catunnaŋ mahādīpānaŋ sirī-vibhavaŋ gahetvā dātuŋ samatthassa *cakka-ratanassa pātubhāvo* hoti. Tathā purebhattam eva sāgara-pariyantaŋ paṭhaviŋ anuyāyana-samatthassa vehāsangamassa *hatthi-ratanassa*; tādisass' eva *assa-ratanassa*; caturanga-samannāgate pi andha-kāraŋ vidhamitvā āloka-dassana-samatthassa *maṇi-ratanassa*; chabbidhaŋ dosaŋ vivajjetvā[2] manāpa-cārino *itthi-ratanassa*; yojana-ppamāṇe padese anto-paṭhavī-gatānaŋ nidhīnaŋ dassana-samatthassa *gahapati-ratanassa*; agga-mahesiyā kucchimhi nibbattitvā sakala-rajjânusāsana-samatthassa jeṭṭhaputta-sankhātassa *pariṇāyaka-ratanassa pātubhāvo hotī* ti.

Ayam ettha sankhepo, vitthārato pana tesaŋ cakka-ratanâdīnaŋ pātubhāva-vidhānaŋ *Mahāsudassanâ*dīsu suttesu āgatam eva (D. ii, 170). Attho pi 'ssa tesaŋ vaṇṇanāya saŋvaṇṇito yeva.[3]

Satisambojjhanga-ratanassā ti ādīsu sarikkhakatâpi[4] evaŋ veditabbā. Yath' eva hi cakka-vattino cakka-ratanaŋ sabbaratanānaŋ purecaraŋ, evaŋ sati-sambojjhanga-ratanaŋ sabbesaŋ catubhūmaka-dhammānaŋ purecaran ti purecaraṇ' aṭṭhena cakkavatti-rañño cakka-ratana-sadisaŋ hoti. Cakkavattino ca ratanesu mahākāy' upapannaŋ accuggataŋ vipulaŋ mahantaŋ hatthi-ratanaŋ. Idam pi dhamma-vicaya-sambojjhanga-ratanaŋ mahādhamma[5]-kāy' upapannaŋ accuggataŋ vipulaŋ mahantan ti hatthi-ratana-sadisaŋ hoti. Cakka-vattino assa-ratanaŋ sīghaŋ lahu-javaŋ. Idam pi viriya-sambojjhanga-ratanaŋ sīghaŋ lahu-javan ti imāya sīgha-lahu-javatāya assa-ratana-sadisaŋ hoti. Cakka-vattino maṇiratanaŋ andha-kāraŋ vidhamati, ālokaŋ dasseti; idam pi pītisambojjhanga-ratanaŋ ekanta-kusalattā kiles' andha-kāraŋ vidhamati, saha-jāta-paccayâdi-vasena ñāṇâlokaŋ dassetī ti iminā andha-kāra-vidhamana-āloka-dassana-bhāvena maṇiratana-sadisaŋ hoti. Cakka-vattino itthi-ratanaŋ kāya-cit-

[1] = DA. ii, 444.
[2] C_1 vijjetvā.
[3] *See note above.*
[4] A, G. pariggaho.
[5] C_1 mahantaŋ.

ta-darathaŋ paṭippassambheti, pariḷāhaŋ vūpasameti; idam pi passaddhi-sambojjhanga-ratanaŋ kāya-citta-darathaŋ paṭippassambheti ti, pariḷāhaŋ vūpasametī ti, itthi-ratana-sadisaŋ hoti. Cakka-vattino gahapati-ratanaŋ icchit' icchita-kkhaṇe dhana-dānena vikkhepaŋ pacchinditvā cittaŋ ekaggaŋ karoti; idam pi samādhi-sambojjhanga-ratanaŋ yath' icchitâdi-vasena appaṇaŋ sampādeti, vikkhepaŋ pacchinditvā cittaŋ ekaggan karotī ti, gahapati-ratana-sadisaŋ hoti. Cakka-vattino ca pariṇāyaka-ratanaŋ sabbattha kicca-sampādanena appossukkataŋ karoti; idam pi upekkhā-sambojjhanga-ratanaŋ citt' uppādaŋ līn' uddhaccato mocetvā payoga-majjhatte ṭhapayamānaŋ[1] appossukkataŋ karotī ti, pariṇāyaka-ratana-sadisaŋ hoti.

Imasmiŋ sutte catu-bhūmako sabba-sangāhika-dhamma-paricchedo kathito ti veditabbo.

4.

Catutthe: *eḷamūgo* ti, mukhena vācaŋ nicchāretuŋ sakkonto pi dosehi mūgo, asampanna-vacano. Sesaŋ sabbattha uttānam evā ti.

VI. BOJJHANGA-SĀKACCA-VAGGA.

1.

[*Text* v, **104.**] Chaṭṭha-vaggassa paṭhame: *ayam āhāro anuppannassa vā satisambojjhangassa uppādāyā* ti ādīsu, ayaŋ purima-nayato viseso. Na kevalaŋ hi satisambojjhangâdīnaŋ ete vutta-ppakārā vā upādāya uppannānaŋ vā bhāvanāya pāripūriyā paccayā honti. Aññe pi pana evaŋ veditabbā. Apare pi hi cattāro dhammā[2] satisambojjhangassa uppādāya saŋvattanti: sati-sampajaññaŋ, muṭṭha-ssati-puggala-parivajjanatā, upaṭṭhita-ssati-puggala-sevanatā, tad-adhimuttatā ti. Abhikkantâdīsu hi sattasu ṭhānesu sati-sampajaññena bhatta-nikkhitta-kāka-sadise muṭṭha-ssati-puggale parivajjanena, Tissadatta-tthera-Abhaya-tthera-sadise upaṭṭhita-ssati-puggale sevanena, ṭhāna-nisajjâdīsu sati-samuṭṭhāpan' atthaŋ

[1] B₁ paṭṭhayamānaŋ. [2] *Cf.* VibhA. 275.

ninna-poṇa-pabbhāra-cittatāya ca sati-sambojjhango uppajjati. Evaŋ catūhi kāraṇehi uppannassa pan' assa arahatta-maggena bhāvanā pāripūrī hoti.

Satta dhammā[1] dhamma-vicaya-sambojjhangassa uppādāya saŋvattanti: paripucchakatā, vatthu-visada-kiriyā, indriya-samatta-paṭipādanā, duppañña-puggala-parivajjanatā, paññavanta-puggala-sevanā, gambhīra-ñāṇa-cariya-paccavekkhanā, tad-adhimuttatā ti.

Tattha paripucchakatā ti khandha-dhātu-āyatana-indriya-bala[2]-bojjhanga-magganga-jjhāna-samatha-vipassanānaŋ attha-sannissita-paripucchā-bahulatā.

Vatthu-visada-kiriyā ti ajjhattika-bāhirānaŋ vatthūnaŋ visada-bhāva-karaṇaŋ. Yadā hi 'ssa kesa-nakha-lomāni dīghāni honti, sarīraŋ vā ussanna-dosañ c' eva seda-mala-makkhitañ ca, tadā ajjhattika-vatthu avisadaŋ hoti, aparisuddhaŋ. Yadā pana cīvaraŋ jiṇṇaŋ kiliṭṭhaŋ duggandhaŋ hoti, senâsanaŋ vā uklāpaŋ, tadā bāhira-vatthu avisadaŋ hoti, aparisuddhaŋ: tasmā kesâdi-chedanena uddhaŋ-virecana-adho-virecanâdīhi sarīraŋ sallahuka-bhāva-karaṇena ucchādana-nahāpanena ca ajjhattika-vatthu visadaŋ kātabbaŋ. Sūci-kamma-dhovana-rajana-paribhaṇḍa-karaṇâdīhi bāhira-vatthu visadaŋ kātabbaŋ. Etasmiŋ hi ajjhattika-bāhira-vatthumhi avisade uppanesu citta-cetasikesu ñāṇam pi avisadaŋ hoti, aparisuddhaŋ: aparisuddhāni dīpa-kapallaka-vaṭṭi-telāni nissāya uppanna-dīpa-sikhāya obhāso viya. Visade pana ajjhattika-bāhira-vattumhi uppannesu citta-cetasikesu ñāṇam pi visadaŋ hoti, parisuddhaŋ: parisuddhāni dīpa-kapallika-vaṭṭi-telāni nissāya uppanna-dīpa-sikhāya obhāso viya. Tena vuttaŋ 'vatthu-visada-kiriyā dhamma-vicaya-sambojjhangassa uppādāya saŋvattatī' ti.

Indriya-samatta-paṭipādanā nāma saddhâdīnaŋ indriyānaŋ samabhāva-karaṇaŋ. Sace hi 'ssa saddh' indriyaŋ balavataraŋ[3] hoti, itarāni mandāni, tato viriy' indriyaŋ paggaha-kiccaŋ, sat' indriyaŋ upaṭṭhāna-kiccaŋ, samādh' indriyaŋ avikkhepa-kiccaŋ, paññ' indriyaŋ dassana-kiccaŋ kātuŋ na

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[1] *Cf.* VM. i, 128; DA. iii, 786.
[2] A, G, B_1 *omit.*
[3] *So* A, G. (*which agrees with* hāpetabbaŋ *below*); *the rest* balavaŋ.

sakkoti; tasmā taŋ dhamma-sabhāva-paccavekkhanena vā, yathā vā[1] manasikaroto balavaŋ jātaŋ, tathā amanasikārena hāpetabbaŋ. *Vakkali-tthera-vatthu*[2] c' ettha nidassanaŋ.

Sace pana viriy' indriyaŋ balavataraŋ hoti, atha n' eva saddh' indriyaŋ adhimokkha-kiccaŋ kātuŋ sakkoti, na itarāni itara-kicca-bhedaŋ; tasmā taŋ passaddhâdi-bhāvanāya hāpetabbaŋ. Tatrâpi *Soṇatthera-vatthu*[3] dassetabbaŋ. Evaŋ sesesu pi, ekassa balava-bhāve sati, itaresaŋ attano kiccesu asamatthatā veditabbā.

Visesato pan' ettha saddhā-paññānaŋ samādhi-viriyānañ ca samataŋ pasaŋsati. Balava-saddho hi manda-pañño muddha-ppasanno hoti, avatthusmiŋ pasīdati. Balava-pañño manda-saddho kerāṭika-pakkhaŋ[4] bhajati, bhesajja-samuṭṭhito viya rogo atekiccho hoti; citt' uppāda-matten' eva kusalaŋ hotī ti atidhāvitvā dānâdīni akaronto niraye uppajjati: ubhinnaŋ samatāya vatthusmiŋ yeva pasīdati. Balava-samādhiŋ pana manda-viriyaŋ samādhissa kosajja-pakkhattā uddhaccaŋ abhibhavati. Samādhi pana viriyena saŋyojito kosajje patituŋ na labhati. Viriyaŋ samādhinā saŋyojitaŋ uddhacce patituŋ na labhati. Tasmā tad-ubhayam pi samaŋ kātabbaŋ; ubhaya-samatāya hi appaṇā hoti. Api ca samādhi-kammikassa balavatī pi saddhā vaṭṭati; evaŋ saddahanto okappento appaṇaŋ pāpuṇissati. Samādhi-paññāsu pana samādi-kammikassa ekaggatā balavatī vaṭṭati; evaŋ hi so appaṇaŋ pāpuṇāti. Vipassanā-kammikassa paññā balavatī vaṭṭati; evaŋ hi so lakkhaṇa-paṭivedhaŋ pāpuṇāti. Ubhinnaŋ pana samatāya appaṇā hoti yeva. Sati pana sabbattha balavatī vaṭṭati. Sati hi cittaŋ uddhacca-pakkhikānaŋ saddhā-viriya-paññānaŋ vasena uddhacca-pātato, kosajja-pakkhikena ca samādhinā kosajja-pātato rakkhati. Tasmā sā loṇa-dhūpanaŋ viya sabba-byañjanesu sabba-kammika-amacco viya ca sabba-rāja-kiccesu sabbattha icchitabbā. Ten' āha: 'sati ca pana sabbatthikā vuttā Bhagavatā. Kiŋkāraṇā? Cittaŋ hi sati-paṭisaraṇaŋ, ārakkha-paccupaṭṭhānā ca sati, na vinā satiyā cittassa paggaha-niggaho hotī' ti.[5]

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[1] A, G, B_1 ca; C_1 taŋ. [2] S. iii, 119; DhpA. iv, 118.
[3] A. iii, 374; Vin. i, 182. [4] *See throughout* Path of Purity, ii, 151.
[5] *Cf.* S. v, 115; VM. i, 130 n. *ref. to* Mahā-aṭṭhakathā.

Duppañña-puggala-parivajjanaŋ[1] nāma khandhâdibhede anogāḷha-paññānaŋ dummedha-puggalānaŋ ārakā parivajjanaŋ.

Paññavanta-puggala-sevanā nāma sapañña-salakkhaṇa[2]-pariggāhikāya udayabbaya-paññāya samannāgata-puggala-sevanā.

Gambhīra-ñāṇa-cariya-paccavekkhanā nāma gambhīresu khandhâdīsu pavattāya gambhīra-paññāya pabheda-paccavekkhanā.

Tad-adhimuttatā nāma ṭhāna-nisajjâdīsu dhamma-vicaya-sambojjhanga-samuṭṭhāpan' atthaŋ ninna-poṇa-pabbhāra-cittatā. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanā pāripūrī hoti.

Ekādasa dhammā[3] viriya-sambojjhangassa uppādāya saŋvattanti:—Apāya - bhaya - paccavekkhanatā, ānisaŋsa-dassāvitā, gamana-vidhi[4]-paccavekkhanatā, piṇḍa-pātâpacāyanatā, dāyajja-mahatta-paccavekkhanatā, Satthu-mahatta-paccavekkhanatā, jāti-mahatta-paccavekkhanatā, sabrahmacārī-mahatta-paccavekkhanatā, kusīta-puggala-parivajjanatā, āraddha-viriya-puggala-sevanatā, tad-adhimuttatā ti.

Tattha nirayesu pañca-vidha-bandhana-kamma-kāraṇato[5] paṭṭhāya mahādukkhaŋ anubhavana-kāle pi, tiracchāna-yoniyaŋ jāla-kkhipa-kuminâdīhi gahita-kāle pi, pājana-kaṇṭakâdi-ppahāra-tuṇṇassa sakaṭa-vahanâdi-kāle pi, petti-visaye anekāni pi vassa-sahassāni ekaŋ Buddh' antaram pi khuppipāsāhi āturī-bhūta-kāle pi, Kāḷakañjika-asuresu saṭṭhi-hattha-asīti-hattha-ppamāṇena aṭṭhi-camma-matten' eva atta-bhāvena vātâtapâdi[6] dukkhânubhavana-kāle pi na sakkā viriya-sambojjhangaŋ uppādetuŋ. 'Ayam eva te, bhikkhu, kālo (viriya-karaṇāyā)' ti,[7] evaŋ apāya-bhayaŋ paccavekkhantassa pi viriya-sambojjhango uppajjati.

Na sakkā kusītena nava lokuttara-dhammā laddhuŋ,

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[1] *Comy.* ā.

[2] VibhA. 278; B_1 samapaññāsa-l.; A, G. sampaññā-sal.; C_1 paññāsal.

[3] *Cf.* VM. i, 132; VibhA. 278 (*the items are diff. named in these two passages. Our Comy. agrees with* VibhA).

[4] *So* VibhA; *Comy. and* DA. iii, 789 vīthi-.

[5] *Comy.* karaṇato.

[6] A, G. papāta-patana.

[7] *Comy. omits* v. k.

āraddha-viriyen' eva sakkā: ayaŋ ānisaŋso viriyassā ti evaŋ ānisaŋsa-dassāvino pi uppajjati.

Sabba[1]-Buddha-Paccekabuddha-mahāsāvakeh' eva te gatamaggo gantabbo. So ca pana na sakkā kusītena gantun ti evaŋ gamana-vidhiŋ[2] paccavekkhantassâpi uppajjati. Ye taŋ piṇḍapātâdīhi upaṭṭhahanti, ime te manussā n' eva ñātakā, na dāsa-kamma-karā, nâpi taŋ nissāya jīvissāmā ti te paṇītāni piṇḍa-pātâdīni denti, atha kho attano kārānaŋ[3] mahapphalataŋ paccāsiŋsamānā denti. Satthārâpi ayaŋ ime paccaye paribhuñjitvā kāya-daḷhī-bahulo viharissatī ti na evaŋ sampassatā tuyhaŋ paccayā anuññātā, atha kho ayaŋ ime paribhuñjamāno samaṇa-dhammaŋ katvā vaṭṭa-dukkhato mucissatī ti te paccayā anuññātā. So dani tvaŋ kusīto viharanto na taŋ piṇḍaŋ apacāyissati.[4] Āraddha-viriyass' eva hi piṇḍapātâpacāyanaŋ paccavekkhantassâpi uppajjati: Ayyamitta-ttherassa[5] viya.

Thero kira Kassaka-leṇe nāma paṭivasati. Tass' eva gocara-gāme ekā mahā-upāsikā theraŋ puttaŋ katvā paṭijaggati. Sā ekadivasaŋ araññaŋ gacchantī dhītaraŋ āha: 'Amma, asukasmiŋ ṭhāne purāṇa-taṇḍulā, asukasmiŋ sappi, asukasmiŋ khīraŋ, asukasmiŋ phāṇitaŋ. Tava bhātikassa Ayyamittassa āgata-kāle bhattaŋ pacitvā khīra-sappi-phāṇitehi saddhiŋ dehi, tvañ ca bhuñjeyyāsī,' ti. 'Tvaŋ pana kiŋ bhuñjissasi, ammā?' ti. 'Ahaŋ pana hiyyo pakkaŋ parivāsika[6]-bhattaŋ kañjiyena[7] bhutt' amhī' ti.[8] 'Divā kiŋ bhuñjissasi, ammā?' ti. 'Sāka-paṇṇaŋ pakkhipitvā kaṇa-taṇḍulehi ambila-yāguŋ pacitvā ṭhapehi, ammā' ti.

Thero cīvaraŋ pārupitvā pattaŋ nīharanto va taŋ saddaŋ sutvā attānaŋ ovadi: Mahā-upāsikā kira kañjiyena parivāsika-bhattaŋ bhuñjitvā divâpi kaṇa-paṇṇ' ambila-yāguŋ bhuñjissati. Tuyhaŋ atthāya pana purāṇa-taṇḍulâdīni ācikkhati. Taŋ nissāya kho pan' esā n' eva khettaŋ, na vatthuŋ,[9] na bhattaŋ, na vatthaŋ paccāsiŋsati. Tisso pana sampattiyo patthayamānā deti. Tvaŋ etissā tā sampattiyo dātuŋ sak-

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[1] B1 sabbaññu. [2] *Comy.* vīthiŋ.
[3] A, G. kāraṇaŋ. [4] MSS. -si.
[5] *Cf.* VM. i, 38; MSS. mahā-. [6] *All* pāri-; *cf.* SA. i, 345.
[7] B1 kiñci yena. [8] DA. bhuñjāmi. [9] VibhA. 280, vatthaŋ.

khissasi, na sakkhissasī ti? Ayaŋ kho pana piṇḍa-pāto tayā sarāgena sadosena samohena na sakkā gaṇhitun ti, pattaŋ thavikāya pakkhipitvā, gaṇṭhikaŋ muñcitvā, nivattitvā, Kassaka-leṇam eva gantvā, pattaŋ heṭṭhā mañce cīvaraŋ cīvara-vaŋse ṭhapetvā, 'arahattaŋ apāpuṇitvā na nikkhamissāmī' ti viriyaŋ adhiṭṭhahitvā nisīdi.

Dīgha-rattaŋ appamatto hutvā, nivuttha-bhikkhu vipassanaŋ vaḍḍhetvā, pure-bhattam eva arahattaŋ patvā, vikasamānam[1] iva padumaŋ mahā-khīṇâsavo sitaŋ karonto va nisīdi.[2] Leṇa-dvāre rukkhamhi adhivatthā devatā

'Namo te purisâjañña,[3] namo te puris' uttama,
Yassa te āsavā khīṇā, dakkhiṇeyyo 'si, mārisā' ti[4]

udānaŋ udānetvā, 'bhante, piṇḍāya paviṭṭhānaŋ tumhâdisānaŋ arahantānaŋ bhikkhaŋ datvā mahallak' itthiyo dukkhā muccissantī' ti āha.

Thero uṭṭhahitvā, dvāraŋ vivaritvā, kālaŋ olokento pāto yevā ti ñatvā, patta-cīvaram ādaya gāmaŋ pavisi. Dārikâpi bhattaŋ sampādetvā 'idāni me bhātā āgamissati, idāni āgamissatī' ti dvāraŋ vivaritvā olokayamānā nisīdi. Sā there ghara-dvāraŋ sampatte pattaŋ gahetvā, sappi-phāṇita-yojitassa khīra-piṇḍa-pātassa pūretvā hatthe ṭhapesi. Thero 'sukhaŋ hotū' ti anumodanaŋ katvā pakkami. Sâpi taŋ olokayamānā va aṭṭhāsi. Therassa hi tadā ativiya parisuddho chavi-vaṇṇo ahosi, vippasannāni indriyāni, mukhaŋ bandhanā mutta-tāla-pakkaŋ viya ativiya virocittha.[5]

Mahā-upāsikā araññā āgantvā 'kiŋ, amma, bhātiko te āgato?' ti pucchi. Sā sabbaŋ taŋ pavattiŋ ārocesi. Upāsikā 'ajja me puttassa pabbajita-kiccaŋ matthakaŋ pattan' ti ñatvā, 'abhiramati te, amma, bhātā Buddha-sāsane, na ukkaṇṭhatī' ti āha.

Mahantaŋ kho pan' etaŋ Satthu dāyajjaŋ yad' idaŋ satta ariya-dhanāni nāma. Taŋ na sakkā kusītena gahetuŋ. Yathā hi vippaṭipannaŋ puttaŋ mātāpitaro 'ayaŋ amhākaŋ aputto' ti paribāhiraŋ karonti, so tesaŋ accayena dāyajjaŋ na labhati, evaŋ kusīto pi idaŋ ariya-dhana-dāyajjaŋ na

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[1] B_1 vikasitam. [2] *Comy.* nikkhami, *but see below.*
[3] MSS. purisajañña. [4] Sn. 544; A. v. 325. *Cf.* D. iii, 198; S. iii, 91.
[5] A, G. virocitaŋ.

labhati, āraddha-viriyo va labhatī ti dāyajja-mahattaŋ paccavekkhato pi uppajjati.

Mahā kho pana te Satthā. Satthuno hi te mātu-kucchismiŋ paṭisandhi-gahaṇa-kāle pi abhinikkhamane pi, abhisambodhiyam pi, dhamma-cakka-ppavattana-yamaka-pāṭihāriya-dev' orohana-āyu-sankhāra-vossajjanesu pi, parinibbāna-kāle pi dasa-sahassī-lokadhātu akampittha. Yuttaŋ nu te evarūpassa Satthuno sāsane pabbajitvā kusītena bhavitun ti? evaŋ Satthu-mahattaŋ paccavekkhato pi uppajjati. Jātiyâpi tvaŋ idāni na lāmaka-jātiko, asambhinnāya Mahā-Sammata-paveṇiyā āgate Okkāka-rāja-vaŋse[1] jāto 'si, Suddhodana-mahārājassa ca Mahāmāyā-deviyā ca nattā, Rāhulabhaddassa kaniṭṭho. Tayā nāma evarūpena Jina-puttena hutvā na yuttaŋ kusītena viharitun ti evaŋ jāti-mahattaŋ paccavekkhato pi uppajjati.

Sāriputta-Moggallānā c' eva asīti mahāsāvakā ca viriyen' eva lokuttara-dhammaŋ paṭivijjhiŋsu. Tvaŋ pana etesaŋ sabrahmacārīnaŋ maggaŋ paṭipajjasi, na paṭipajjasī ti? evaŋ sabrahmacārī-mahattaŋ paccavekkhato pi uppajjati.

Kucchiŋ pūretvā ṭhita-ajagara-sadise vissaṭṭha-kāyika-cetasika-viriye kusīta-puggale parivajjentassâpi āraddha-viriye pahitatte puggale sevantassâpi ṭhāna-nisajjâdīsu viriy' uppādan' atthaŋ ninna-poṇa-pabbhāra-cittassa pi uppajjati. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanāpāripūrī hoti.

Ekādasa dhammā[2] pīti-sambojjhangassa uppādāya saŋvattanti:—Buddhânussati, Dhamma-sangha-sīla-cāga-devatânussati, upasamânussati, lūkha-puggala-parivajjanatā, siniddha-puggala-sevanatā, *Pasādanīya-suttanta*[3]-paccavekkhanatā, tad-adhimuttatā ti.

Buddha-guṇe anussarantassâpi hi yāva upacārā sakala-sarīraŋ pharamāno pīti-sambojjhango uppajjati. Dhamma-sangha-guṇe anussarantassâpi; dīgha-rattaŋ akhaṇḍaŋ katvā rakkhitaŋ catu-pārisuddhi-sīlaŋ paccavekkhantassâpi; gihino

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[1] *Cf.* SA. i, 241; JA. ii, 438; v, 300.
[2] VibhA. 282; *cf.* VM. i, 132, 197 *ff.*
[3] D. iii, 99; DA. iii, 793.

dasa-sīlaŋ pañca-sīlaŋ paccavekkhantassâpi; dubbhikkha-bhayâdīsu paṇītaŋ bhojanaŋ sabrahmacārīnaŋ datvā; evaŋ nāma adamhā ti cāgaŋ paccavekkhantassâpi; gihino pi evarūpe kāle sīlavantānaŋ dinnaŋ dānaŋ paccavekkhantassâpi; yehi guṇehi samannāgatā (devatā)[1] devattaŋ pattā, tathārūpānaŋ attani atthitaŋ paccavekkhantassâpi; samāpattiyā vikkhambhite kilese[2] saṭṭhi pi sattati pi vassāni na samudācarantī ti paccavekkhantassâpi; cetiya-dassana-bodhi-dassana-tthera-dassanesu asakkacca-kiriyāya saŋsūcita-lūkha-bhāvena Buddhâdīsu pasāda-sinehâbhāvena gadrabha-piṭṭhe raja-sadise lūkha-puggale parivajjentassâpi; Buddhâdīsu pasāda-bahule mudu-citte siniddha-puggale sevantassâpi; ratana-ttaya-guṇa-paridīpake *Pasādanīya-Suttante* paccavekkhantassâpi; ṭhāna-nisajjâdīsu pīti-uppādan' atthaŋ ninna-poṇa-pabbhāra-cittassâpi uppajjati. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanā-pāripūrī hoti.

Satta dhammā[3] passaddhi-sambojjhangassa uppādāya saŋvattanti:—Paṇīta-bhojana-sevanatā, utu-sukha-sevanatā, iriyāpatha-sukha-sevanatā, majjhatta-payogatā, sâraddha-kāya-puggala-parivajjanatā, passaddha-kāya-puggala-sevanatā, tad-adhimuttatā ti.

Paṇītaŋ hi siniddhaŋ sappāya-bhojanaŋ bhuñjantassâpi sīt' uṇhesu ca utūsu ṭhānâdīsu ca iriyāpathesu sappāyaŋ utuñ ca iriyāpathañ ca sevantassâpi passadhi uppajjati. Yo pana mahāpurisa-jātiko sabba-utu-iriyāpatha-kkhamo va hoti, na taŋ sandhāy' etaŋ vuttaŋ. Yassa sabhāga-visabhāgatā atthi, tass' eva visabhāge utu-iriyāpathe vajjetvā sabhāge sevantassâpi uppajjati. Majjhatta-payogo vuccati attano ca parassa ca kammassakataŋ[4] paccavekkhanā. Iminā majjhatta-payogena uppajjati. Yo leḍḍu-daṇḍâdīhi paraŋ viheṭhayamāno va vicarati, evarūpaŋ sâraddha-kāyaŋ puggalaŋ parivajjentassâpi, saŋyata[5]-pāda-pāṇiŋ passaddha-kāyaŋ puggalaŋ sevantassâpi, ṭhāna-nisajjâdīsu passaddhi-uppādan' atthāya ninna-poṇa-pabbhāra-cittassâpi uppajjati. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanā-pāripūrī hoti.

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[1] VibhA. *adds.*

[2] DA. -ā, -ā.

[3] VibhA. 283; VM. i, 134.

[4] *Cf.* Asl. 406. DA. *Comy.* -ā.

[5] B_1 payata-pāṇi.

Ekādasa dhammā[1] samādhi-sambojjhangassa uppādāya saŋvattanti:—Vatthu-visada-kiriyatā, indriya-samatta-paṭipādanatā, nimitta-kusaḷatā, samaye cittassa paggahaṇatā,[2] samaye cittassa niggahaṇatā,[3] samaye sampahaŋsanatā,[4] samaye ajjhupekkhanatā,[5] asamāhita-puggala-parivajjanatā, samāhita-puggala-sevanatā, jhāna-vimokkha-paccavekkhanatā, tad-adhimuttatā ti.

Tattha vatthu-visada-kiriyatā ca indriya-samatta-paṭipādanatā ca vutta-nayen' eva veditabbā.[6]

Nimitta-kusalatā nāma kasiṇa-nimittassa uggahaṇa-kusalatā.

Samaye cittassa paggahaṇatā ti, yasmiŋ samaye[7] atisithila-viriyatâdīhi līnaŋ cittaŋ hoti, tasmiŋ samaye dhamma-vicaya-viriya-pīti-sambojjhanga-samuṭṭhāpanena tassa pagganhanaŋ.

Samaye cittassa niggahaṇatā ti, yasmiŋ samaye accāraddha-viriyatâdīhi uddhataŋ cittaŋ hoti, tasmiŋ samaye passaddhi-samādhi-upekkhā-sambojjhanga-samuṭṭhāpanena tassa nigganhanaŋ.

Samaye sampahaŋsanatā ti, yasmiŋ samaye cittaŋ paññāpayoga-mandatāya vā upasama-sukhânadhigamena[8] vā nirassādaŋ hoti, tasmiŋ samaye aṭṭha saŋvega-vatthu-paccavekkhaṇena saŋvejeti. Aṭṭha saŋvega-vatthūhi nāma jāti-jarā-byādhi-maraṇāni cattāri, apāya-dukkhaŋ pañcamaŋ, atīte vaṭṭa-mūlakaŋ dukkhaŋ, anāgate vaṭṭa-mūlakaŋ dukkhaŋ, paccuppanne āhāra-pariyeṭṭhi-mūlakaŋ dukkhan ti. Ratanattaya-guṇânussaraṇena ca pasādaŋ janeti. Ayaŋ vuccati samaye sampahaŋsanatā.

Samaye ajjhupekkhanatā nāma, yasmiŋ samaye sammāpaṭipattiŋ āgamma alīnaŋ anuddhataŋ anirassādaŋ ārammaṇe samappavattaŋ samatha-vīthi-paṭipannaŋ cittaŋ hoti, tadā 'ssa paggaha-niggaha-sampahaŋsanesu na byāpādaŋ[9] āpajjati,

[1] DA. iii, 794. [2] *So* VibhA., VM., *but* A, G, B_1, C_1 pagganhanatā.
[3] MSS. niggaṇh.
[4] VM. *has* nirassādassa cittassa saddhā-saŋvega-vasena samp.
[5] VM. sammāpavattassa ajjh. [6] *See above.*
[7] A, G. *insert* aṭṭha saŋvega-v. *of next* §.
[8] B_1, C_1 sukhānaŋ vigamena. [9] MSS. byāpāraŋ.

sārathī viya samappavattesu assesu. Ayaŋ vuccati samaye ajjhupekkhanatā ti.

Asamāhita-puggala-parivajjanatā nāma upacāraŋ vā appaṇaŋ vā appattānaŋ vikkhitta-cittānaŋ puggalānaŋ ārakā parivajjanaŋ.[1]

Samāhita-puggala-sevanatā nama upacārena vā appaṇāya vā samāhita-cittānaŋ sevanā, bhajanā, payirupāsanā.[1]

Tad-adhimuttatā nāma ṭhāna-nisajjâdīsu samādhi-uppādan' atthaŋ yeva ninna-poṇa-pabbhāra-cittatā. Evaŋ hi paṭipajjato esa uppajjati. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanā-pāripūrī hoti.

Pañca dhammā upekkhā-sambojjhangassa[2] uppādāya saŋvattanti:—Satta-majjhattatā, sankhāra-majjhattatā, satta-sankhāra-keḷāyana[3]-puggala-parivajjanatā, satta-sankhāra-majjhatta-puggala-sevaṇatā, tad-adhimuttatā ti.

Tattha dvīh' ākārehi satta-majjhattataŋ samuṭṭhāpeti; Tvaŋ attano va kammena āgantvā attano va kammena gamissasi, eso pi attano kammena āgantvā attano va kammena gamissati, tvaŋ kaŋ keḷāyasī ti ? evaŋ kammassakataŋ paccavekkhaṇena; paramatthato satto yeva n' atthi, so tvaŋ kaŋ keḷāyasī ti ? evaŋ nissatta-paccavekkhaṇena cā ti.

Dvīh' ev' ākārehi sankhāra-majjhattataŋ samuṭṭhāpeti: Idaŋ cīvaraŋ anupubbena vaṇṇa-vikāratañ c' eva jiṇṇabhāvañ ca upagantvā pāda-puñchana-coḷakaŋ hutvā yaṭṭhikoṭiyā chaḍḍanīyaŋ bhavissati, sace pan' assa sāmiko bhaveyya, nâssa evaŋ vinassituŋ dadeyyā ti, evaŋ assāmikabhāva-paccavekkhaṇena ca; anaddhaniyaŋ idaŋ tāva-kālikan ti, evaŋ tāva-kālika-bhāva-paccavekkhaṇena ca. Yathā cīvare evaŋ pattâdīsu pi yojanā kātabbā.

Satta-sankhāra-keḷāyana-puggala-parivajjanatā ti, ettha yo puggalo gihī vā attano va putta-dhītâdike, pabbajito vā attano va antevāsika-samān' upajjhāyakâdike mamāyati, sahatthen' eva nesaŋ kesa-cchedana-sūci-kamma-cīvara-dhovana-rajanapatta-pacanâdīni karoti, muhuttam pi apassanto: Asuko sāmaṇero kuhiŋ ? Asuko daharo kuhin ti ? bhanta-migo viya

[1] *The two §§ differ at* VM. i, 135.
[2] DA. iii, 795; VibhA. 285.
[3] VM. i, 134, 137.

ito c' ito ca oloketi,[1] aññena kesa-cchedanâdīnaŋ atthāya muhuttaŋ tāva: Asukaŋ pesethā ti yāciyamāno pi: 'Amhe pi taŋ attano kammaŋ na kārema? Tumhe naŋ gahetvā kilamissathā' ti na deti. Ayaŋ satta-keḷāyano nāma. Yo pana cīvara-patta-thālaka-kattara-yaṭṭhi-ādīni mamāyati, aññassa hatthena parāmasitum pi na deti, tāva-kālikaŋ yācito pi 'mayam pi imaŋ mamāyantā na paribhuñjāma, tumhākaŋ kiŋ dassāmā?' ti vadati. Ayaŋ sankhāra-keḷāyano nāma. Yo pana tesu dvīsu pi vatthūsu majjhatto udāsīno, ayaŋ satta-sankhāra-majjhatto nāma.

Iti ayaŋ upekkhā-sambojjhango evarūpaŋ satta-sankhāra-keḷāyana-puggalaŋ ārakā parivajjentassâpi satta-sankhāra-majjhatta-puggale sevantassâpi, ṭhāna-nisajjâdīsu tad-uppādan' atthaŋ ninna-poṇa-pabbhāra-cittassâpi uppajjati. Evaŋ uppannassa pan' assa arahatta-maggena bhāvanā-pāripūrī hoti.

[*Text* v, **105.**] *Asubha-nimittan* ti,[2] uddhumātakâdi-bhedā dasa asubhârammaṇā dhammā. *Yoniso manasikāra-bahulīkāro* ti, ettha pana yoniso manasikāro nāma upāya-manasikāro patha-manasikāro uppāda-manasikāro. Api ca cha dhammā kāma-cchandassa pahānāya saŋvattanti:—Asubha-nimittassa uggaho, asubha-bhāvanânuyogo, indriyesu gutta-dvāratā, bhojane mattaññutā, kalyāṇa-mittatā, sappāya-kathā ti. Dasa-vidhaŋ hi asubha-nimittaŋ uggaṇhantassâpi kāma-cchando pahīyati, bhāventassâpi, indriyesu pīhita-dvārassâpi, catunnaŋ pañcannaŋ ālopānaŋ okase sati udakaŋ pivitvā yāpana-sīlatāya bhojane mattaññuno pi. Tena vuttaŋ:

Cattāro pañca ālope abhutvā udakaŋ pive;
Alaŋ phāsu-vihārāya pahitattassa bhikkhuno ti
(Thag. v, 983).[3]

Asubha-kammika-Tissatthera-sadise[4] asubha-bhāvanā-rate kalyāṇa-mitte sevantassâpi kāma-cchando pahīyati: ṭhāna-nisajjâdīsu dasa-asubha-nissita-sappāya-kathāyâpi pahīyati. Tena vuttaŋ 'cha dhammā kāma-cchandassa pahānāya saŋ-

[1] MSS. āloketi.
[2] DA. iii, 778; VibhA. 270; VM. i, 178.
[3] VM. i, 33; Asl. 405.
[4] *Cf.* VM. i, 20.

vattantī' ti. Imehi pana chahi dhammehi pahīnassa kāmacchandassa arahatta-maggena āyatiŋ anuppādo hoti.

Mettā-cetovimutti ti, ettha *mettā* ti vutte appaṇâpi upacāro pi vaṭṭati. *Ceto-vimutti* ti appaṇā va. Yoniso manasikāro vutta-lakkhaṇo va. Api ca cha dhammā[1] byāpādassa pahānāya saŋvattanti:—Mettā-nimittassa uggaho, mettā-bhāvanânuyogo, kammassakatā-paccavekkhanā, paṭisankhāna-bahulatā, kalyāṇa-mittatā, sappāya-kathā ti. Odissakânodissaka-disā-pharaṇānaŋ hi aññatara-vasena mettaŋ uggaṇhantassâpi byāpādo pahīyati, odhiso anodhiso[2] disā-pharaṇa-vasena mettaŋ bhāventassâpi. 'Tvaŋ etassa kuddho kiŋ karissasi? Kim assa sīlâdīni vināsetuŋ sakkhissasi? Nanu tvaŋ attano kammena āgantvā attano kammen' eva gamissasi? Parassa kujjhanaŋ nāma vītaccik' angāra-tatta-aya-salāka-gūthâdīni gahetvā parassa paharitu-kāmatā-sadisaŋ hoti.[3] Eso pi tava kuddho kin karissati? Kin te sīlâdīni vināsetuŋ sakkhissati? Esa attano kammen' āgantvā attano kammen' eva gamissati. Appaṭicchita[4]-paheṇakaŋ[5] viya, paṭivāta-khitta-rajomuṭṭhi viya ca etass' ev' esa kodho matthake patissatī' ti evaŋ attano ca parassa ca kammassakataŋ paccavekkhato pi, ubhaya-kammassakataŋ paccavekkhitvā paṭisankhāne ṭhitassâpi, Assagutta-tthera-sadise mettā-bhāvanā-rate kalyāṇa-mitte sevantassâpi byāpādo pahīyati: ṭhāna-nisajjâdīsu mettā-nissita-sappāya-kathāyâpi pahīyati. Tena vuttaŋ 'cha dhammā byāpādassa pahānāya saŋvattantī' ti. Imehi pana chahi dhammehi pahīnassa byāpādassa anāgāmi-maggena āyatiŋ anuppādo hoti.

Atthi, bhikkhave, aratī ti ādi vutt' attham evā ti.

Api ca[6] cha dhammā thīna-middhassa pahānāya saŋvattanti:—Atibhojane nimitta-ggāho, iriyāpatha-samparivattanatā, āloka-saññā-manasikāro, abbhokāsa-vāso, kalyāṇa-mittatā, sappāya-kathā ti.

Āhāra-hatthaka- bhutta-vamitaka-tatravattaka-alaŋsāṭaka-kākâmasaka[7]-bhojanaŋ bhuñjitvā ratti-ṭṭhāna-divāṭhāne ni-

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1 VibhA. 271; DA. iii, 779.
2 B, G. od-.
3 A, B1, G. *insert from below* paṭivāta-khitta-rajo viya.
4 B1, -cchada-p.
5 DA. pahonakaŋ.
6 *Cf.* Asl. 404 *for defs. of terms.*
7 *All but* VibhA. kākamās-.

sinnassa hi samaṇa-dhammaŋ karonto thīna-middhaŋ mahā-hatthi viya ottharantaŋ āgacchati. Catu-pañca-ālopa-okāsaŋ pana ṭhapetvā, pānīyaŋ pivitvā, yāpana-sīlassa bhikkhuno taŋ na hotī ti atibhojane nimittaŋ gaṇhantassâpi thīna-middhaŋ pahīyati. Yasmiŋ iriyāpathe thīna-middhaŋ okkamati, tato aññaŋ parivattentassâpi, rattiŋ candâloka-dīpâloka-ukkâloke, divā suriyâlokaŋ manasikarontassâpi, abbhokāse vasantassâpi, Mahākassapa-tthera-sadise pahīna-thīna-middhe kalyāṇa-mitte sevantassâpi thīna-middhaŋ pahīyati. Ṭhāna-nisajjâdīsu dhutanga-nissita-sappāya-kathāya pi pahīyati. Tena vuttaŋ 'cha dhammā thīna-middhassa pahānāya saŋvattantī' ti. Imehi pana chahi dhammehi pahīnassa thīna-middhassa arahatta-maggena āyatiŋ anuppādo hoti.

[*Text* v, **106.**] *Atthi, bhikkhave, cetaso vūpasamo* ti ādīni vutt' atthāni eva.

Api ca[1] cha dhammā uddhacca-kukuccassa pahānāya saŋvattanti:—Bahussutatā, paripucchakatā, vinaye pakataññutā, vuḍḍha[2]-sevitatā, kalyāṇa-mittatā, sappāya-kathā ti.

Bahu-saccena pi hi ekaŋ vā dve vā cattāro vā pañca vā Nikāye pāli-vasena ca attha-vasena ca uggaṇhantassâpi uddhacca-kukuccaŋ pahīyati. Kappiyâkappiya-paripucchā-bahulassâpi, Vinaya-paññattiyaŋ ciṇṇa-vasī-bhāvatāya pakataññuno pi, vuḍḍhe mahallaka-tthere upasankamantassâpi, Upāli-tthera-sadise Vinaya-dhare kalyāṇa-mitte sevantassâpi uddhacca-kukuccaŋ pahīyati. Ṭhāna-nisajjâdīsu kappiyâkappiya-nissita-sappāya-kathāyâpi pahīyati. Tena vuttaŋ 'cha dhammā uddhacca-kukuccassa pahānāya saŋvattantī' ti. Imehi pana chahi dhammehi pahīne uddhacca-kukucce uddhaccassa arahatta-maggena, kukuccassa anāgāmi-maggena āyatiŋ anuppādo hoti.

Kusalâkusalā dhammā ti ādīni pi vutt' atthān' eva.

Api ca cha dhammā[3] vicikicchāya pahānāya saŋvattanti:—Bahussutatā, paripucchakatā, Vinaye pakataññutā, adhimokkha-bahulatā, kalyāṇa-mittatā, sappāya-kathā ti.

Bāhusaccena pi hi ekan vā . . . *pe* . . . uggaṇhantassâpi vicikicchā pahīyati; tīṇi ratanāni ārabbha paripucchā-bahu-

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[1] VibhA. 273. [2] B_1 Buddha-; A, G., VibhA. vuddha.
[3] VibhA. 274.

lassâpi; Vinaye ciṇṇa-vasī-bhāvassâpi; tīsu ratanesu okappaniya-saddhā-sankhāta-adhimokkha[1]-bahulassâpi; saddhâdhimutte Vakkali-tthera-sadise kalyāṇa-mitte sevantassâpi vicikicchā pahīyati; ṭhāna-nisajjâdīsu tiṇṇaŋ ratanānaŋ guṇanissita-sappāya-kathāyâpi pahīyati. Tena vuttaŋ 'cha dhammā vicikicchāya pahānāya saŋvattantī' ti. Ime hi pana chahi dhammehi pahīnāya vicikicchāya sotâpattimaggena āyatiŋ anuppādo hoti.

Iti Bhagavā imasmiŋ sutte desanaŋ tīhi bhavehi[2] vinivaṭṭetvā arahattena kūṭaŋ gaṇhi. Desanā-pariyosāne pañcasatā bhikkhū arahattaŋ pāpuṇiŋsu.

2.

[*Text* v, **108.**] Dutiye: *sambahulā* ti, Vinaya-pariyāyena[3] tayo janā sambahulā ti vuccanti; tato paraŋ sangho. Suttanta-pariyāyena tayo tayo eva: tato uddhaŋ bahulā. Idha Suttanta-pariyāyena sambahulā ti veditabbā.

Piṇḍāya pavisiŋsū ti, piṇḍāya paviṭṭhā; te pana na tāva paviṭṭhā; pavisissāmā ti, nikkhantā[4] pana pavisiŋsū ti vuttā. Yathā kiŋ? Yathā[5] 'gāmaŋ gamissāmī' ti nikkhanta-puriso taŋ gāmaŋ appatto pi, 'kahaŋ itthannāmo?' ti vutte, 'gāmaŋ gato' ti vuccati, evaŋ.

Paribbājakānaŋ ārāmo ti, Jetavanato avidūre añña-titthiyānaŋ paribbājakānaŋ ārāmo atthi. Taŋ sandhāy' etaŋ vuttaŋ. *Samaṇo, āvuso* ti, āvuso, tumhākaŋ Satthā samaṇo Gotamo. *Mayam pi kho āvuso sāvakānaŋ evaŋ dhammaŋ desemā* ti, titthiyānaŋ samaye pañca nīvaraṇā pahātabbā, satta bojjhangā bhāvetabbā ti etaŋ n' atthi. Te pana ārāmaŋ gantvā, parisā-pariyante ṭhatvā, aññaŋ olokento viya, añña-vihitakā viya hutvā, Bhagavato dhamma-desanaŋ suṇanti. Tato 'samaṇo Gotamo "idaŋ pajahatha, idaŋ bhāvethā" ti vadatī' ti sallakhetvā attano ārāmaŋ gantvā, ārāmamajjhe āsanaŋ paññāpetvā, upaṭṭhāka-upaṭṭhāyikāhi pari-

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[1] *Cf.* VM. 466, 636 (*for* adhimokkha).
[2] C_1 ṭhānehi.
[3] VinA. ii, 1. *For the introd. to this sutta cf.* M. i, 83; MA. ii, 54.
[4] B_1, C_1 nikkhantattā.
[5] A, G. yathā yathā; B_1 yathā kiŋ gāmaŋ.

vutā, sīsaŋ ukkhipitvā, kāyaŋ paṇāmetvā, attano sayambhūñāṇena paṭividdh' ākāraŋ dassentā 'pañca nīvaraṇā pahātabbā, satta bojjhangā nāma bhāvetabbā' ti kathenti.

Idha no, avuso, ko viseso ti, ettha *idhā* ti imasmiŋ paññāpane; *ko viseso* ti, kiŋ adhikaŋ; *ko adhippāyoso* ti, ko adhika-payogo; *kiŋ nānā-kāraṇan* ti, kiŋ nānattaŋ. *Dhammadesanāya vā dhamma-desanan* ti, 'yadidaŋ samaṇassa vā Gotamassa dhamma-desanāya saddhiŋ amhākaŋ dhamma-desanaŋ, amhākaŋ vā dhamma-desanāya saddhiŋ samanassa Gotamassa dhamma-desanaŋ ārabbha nānā-karaṇaŋ puccheyya, taŋ kinnāmā?' ti vadanti. Dutiya-pade pi es' eva nayo. *N' eva abhinandiŋsū* ti, 'evam evan' ti na sampaṭicchiŋsu. *Na paṭikkosiŋsū* ti, 'na-y-idaŋ evan' ti na-ppaṭisedhesuŋ. Kiŋ pana te pahontā evaŋ akaŋsu, .udāhu appahontā ti? Na hi te ettakaŋ[1] kathetuŋ na sakkonti 'āvuso, tumhākaŋ samaye pañca nīvaraṇā pahātabbā nāma n' atthi; satta bojjhangā bhāvetabbā n' atthī' ti. Evaŋ pana tesaŋ ahosi: Atthi no etaŋ kathā-pābhataŋ.[2] Mayaŋ etaŋ Satthu ārocessāma. Atha no Satthā madhura-dhammadesanaŋ[3] desissatī ti.

[109] *Pariyāyo* ti, kāraṇaŋ. *Na c' eva sampāyissantī* ti, sampādetvā kathetuŋ na sakkhissanti. *Uttariñ ca vighātan* ti, asampāyanato uttarim pi dukkhaŋ āpajjissanti. Sampādetvā kathetuŋ asakkontānaŋ hi dukkhaŋ uppajjati. *Yathā taŋ, bhikkhave, avisayasmin* ti, ettha *tan* ti nipāta-mattaŋ; *yathā* ti kāraṇa-vacanaŋ. Yasmā avisaye pañho pucchito hotī ti attho. *Sadevake* ti, saha devehi sadevake. Samārakâdīsu pi es' eva nayo. Evaŋ tīṇi ṭhānāni loke pakkhipitvā, dve pajāyā ti pañcahi satta-lokam eva pariyādiyitvā, etasmiŋ sadevakâdi-bhede loke taŋ devaŋ vā manussaŋ vā na passāmī ti dīpeti. *Ito vā pana sutvā* ti, ito vā pana mama sāsanato sutvā. Ito sutvā hi tathāgato[4] pi atathāgatasāvako pi ārādheyya, paritoseyya. Aññathā ārādhanā nāma n' atthī ti dasseti.

Idāni attano tesaŋ pañhānaŋ veyyākaraṇena cittârādhanaŋ

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[1] B₁ ettha kaŋ kathaŋ.
[2] *Cf.* DA. iii, 908; S. v, 162; AA. *on* A. iv, 439 (=kathā-mūlaŋ).
[3] A, G. attano; S. ca guṇa-dh-d.
[4] *So* MA., C₁, *but* A, G, B. tath. . . . tath. . . .

dassento 'katamo ca, bhikkhave, pariyāyo' ti ādim āha. Tattha *ajjhattaŋ kāmacchando* ti, attano pañca-kkhandhe ārabbha uppanna-cchanda-rāgo. *Bahiddhā kāmacchando* ti, paresaŋ pañca-kkhandhe ārabbha uppanna-cchanda-rāgo. *Uddesaŋ gacchatī* ti,[1] gaṇanaŋ gacchati. *Ajjhattaŋ byāpādo* ti, attano hattha-pādâdīsu uppanna-paṭigho. *Bahiddhā byāpādo* ti, paresaŋ tesaŋ uppanna-paṭigho.

Ajjhattaŋ dhammesu vicikicchā ti, attano khandhesu vimati. *Bahiddhā dhammesu vicikicchā* ti, bahiddhā aṭṭhasu ṭhānesu mahā-vicikicchā.

Ajjhattaŋ dhammesu satī ti,[2] ajjhattika-sankhāre paṭiggaṇhantassa uppannā sati. *Bahiddhā dhammesu satī* ti, bahiddhā sankhāre pariggaṇhantassa uppannā sati. Dhammavicaya-sambojjhange pi es' eva nayo.

Kāyikan ti, cankamaŋ adhiṭṭhahantassa uppanna-viriyaŋ. *Cetasikan* ti, na tāv' āhaŋ imaŋ pallankaŋ bhindissāmi yāva me na anupādāya āsavehi cittaŋ vimuccissatī ti evaŋ kāyappayogaŋ vinā uppannaŋ viriyaŋ.

Kāyappassaddhī ti, tiṇṇaŋ khandhānaŋ daratha-passaddhi. *Citta-ppassaddhī* ti, viññāṇa-kkhandhassa daratha-passaddhi. Upekkhā-sambojjhange sati-sambojjhanga-sadiso va vinicchayo.

Imasmiŋ sutte missaka-sambojjhangā kathitā. Etesu hi ajjhatta-dhammesu sati-pavicayo[3]-upekkhā ti ime attano khandhârammaṇattā lokiyā va honti; tathā maggaŋ-appattakāyikaŋ viriyaŋ.[4] Avitakka-avicārā pana pīti-samādhi kiñcâpi rūpâvacarā honti, rūpâvacare[5] pana bojjhangā na labbhantī ti lokuttarā va honti. Ye ca therā brahma-vihāra-vipassanā pādaka-jjhānâdīsu bojjhange uddharanti, tesaŋ matena rūpâvacaresu pīti yeva ekantena na labbhati. Sesā attha[6]-missakā va hontī ti.

Desanā-pariyosāne keci bhikkhū sotâpannā jātā, keci sakadāgāmī, keci anāgāmī, keci arahanto ti.

[1] *Text* āgacch. [2] VibhA. 314.
[3] A, G. -dhamme sati-pavicayo; B_1 -mesu pīti-pavicayo.
[4] A, G. tathā magga-appatta-k; B_1 t. maggaŋ appattaŋ k.; C_1 yathāmaggaŋ pavattaŋ. [5] C_1 arūpâvacare p.
[6] A, G. aṭṭha; B_1 *omits*; C_1 cha.

3.

[*Text* v, **115.**] Tatiye: *satiñ ca kvāhaŋ, bhikkhave, sabb' atthikaŋ* vadāmī[1] ti, loṇa-dhūpanaŋ viya sabbattha icchitabbaŋ vadāmī ti attho. Yathā hi loṇa-dhūpanaŋ sabba-byañjanesu pavisati,[2] yathā ca sabba-kammiko amacco yodha-kammam pi karoti, manta-kammaŋ paṭihāra-kammam pī ti sabba-kiccāni sādheti, evaŋ uddhatassa cittassa niggahanaŋ, līnassa paggahanan ti sabbam etaŋ satiyā ijjhati, na sakkā vinā satiyā etaŋ sampādetuŋ, tasmā evam āha. Imasmiŋ sutte pubba-bhāga-vipassanā bojjhangā kathitā.

4.

Catutthe: *mettā-sahagatena cetasā* ti ādi sabbaŋ sabbâkārena *Visuddhi-Magge*[3] vitthāritam eva.

Mayam pi kho, āvuso, sāvakānaŋ evaŋ dhammaŋ desemā ti, idam pi te purima-nayen' eva Satthu dhamma-desanaŋ sutvā vadanti. Titthiyānaŋ hi samaye pañca nīvaraṇa-ppahānaŋ vā mettâdi-brahma-vihāra-bhāvanā vā n' atthi.

[**118**] *Kiŋ gatikā hotī* ti, kiŋ nibbatti.[4] *Kim paramā* ti, kim uttamā. *Kim phalā* ti, kiŋ ānisaŋsā. *Kim pariyosānā* ti, kiŋ niṭṭhā.

Mettā-sahagatan ti, mettāya sahagataŋ saŋsaṭṭhaŋ sampayuttaŋ. Es' eva nayo sabbattha. *Viveka-nissitan* ti ādīni vutt' atthān' eva. *Appaṭikkūlan* ti, duvidhaŋ appaṭikkūlaŋ: satta-appaṭikkūlañ ca sankhāra-appaṭikkūlañ ca. Tasmiŋ appaṭikkūle iṭṭhe vatthusmin ti attho. *Paṭikkūla-saññī* ti, aniṭṭha-saññī. Kathaŋ pan' esa evaŋ viharati? Asubha-pharaṇaŋ[5] vā aniccan ti manasikāraŋ vā karonto. Vuttaŋ h' etaŋ *Paṭisambhidāyaŋ* (Pṭs. ii, 212) 'kathaŋ appaṭikkūle paṭikkūla-saññī viharati? Iṭṭhasmiŋ vatthusmiŋ asubhāya vā pharati, aniccato vā upasaŋharatī' ti. Paṭikkūle pana aniṭṭhe vatthusmiŋ mettā-pharaṇaŋ vā dhātu-manasikāraŋ vā karonto appaṭikkūla-saññī viharati nāma. Yathâha: 'kathaŋ paṭikkūle appaṭikkūla-saññī viharati?

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[1] *Cf.* VibhA. 311: DA. iii, 758.
[2] B_1, C_1 pi nivisati.
[3] VM. i, 295, 308; *cf.* VibhA. 397.
[4] C_1 nipphatti.
[5] A, G. yadā maraṇaŋ (?).

Aniṭṭhasmiŋ vatthusmiŋ mettāya vā pharati, dhātuto vā upasaŋharatī' ti (Pṭs. ii, 212). Ubhaya-missaka-padesu pi es' eva nayo. Appaṭikkūla-paṭikkūlesu hi tad eva asubha-pharaṇaŋ vā aniccan ti manasikāraŋ vā karonto paṭikkūla-saññī viharati. Paṭikkūlâpaṭikkūlesu ca tad eva mettā-pharaṇaŋ vā dhātu-manasikāraŋ vā karonto apaṭikkūla-saññī viharati nāma. 'Cakkhunā rūpaŋ disvā n' eva sumano hotī' ti ādinā nayena vuttaŋ pana chaḷang' upekkhaŋ pavattamāno 'appaṭikkūle ca paṭikkūle ca tadubhayaŋ abhinivajjetvā upekkhako tattha viharati sato sampajāno' ti veditabbo.

Ettāvatā ca imassa bhikkhuno mettāya tika-catukka-jjhānaŋ nibbattetvā tad eva pādakaŋ katvā, vipassanaŋ vaḍḍhetvā, arahattaŋ pattassa saha-vipassanāya magga-sambojjhangānaŋ arīy'iddhiyā va dassitattā desanā vinivaṭṭetabbā siyā. Idaŋ pana mettā-jjhānaŋ pādakaŋ katvā, sankhāre sammasanto pi yo arahattaŋ pāpuṇituŋ na sakkoti, yasmā tassa paramā mettā na hoti. Yaŋ paramā pana hoti taŋ dassetabbaŋ. Tasmā tassa dassan' atthaŋ ayaŋ desanā āraddhā.

Parato *sabbaso vā pana rūpa-saññānaŋ samatikkammā* ti ādīsu pi iminā nayena puna desanârabbha-payojanaŋ[1] veditabbaŋ.

Subhaparaman ti,[2] subha-niṭṭhaŋ, subha-koṭikaŋ,[3] subha-nibbattiŋ.[4] *Idha paññâssā* ti, idha paññā assa. Na-y-imaŋ lokaŋ atikkamati; idha paññā tassa; lokiya-paññassā ti attho. *Uttariŋ vimuttiŋ appaṭivijjhato* ti,[5] lokuttara-dhammaŋ appaṭivijjhantassa. Yāva na paṭivijjhituŋ sakkoti, tassa arahattaŋ pamāda-mattaŋ hotī ti attho.[6] Karuṇâdīsu pi es' eva nayo.

Kasmā pan' etāsaŋ mettâdīnaŋ subha-paramâditā vuttā Bhagavatā ti? Sabhāga-vasena tassa tassa upanissayatā.[7]

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1 A, G. sambhava-yojanā.
2 *Cf.* VM. i, 324.
3 B1 kaṭṭhikaŋ.
4 C1 nipphattiŋ.
5 *Cf.* VM. i, 314 (mettā-samāpattito uttariŋ arahattaŋ adhigantuŋ asakkonto, ito caritvā sutta-ppabuddho viya brahma-lokaŋ upapajjatī ti).
6 B1, C1 yo pana p. sakkoti tassa arahatta-paramā va mettā hoti.
7 VM. i, 324.

Mettā-vihārissa hi sattā[1] appaṭikkūlā honti. Ath' assa appaṭikkūla-paricayā appaṭikkūlesu parisuddha-vaṇṇesu nīlâdīsu cittañ upasaŋharato appakasiren' eva tattha cittaŋ pakkhandati. Iti mettā subha-vimokkhassa[2] upanissayo hoti, na tato paraŋ. Tasmā *subha-paramā* ti vuttā.

Karuṇā-vihārissa daṇḍâbhighātâdi[3]-rūpa-nimittaŋ satta-dukkhaŋ samanupassantassa karuṇāya pavatti-sambhavato rūpe ādīnavo suparivídito[4] hoti. Ath' assa suparividita[5]-rūpâdīnavattā[5] paṭhavī-kasiṇâdīsu aññataraŋ ugghāṭetvā rūpa-nissaraṇe ākāse cittaŋ upasaŋharato appakasiren' eva tattha cittaŋ pakkhandati. Iti karuṇā ākāsânañcâyatanassa upanissayo hoti, na tato paraŋ. Tasmā 'ākāsânañcâyatana-paramā' ti vuttā.

Muditā-vihārissa pana tena tena pāmojja-kāraṇena uppanna-pāmojja-sattānaŋ viññāṇaŋ samanupassantassa muditāya pavatti-sambhavato viññāṇa-ggahana-paricitaŋ cittaŋ[6] hoti. Ath' assa anukkamâdhigataŋ ākāsânañcâyatanaŋ atikkamma ākāsa-nimitta-gocare viññāṇe cittaŋ upasaŋharato appakasiren' eva tattha cittaŋ pakkhandati. Iti muditā viññāṇânañcâyatanassa upanissayo hoti, na tato paraŋ. Tasmā 'viññāṇânañcâyatana-paramā' ti vuttā.

Upekkhā-vihārissa pana 'sattā sukhitā vā hontu, dukkhato vā vimuccantu, sampatta[7]-sukhato vā mā vigacchantū' ti[8] abhogâbhāvato sukha-dukkhâdīhi paramattha-ggāha-vimukha-sambhavato avijjamāna-ggahaṇa-dukkhaŋ[9] cittaŋ hoti. Ath' assa paramattha-ggāhato vimukha-bhāva-paricita-cittassa paramatthato avijjamāna-ggahaṇa-dukkha-cittassa ca anukkamâdhigataŋ viññāṇ' ānañcâyatanaŋ[10] samatikkama-sabhāvato avijjamāne paramattha-bhūtassa viñ-

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[1] B_1 vihārassa hi Satthā.
[2] B_1 mettāsu adhimokkh.
[3] *So* VM., *but* A, G. uṇha-sītâdi . . . patta-d.; B_1, C_1 uṇhâbhigh. satta-d.
[4] A. paricarito; G. cariyato; B_1 paricito; C_1 parividito.
[5] C_1 ādīnavassa catusu p.; B_1 rūpâdīnaŋ vutta-p.
[6] A, G, B_1 *omit.* [7] A, G. sabbattha.
[8] A, G. vigacchiŋsu; B_1 vigacchantu; C_1 viyujjiŋsu; VM. vimuccantu.
[9] C_1 muttaŋ (?). *See* VM. *trans.* i, 375.
[10] *All* viññāṇañc.

ñāṇassa abhāve cittaŋ upasaŋharato appakasiren' eva tattha cittaŋ pakkhandati. Iti upekkhā ākiñcaññâyatanassa upanissayo hoti, na tato paraŋ. Tasmā 'ākiñcaññâyatana-paramā' ti vuttā ti.

Desana-pariyosāne pañca-satā bhikkhū arahattaŋ pattā.

5.

[*Text* v, **121.**] Pañcame: *pag' evā* ti, paṭhamaŋ yeva.[1] *Kāma-rāga-pariyuṭṭhitenā* ti, kāma-rāga-gahitena. *Kāma-rāga-paretenā* ti, kāma-rāgânugatena. *Nissaraṇan* ti, tividhaŋ kāma-rāgassa nissaraṇaŋ; vikkhambhana-nissaraṇaŋ, tad-anga-nissaraṇaŋ, samuccheda-nissaraṇan ti. Tattha asubhe paṭhama-jjhānaŋ vikkhambhana-nissaraṇaŋ nāma; vipassanā tad-anga-nissaraṇaŋ nāma; arahatta-maggo samuccheda-nissaraṇaŋ nāma. Taŋ tividham pi na ppajānātī ti attho. *Attattham* pī ti ādīsu, arahatta-sankhāto attano attho att' attho nāma. Paccaya-dāyakānaŋ attho par' attho nāma. Sveva duvidho ubhay' attho nāma. Iminā nayena sabba-vāresu attho veditabbo. Ayaŋ pana viseso: *byāpādassa nissaraṇan* ti ādīsu hi dve va nissaraṇāni, vikkhambhana-nissaraṇañ ca samuccheda-nissaraṇañ ca. Tattha byāpādassa tāva mettāya paṭhama-jjhānaŋ vikkhambhana-nissaraṇaŋ; anāgāmi-maggo samuccheda-nissaraṇaŋ; thīna-middhassa āloka-saññā vikkhambhana-nissaraṇaŋ; arahatta-maggo samuccheda-nissaraṇaŋ; uddhacca-kukkuccassa yo koci samatho vikkhambhana-nissaraṇaŋ. Uddhaccassa pan' ettha arahatta-maggo, kukkuccassa anāgāmi-maggo samuccheda-nissaraṇaŋ: vicikicchāya dhamma-vavatthānaŋ vikkhambhana-nissaraṇaŋ, paṭhama-maggo samuccheda-nissaraṇaŋ.

Yā pan' ettha *seyyathâpi, brāhmaṇa, udapatto saŋsaṭṭho lākhāya vā* ti ādikā upamā vuttā, tāsu *udapatto* ti, udaka-bharitā pāti; *saŋsaṭṭho* ti, vaṇṇa-bheda-karaṇa-vasena saŋsaṭṭho.

[*Text* v, **122.**] *Ukkaṭṭhito* ti,[2] kuthito,[3] *Ussadakajāto* ti,[4] usuma-jāto. *Sevāla-paṇaka-pariyonaddho* ti, tila-bījakâ-

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[1] *Cf.* AA. *on* A. iii, 230.
[2] B₁ pakkuthito.
[3] AA. kathito, *v.l.* kaṭṭhito.
[4] *Text* usmudaka; *but* AA, A, *and* MSS. *as here.*

dibhedena sevālena vā nīla-vaṇṇa-pīta-vaṇṇena[1] vā udaka-piṭṭhiŋ chādetvā nibbatta-paṇakena pariyonaddho.

[123] *Vāterito* ti, vātena erito, kampito.

Āvilo ti, appasanno. *Lulito* ti, asannisinno. *Kalalībhūto* ti, kaddama-bhūto. *Andhakāre nikkhitto* ti, koṭṭh' antarâdibhede anāloka-ṭṭhāne ṭhapito. Imasmiŋ sutte Bhagavā tīhi saccehi desanaŋ nibbattetvā arahatta-nikūṭena desanaŋ niṭṭhāpesi. Brāhmaṇo pana saraṇa-matte patiṭṭhito.

6.

[126] Chaṭṭhe: *aññāṇāya adassanāyā* ti, aññāṇ' atthāya adassan' atthāya.

[127] *Taggha Bhagavā nīvaraṇā* ti, ekaŋsena, Bhagavā, nīvaraṇā ti.

[128] *Kāyakilamatho* ti, kāya-daratho. *Cittakilamatho* ti, citta-daratho. *So pi me paṭipassaddho* ti, tassa kira Satthu santike sītalaŋ utu-sappāya-ṭṭhānaŋ pavisitvā nisinnassa kāya-daratho paṭipassambhi. Tasmiŋ paṭipassaddhe tad-anvayena citta-daratho pī ti. Api ca maggen' ev' assa etaŋ ubhayam pi passaddhī ti veditabbā.

7.

[129] Sattamâdīsu: *aṭṭhika-saññā* ti,[2] aṭṭhikaŋ aṭṭhikan ti bhāventassa uppanna-saññā. Taŋ pan' etaŋ bhāvayato yāva nimittaŋ na uppajjati, tāva chavi pi cammam pi upaṭṭhāti. Nimitte uppanne chavi-cammā[3] n' eva upaṭṭhahanti; sankha-vaṇṇo suddha-aṭṭhika-sanghāṭo va upaṭṭhāti, hatthi-kkhandha-gataŋ Dhammika-Tissa-rājānaŋ olokentassa sāmaṇerassa viya, paṭimagge hasamānaŋ itthiŋ olokentassa Cetiya-pabbata-vāsino Tissattherassa viya cā ti. Vatthūni *Visuddhi-Magge* vitthāritāni.

Sati vā upādisese ti, gahaṇa-sese vijjamānamhi.

[131] *Puḷavaka-saññā* ti, puḷavaŋ puḷavan ti bhāventassa uppanna-saññā. *Vinīlaka*-saññâdīsu pi es' eva nayo. Vi-

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[1] AA, B. nīla-maṇḍuka-piṭṭhi-v.

[2] *Cf.* VM. i, 112, 179, 194; Asl. 199.

[3] A, G. cha dhammā (?).

nicchaya-kathā pan' ettha bhāvanā-nayena *Visuddhi-Magge* vuttā. Mettâdayo tika-catukka-jjhāna-vasena veditabbā. Upekkhā catuttha-jjhāna-vasen' eva.

[182] *Asubha-saññā* ti, asubhe paṭhama-jjhāna-saññā. *Maraṇa-saññā* ti, avassaŋ maritabbaŋ, maraṇa-paṭibaddhaŋ me jīvitan ti abhiṇhaŋ paccavekkhantassa uppanna-saññā. *Āhāre paṭikkūla-saññā* ti, odana-kummāsâdiŋ ajjhoharantass' eva paṭikkūla-saññā. *Sabbaloke anabhirata-saññā* ti, sakala-lokasmiŋ anabhiratiŋ uppādentassa uppanna-saññā. *Pahāna-saññā* ti, dve pubba-bhāgā. *Nirodha-saññā* missakā.[1] Evam etāni aṭṭhika-saññâdīni vīsati kamma-ṭṭhānāni niddiṭṭhāni. Tesaŋ navasu appaṇā honti, ekādasa upacāra-jjhānikā ti. Sesā pan' ettha vinicchaya-kathā *Visuddhi-Magge* āgatā va.

Gangā-Peyyālâdayo *Magga-Saŋyutte* vutta-nayen' eva veditabbā.

Bojjhanga-Saŋyutta-Vaṇṇanā niṭṭhitā.

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[1] A, G. nirodha-upanimittakā.

III.

SATIPAṬṬHĀNA-SAṈYUTTA-VAṆṆANĀ

I. AMBAPĀLI-VAGGA

1.

[141] Satipaṭṭhāna-saṇyuttassa paṭhame: *Ambapāli-vane* ti,[1] Ambapāliyā nāma rūpûpajīviniyā ropite amba-vane. Taṇ kira tassa uyyānaṇ ahosi. Sā Satthu dhamma-desanaṇ sutvā, pasanna-cittā vihāraṇ kāretvā, Tathāgatassa niyyādesi. Taṇ sandhāy' etaṇ vuttaṇ.

Ekâyanâyan ti,[2] ekâyano ayaṇ. Tattha *ekâyano* ti ekamaggo. Maggassa hi

Maggo pantho patho pajjo añjasaṇ vaṭumâyanaṇ
Nava uttara-setū ca kullo ca bhisi sankamo ti

bahūni nāmāni. Svāyaṇ idha ayana-nāmena vutto. Tasmā *ekâyano ayaṇ, bhikkhave, maggo* ti ettha eka-maggo ayaṇ, bhikkhave, maggo, na dvedhā pathabhūto ti, evam ettha daṭṭhabbo. *Maggo*[3] ti, ken' aṭṭhena maggo? Nibbānamaggen' aṭṭhena nibbān' atthikehi magganīy' aṭṭhena ca. *Sattānaṇ visuddhiyā* ti, rāgâdīhi malehi abhijjhā-visamalobhâdīhi ca upakkilesehi sankiliṭṭha-cittānaṇ sattānaṇ visuddh' atthāya. *Soka-pariddavānaṇ*[4] *samatikkamāyā* ti, sokassa ca paridevassa ca samatikkamāya, pahānāyā ti attho.

Dukkha-domanassānaṇ atthangamāyā ti, kāyika-dukkhassa ca cetasika-dukkhassa-domanassa cā ti, imesaṇ dvinnaṇ atthangamāya, nirodhāyā ti attho. *Ñāyassa adhigamāyā* ti,[5] ñāyo vuccati ariyo aṭṭhangiko maggo; tassa adhigamāya, pattiyā ti vuttaṇ hoti. Ayaṇ hi pubba-bhāge lokiyo satipaṭṭhāna-maggo bhāvito lokuttara-maggassa adhigamāya saṇ-

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[1] *Cf.* DA. ii, 545.
[2] DA. iii, 743; MA. i, 229.
[3] MA. i, 231; DA. iii, 745.
[4] *So* MA, C., *but text*, A, G, B_1, DA. -devānaṇ.
[5] MA. i, 233; DA. iii, 751.

vattati. Ten' āha 'ñāyassa adhigamāyā' ti. *Nibbānassa sacchikiriyāyā* ti, taṇhā-vāna-virahitattā nibbānan ti laddha-nāmassa amatassa sacchikiriyāya atta-paccakkhāyā[1] ti vuttaŋ hoti. Ayaŋ hi maggo bhāvito anupubbena nibbāna-sacchikiriyaŋ sādheti. Ten' āha: 'nibbānassa sacchikiriyāyā' ti. Evaŋ Bhagavatā sattahi padehi ekâyana-maggassa vaṇṇo bhāsito. So kasmā iti? ce; bhikkhūnaŋ ussāha-janan' atthaŋ.[2] Vaṇṇa-bhāsanaŋ hi sutvā te bhikkhū 'ayaŋ kira maggo hadaya-santa-pabhūtaŋ sokaŋ, vācā-vippalā-pabhūtaŋ paridevaŋ, kāyika-asāta-bhūtaŋ dukkhaŋ, cetasika-asāta-bhūtaŋ domanassan ti cattāro upaddave harati: visuddhiŋ, ñāyaŋ, nibbānan ti tayo visese āvahatī ti ussāha-jātā imaŋ dhamma-desanaŋ uggahetabbaŋ, pariyāpuṇitabbaŋ, dhāretabbaŋ, vācetabbaŋ, imañ ca maggaŋ bhāvetabban' ti maññissantī ti. Iti tesaŋ bhikkhūnaŋ ussāha-janan' atthaŋ vaṇṇaŋ abhāsi, kambala-vāṇijâdayo kambalâdīnaŋ vaṇṇaŋ viya.

Yadidan ti, nipāto. Ye ime ti ayam assa attho. *Cattāro* ti,[3] gaṇana-paricchedo. Tena na tato heṭṭhā na uddhan ti satipaṭṭhāna- magga-paricchedaŋ dīpeti. *Satipaṭṭhānā* ti, tayo sati-paṭṭhānā; sati-gocaro pi tidhā paṭipannesu sāvakesu Satthuno paṭighânunaya-vītivattatâpi, sati pi. 'Catunnaŋ, bhikkhave, sati-paṭṭhānānaŋ samudayañ ca atthangamañ ca desissāmi . . . *pe* . . . Ko ca, bhikkhave, kāyassa samudayo? Āhara-samudayā kāya-samudayo' ti (S. v, 184) ādīsu hi sati-gocaro sati-paṭṭhānan ti vuccatī. Tathā 'kāyo upaṭṭhānaŋ no sati: sati-uppaṭṭhānañ c' eva sati cā' ti (Pṭs. 183; ii, 232) ādīsu. Tass' attho: Patiṭṭhāti asmin ti, paṭṭhānaŋ. Kā patiṭṭhāti? Sati. Satiyā paṭṭhānaŋ sati-paṭṭhānaŋ. Padhāna-ṭṭhānan[4] ti vā paṭṭhānaŋ. Satiyā paṭṭhānaŋ sati-paṭṭhānaŋ, hatthi-ṭṭhāna-assa-ṭṭhānâdīni viya. 'Tayo satipaṭṭhānā, yad ariyo sevati, yad ariyo sevamāno Satthā gaṇaŋ anusāsitum arahatī' ti (M. iii, 216), ettha tidhā paṭipannesu sāvakesu Satthuno paṭighânunaya-vītivattatā satipaṭṭhānan ti vuttaŋ. Tass' attho: paṭṭhapetab-

[1] MSS. paccakkhatāya; DA. paccakkhakāya.
[2] MA. i, 237.
[3] DA. iii, 752; VibhA. 214.
[4] DA. paṭhānaŋ.

bato paṭṭhānaŋ; pavattayitabbato ti attho. Kena paṭṭhapetabbato ti? Satiyā. Satiyā paṭṭhānaŋ sati-paṭṭhānan ti. 'Cattāro sati-paṭṭhānā bhāvitā bahulīkatā satta bojjhange pāripūrentī' ti (S. v, 73, 329) ādīsu pana sati yeva sati-paṭṭhānaŋ vuccati. Tass' attho: patiṭṭhātī ti paṭṭhānaŋ, upaṭṭhāti, okkhanditvā,[1] pakkhanditvā pavattatī ti attho. Sati yeva paṭṭhān' aṭṭhena[2] sati-paṭṭhānaŋ. Atha vā saraṇ' aṭṭhena sati, upaṭṭhān' aṭṭhena paṭṭhānaŋ. Iti sati ca sā paṭṭhānañ cā ti pi sati-paṭṭhānaŋ. Idam idh' adhippetaŋ. Yadi evaŋ, kasmā satī-paṭṭhānā ti bahu-vacanaŋ? Sati-bahuttā.[3] Ārammaṇa-bhedena hi bahukā etā satiyo.[4]

Atha *maggo* ti kasmā eka-vacanaŋ? Magg' aṭṭhena ekattā. Catasso pi hi etā satiyo magg' aṭṭhena ekattaŋ gacchanti. Vuttaŋ h' etaŋ: 'Maggo ti ken' aṭṭhena maggo? Nibbānagaman' aṭṭhena nibbān' atthikehi magganīy' aṭṭhena cā' ti.[5] Catasso pi c' etā aparabhāge kāyâdīsu ārammaṇesu kiccaŋ sādhayamānā nibbānaŋ gacchanti, ādito paṭṭhāya ca nibbān' atthikehi maggīyantī ti, tasmā catasso pi eko maggo ti vuttā. Evañ ca sati vacanânusandhinā sânusandhikā va desanā hoti.

[141] *Katame cattāro* ti,[6] kathetu-kamyatā pucchā. *Kāye* ti, rūpa-kāye. *Kāyânupassī* ti, kāye[7] anupassana-sīlo; kāyaŋ va anupassamāno. Ayaŋ hi bhikkhu imaŋ kāyaŋ aniccânupassanâdīnaŋ[8] sattannaŋ anupassanānaŋ vasena 'aniccato anupassati, no niccato; dukkhato anupassati, no sukhato; anattato anupassati, no attato; nibbindati no nandati, virajjati no rajjati, nirodheti no samudeti, paṭinissajjati no ādiyati. So taŋ aniccato anupassanto nicca-saññaŋ pajahati; dukkhato anupassanto sukha-saññaŋ pajahati, anattato anupassanto atta-saññaŋ pajahati. Nibbindanto nandiŋ pajahati, virajjanto rāgaŋ pajahati, nirodhento samudayaŋ paja-

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[1] *So* MA., *but* A, G, C_1, DA. okkand; VibhA. okkant. (*cf.* UdA. 304 *which adds* upaṭṭhān' aṭṭhena *of next sent.*); DA *adds paṭṭharitvā*.

[2] *So* VibhA.; B_1 paṭṭhānaŋ: *the rest omit.*

[3] A, G, B_1, C_1 satīnaŋ; VibhA. satiyā.

[4] B_1, C_1 *omit tā*; VibhA. bahudhā katā s.

[5] *See above.* [6] DA. iii, 755-6; MA. i, 241; *cf.* VibhA. 215, 217

[7] MSS. kāyaŋ. [8] MA. 243.

hati, paṭinissajjento ādānaŋ pajahatī' ti (Pṭs. ii, 232) veditabbo.

Viharatī ti, iriyati. *Ātāpī* ti, tīsu bhavesu kilese ātapatī ti ātāpo. Viriyass' etaŋ nāmaŋ. Ātāpo assa atthī ti, ātāpī. *Sampajāno* ti, sampajañña-sankhātena ñāṇena samannāgato. *Satimā* ti, kāya-pariggāhikāya satiyā samannāgato. Ayaŋ pana yasmā satiyā ārammaṇaŋ pariggahetvā paññāya anupassati, na hi sati-virahitassa anupassanā nāma atthi. Ten' ev' āha, 'satiñ ca khvâhaŋ, bhikkhave, sabbatthikaŋ vadāmī' ti (S. v, 115). Tasmā ettha *kāye kāyânupassī viharatī* ti; ettāvatā kāyânupassanā-satipaṭṭhāna-kammaṭṭhānaŋ vuttaŋ hoti. Atha yasmā anātāpino anto-sankhepo antarāya-karo hoti, asampajāno upāya-pariggahe anupāya-parivajjane ca muyhati[1]; muṭṭha-sati anupāya-pariccāge anupāyâpariggahe[2] ca asamattho va hoti; ten' assa taŋ kammaṭṭhānaŋ na sampajjati; tasmā yesaŋ dhammānaŋ ānubhāvena taŋ sampajjati, tesaŋ dassan' atthaŋ 'ātāpī sampajāno satimā' ti idaŋ vuttaŋ ti veditabbaŋ.

Iti kāyânupassanā-satipaṭṭhānaŋ sampayogañ ca dassetvā idāni pahān' angaŋ dassetuŋ *vineyya loke abhijjhā-domanassan* ti vuttaŋ.[3] Tattha *vineyyā* ti, tadanga-vinayena vā vikkhambhana-vinayena vā vinayitvā. *Loke* ti, tasmiŋ yeva kāye. Kāyo hi idha lujjana-palujjan' aṭṭhena loko ti adhippeto. Yasmā pan' assa na kāya-matte yeva abhijjhā-domanassaŋ pahīyati, vedanâdīsu pi pahīyati yeva, tasmā; 'pañca pi upādāna-kkhandhā loko' ti (Vibh. 195) *Vibhange* vuttaŋ. Loka-sankhātattā vā tesaŋ dhammānaŋ atth' uddhāraṇayen' etaŋ vuttaŋ. Yam pan' āha 'tattha katamo loko? Sveva kāyo loko' ti, ayam ev' ettha attho. Tasmiŋ 'loke abhijjhā-domanassaŋ vineyyā' ti evaŋ sambandho daṭṭhabbo.

Vedanâdīsū ti,[4] ettha tisso vedanā. Tā ca[5] lokiyā eva. Cittam pi lokiyaŋ. Tathā dhammā. Tesaŋ vibhāgo niddesa-vāre pākaṭo bhavissati. Kevalaŋ pan' idha[6] yathā

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[1] *So* MA, B_1; *but* DA, C_1 sammuyhati; A, G. *omit.*
[2] B_1, C_1 upāya-par.
[3] *Cf.* DA. iii, 758; VibhA. 220.
[4] MA. i, 245; DA. iii, 760.
[5] A, G, B_1, C_1 tāva.
[6] B_1, C_1 *omit* tesaŋ *to* pan' idha.

vedanā anupassitabbā, tathā tā anupassanto vedanāsu vedanânupassī ti veditabbo. Esa nayo citta-dhammesu pi.

Kathañ ca vedanā anupassitabbā ti? Sukhā tāva vedanā dukkhato, dukkhā sallato, adukkham-asukhā aniccato. Yath' āha

Yo sukhaŋ dukkhato adda, dukkham adakkhi sallato,
Adukkhamasukhaŋ santaŋ, adakkhi naŋ aniccato
Sa ve sammaddaso bhikkhu upasanto carissatī[1] ti
(S. iv, 207)

sabbā eva c' etā dukkhā ti pi anupassitabbā. Vuttaŋ h' etaŋ; 'Yaŋ kiñci vedayitaŋ, sabbaŋ taŋ dukkhasmin ti vadāmī' ti (S. ii, 53). Sukhā dukkhato pi ca anupassitabbā. Yath' āha; 'sukhā kho, āvuso Visākha, vedanā ṭhiti-sukhā vipariṇāma-dukkhā' ti (M. i, 303) sabbaŋ vitthāretabbaŋ. Api ca aniccâdi-sattânupassana-vasenâpi anupassitabbā.

Citta-dhammesu pi cittaŋ tāva ārammaṇâdhipati-sahajāta-bhūmi-kamma-vipāka-kiriyâdi-nānatta-bhedānaŋ aniccâdīnaŋ anupassanānaŋ (niddesa-vāre āgata-[2]) sarāgâdi-bhedānañ ca vasena anupassitabbaŋ. Dhammā salakkhaṇa-sāmañña-lakkhaṇānaŋ suññata-dhammassa aniccâdi-sattânupassanānaŋ, santaŋ vā ajjhattaŋ kāma-cchandan ti-ādīnañ ca[3] pabhedānaŋ vasena anupassitabbā. Sesaŋ vutta-nayam eva. Ayam ettha sankhepo, vitthāro pana *Dīgha-Majjhim' aṭṭhakathāsu Satipaṭṭhāna-vaṇṇanāyaŋ*[4] vutta-nayen' eva veditabbo.

2.

[*Text* v, **142.**] Dutiye: *sato* ti, kāyâdi-anupassanā satiyā samannāgato. *Sampajāno* ti, catu-sampajañña-paññāya samannāgato.

Abhikkante ti[5] ettha abhikkantaŋ vuccati gamanaŋ; *paṭikkantaŋ* nivattanaŋ. Tadubhayam pi catusu iriyāpathesu labbhati. Gamane tāva purato kāyaŋ abhiharanto abhikka-

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[1] *For* up. car., *text of* S. iv, A, G, B₁ *read* parijānāti vedanā.
[2] *Words bracketed are in* MA, VibhA, DA.
[3] DA. niddesavāre āgata-santâdibhedānañ ca v.; A, G. -chanda-nissaraṇan ti ādi pabh.
[4] MA, DA. *loc. cit.*
[5] DA. i, 183; MA. i, 253; VibhA. 347.

mati nāma, paṭivattanto paṭikkamati nāma. Ṭhāne pi ṭhitako va kāyaŋ purato oṇāmento[1] abhikkamati nāma, pacchato apanāmento paṭikkamati nāma. Nisajjāya pi nisinnako va āsanassa purima-angâbhimukho saŋsaranto abhikkamati nāma, pacchimaŋ anga-ppadesaŋ paccāsaŋsaranto paṭikkamati nāma.[2] Nipajjāya[3] pi es' eva nayo.

Sampajānakārī hotī ti, sampajaññena sabba-kicca-kārī, sampajjaññass' eva vā kārī hoti. So hi abhikkamâdīsu sampajaññaŋ karot' eva, na katthaci sampajañña-virahito hoti. Tattha sâtthaka-sampajaññaŋ, sappāya-sampajaññaŋ, gocara-sampajaññaŋ, asammoha-sampajaññan ti catubidhaŋ sampajaññaŋ.

Tattha abhikkamana-citte uppanne citta-vasen' eva agantvā, 'kinnu me ettha gatena attho atthi n' atthī?' ti atthânatthaŋ pariganhitvā attha-pariggaṇhanaŋ sâtthaka-sampajaññaŋ. Tattha ca attho ti, cetiya-dassana-bodhi-dassana-sangha-dassana-thera-dassana-asubha-dassanâdi-vasena dhammato vaḍḍhi. Cetiyaŋ (vā bodhiŋ vā)[4] disvâpi hi Buddhârammaṇaŋ, sangha-dassanena sanghârammaṇaŋ pītiŋ uppādetvā, tad eva khayato sammasanto arahattaŋ pāpuṇāti. There disvā, tesaŋ ovāde patiṭṭhāya, asubhaŋ disvā, tattha paṭhama-jjhānaŋ uppādetvā, tad eva khayato sammasanto arahattaŋ pāpuṇāti. Tasmā etesaŋ dassanaŋ sâtthaŋ. (Mahāvihārasmiŋ hi dakkhiṇa-dvāre ṭhatvā Mahācetiyaŋ olokento tiŋsa-sahassa-bhikkhū arahattaŋ pāpuṇiŋsu. Tattha pacchima-dvāre uttara-dvāre ca pācīna-dvāre ca; tathā pañcamaṇḍapa-ṭṭhāne Abhaya-vāpi-pāliyaŋ[5]; Thūpârāma-dvāre nagarassa dakkhiṇa-dvāre Anurādha-vāpi[6]-pāliyaŋ. Mahā-ariyavaŋsa-bhāṇaka-tthero pan' āha; 'kiŋ tumhe vadatha? Mahācetiyassa samantā kucchi-vedikāya heṭṭhima-bhāgato paṭṭhāya paññāyana-ṭṭhāne yattha yattha dve pādā sakkā honti samaŋ patiṭṭhāpetuŋ, tattha tattha eka-pada-vāre[7] tiŋsa-bhikkhu-sahassāni arahattaŋ pāpuniŋsū ti sakkā vat-

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[1] DA. onamento; A, G, B_1 onamanto.
[2] C_1 *omits sentence.*
[3] *All but* DA. *and* VibhA. nisajj.
[4] *So* VibhA.
[5] *Cf.* Mahāvaŋsa, *trans. Geiger,* 74 (*called* Jayavāpi).
[6] A, G. Anurādhapurāsī-p.
[7] C_1 uddhāre.

tun ?' ti. Aparo pana mahāthero āha; 'Mahācetiya-tale ākiṇṇa-vālikāya bahutarā bhikkhū arahattaŋ pattā' ti. Thero disvā, tesaŋ ovāde patiṭṭhāya, asubhaŋ disvā, paṭhamaŋ jhānaŋ uppādetvā, tadeva khayato sammasanto arahattaŋ pāpuṇāti. Tasmā etesaŋ dassanaŋ sâtthaŋ)[1] keci pana, āmisato pi vaḍḍhi attho yeva, tan nissāya brahmacariyânuggahāya paṭipannattā ti vadanti.

Tasmiŋ pana gamane sappāyâsappāyaŋ pariggahetvā sappāya-pariggaṇhanaŋ sappāya-sampajaññaŋ. Seyyathîdaŋ: cetiya-dassanaŋ tāva sâtthaŋ. Sace pana cetiyassa mahāpūjāyaŋ dasa-dvādasa-yojan' antare parisā sannipatati, attano vibhavânurūpaŋ itthiyo pi purisâpi alankatta-paṭiyattā citta-kamma-rūpāni viya sañcaranti, tatra c' assa iṭṭhe ārammaṇe lobho, aniṭṭhe paṭigho, asampekkhanena moho uppajjati, kāya-saŋsaggâpattiŋ āpajjati, jīvita-brahmacariyānaŋ va antarāyo hoti, evaŋ taŋ ṭhānaŋ asappāyaŋ hoti. Vutta-ppakāra-antarāyâbhāve sappāyaŋ.

Sangha-dassanam pi sâtthaŋ. Sace pana anto-gāme māhamaṇḍapaŋ kāretvā sabba-rattiŋ dhamma-savaṇaŋ kārentesu manussesu vutta-ppakāren' eva jana-sannipāto c' eva antarāyo ca hoti, evaŋ taŋ ṭhānaŋ asappāyaŋ. Mahā-parisāparivārānaŋ therānaŋ dassane pi es' eva nayo.

Asubha-dassanam pi sâtthaŋ. Tad-attha-dīpan' atthañ ca idaŋ vatthu: Eko kira dahara-bhikkhu sāmaṇeraŋ gahetvā danta-kaṭṭh' atthāya gato. Sāmaṇero maggā okkamitvā, purato gacchanto asubhaŋ disvā, paṭhama-jjhānaŋ nibbattetvā, tad eva pādakaŋ katvā, sankhāre sammasanto tīṇi phalāni sacchikatvā, upari-magg' atthāya kamma-ṭṭhānaŋ pariggahetvā aṭṭhasi. Daharo taŋ apassanto 'sāmaṇerā' ti pakkosi. So, mayā pabbajita-divasato paṭṭhāya bhikkhunā saddhiŋ dve kathā nāma na kathita-pubbā, aññasmiŋ hi divase upari-visesaŋ nibbattessāmī ti cintetvā, 'kiŋ, bhante ?' ti paṭivacanaŋ adāsi. 'Ehī' ti sa vutto eka-vacanen' eva āgantvā 'bhante, iminā tāva maggena gantvā mayā ṭhiti-okāse muhuttaŋ puratthâbhimukhaŋ ṭhatvā olokethā' ti āha. So tathā katvā tena patta-visesam eva pāpuṇi. Evaŋ ekaŋ

[1] *Bracketed part not in* MA, DA, VibhA.

asubhaŋ dvinnaŋ janānaŋ atthāya jātaŋ. Evaŋ sâttham pi pan' etaŋ purisassa mātu-gāmâsubhaŋ asappāyaŋ, mātugāmassa ca purisâsubhaŋ. Sabhāgam eva sappāyan ti evaŋ sappāya-pariggaṇhanaŋ sappāya-sampajaññaŋ nāma.

Evaŋ pariggahita-sâttha-sappāyassa pana aṭṭha-tiŋsāya kammaṭṭhānesu attano citta-rucikaŋ kammaṭṭhāna-sankhāta-gocaraŋ uggahetvā bhikkhā-cāra-gocare taŋ gahetvā va gamanaŋ gocara-sampajaññaŋ nāma. Tass' āvibhāv' atthaŋ idaŋ catukkaŋ veditabbaŋ: Idh' ekacco bhikkhu harati na paccāharatī ti.[1] Ekacco na harati, paccāharati.[2] Ekacco pana n' eva harati, na paccāharati. Ekacco harati ca paccāharati ca.

Tattha yo bhikkhu divasaŋ cankamena nisajjāya āvaraṇīyehi dhammehi cittaŋ parisodhetvā, tatha rattiyā paṭhamaŋ yāmaŋ, majjhime yāme seyyaŋ kappetvā, pacchima-yāme pi nisajja-cankamehi vītināmetvā pag' eva cetiy' angana-bodhiyangana-vattaŋ katvā bodhi-rukkhe udakaŋ āsiñcitvā, pānīyaŋ paribhojanīyaŋ paccupaṭṭhāpetvā, ācariy' upajjhāya-vattâdīni sabbāni[3] Khandhaka-vattāni[4] samādāya vattati. So sarīra-parikammaŋ katvā, senâsanaŋ pavisitvā, dve tayo pallanke usumaŋ gāhāpento[5] kammaṭṭhānaŋ anuyuñjitvā, bhikkhā-cāra-velāya uṭṭhahitvā, kammaṭṭhāna-sīsen' eva patta-cīvaram ādāya, senâsanato nikkhamitvā, kammaṭṭhānaŋ manasikaronto cetiy' anganaŋ gantvā, sace Buddhânussatikammaṭṭhānaŋ hoti, taŋ avissajjetvā va cetiy' anganaŋ pavisati. Aññaŋ ce kammaṭṭhānaŋ hoti, sopāna-mūle ṭhatvā, hatthena gahita-bhaṇḍaŋ viya taŋ ṭhapetvā, Buddhârammaṇaŋ pītiŋ gahetvā, cetiy' anganaŋ āruyha mahantañ ca[6] cetiyaŋ tikkhattuŋ padakkhiṇaŋ katvā catusu ṭhānesu vanditabbaŋ. Khuddakañ ce tath' eva padakkhiṇaŋ katvā aṭṭhasu ṭhānesu vanditabbaŋ. Cetiyaŋ vanditvā bodhiyanganaŋ pattenâpi Buddhassa Bhagavato sammukhā viya nipaccâkāraŋ

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[1] *Cf.* SnA. 52.

[2] A, G, C₁, DA. ekacco āharati, na harati; B₁ ekacco pacc. na h.

[3] SnA. dve-asīti.

[4] B₁, C₁ *omit both.*

[5] MA *quotes Ṭīkā*: dve tayo pallanke ti, dve tayo nisajja-vāre, dve tīṇi uṇhâsanāni.

[6] A, G, B₁ *omit.*

dassetvā bodhi vanditabbo. So evaŋ cetiyañ ca bodhiñ ca vanditvā paṭisāmita-ṭṭhānaŋ gantvā, paṭisāmita-bhaṇḍakaŋ hatthena gaṇhanto viya nikkhitta-kammaṭṭhānaŋ gahetvā, gāma-samīpe kammaṭṭhāna-sīsen' eva cīvaraŋ pārupitvā, gāmaŋ piṇḍāya pavisati.

Atha naŋ manussā disvā, 'ayyo no āgato' ti paccuggantvā, pattaŋ gahetvā, āsana-sālāya vā gehe vā nisīdāpetvā, yāguŋ datvā, yāva bhattaŋ niṭṭhāti, tāva pāde dhovitvā, makkhetvā, purato nisīditvā, pañhaŋ vā pucchanti, dhammaŋ vā sotukāmā honti. Sace pi na kathāpenti, 'jana-sangah' atthaŋ dhamma-kathā nāma kātabbā yevā' ti Aṭṭhakathâcariyā vadanti. Dhamma-kathā hi kammaṭṭhāna-vinimmuttā nāma n' atthi. Tasmā kammaṭṭhāna-sīsen' eva dhammaŋ kathetvā kammaṭṭhāna-sīsen' eva āhāraŋ paribhuñjitvā, anumodanaŋ vatvā, nivattiyamānehi pi manussehi anugato va gāmato nikkhamitvā, tattha te nivattetvā maggaŋ paṭipajjati.

Atha naŋ puretaraŋ nikkhamitvā, bahi-gāme kata-bhattakiccā sāmaṇera-dahara-bhikkhū disvā, paccuggantvā pattacīvaram assa gaṇhanti. Porāṇaka-bhikkhū[1] kira na 'amhākaŋ upajjhāyo ācariyo' ti mukhaŋ oloketvā vattaŋ karonti; sampatta-paricchedena c' eva karonti. Te taŋ pucchanti 'Bhante, ete manussā tumhākaŋ kiŋ honti, māti-pakkhato sambandhā pīti-pakkhato?' ti. 'Kiŋ disvā pucchathā?' ti. 'Tumhesu etesaŋ pemaŋ bahumānan' ti.[2] 'Āvuso, yaŋ mātā-pitūhi pi dukkaraŋ taŋ ete amhākaŋ karonti. Pattacīvaram pi no etesaŋ santakam eva. Etesaŋ ānubhāvena n' eva bhaye bhayan, na chātake chātakaŋ jānāma. Īdisā nāma amhākaŋ upakārino n' atthī' ti tesaŋ guṇe kathento gacchati. Ayaŋ vuccati 'harati no paccāharatī' ti.

Yassa pana pageva vutta-ppakāraŋ vatta-paṭivattaŋ karontassa kammaja-tejo pajjalati, anupādiṇṇakaŋ muñcitvā upādiṇṇakaŋ gaṇhāti[3]; sarīrato sedā muñcanti, kammaṭṭhānaŋ vīthiŋ n' ārohati; so pageva patta-cīvaram ādāya vegasā va cetiyaŋ vanditvā, gorūpānaŋ nikkhamana-velāyam eva gāmaŋ yāgu-bhikkhāya pavisitvā, yāguŋ labhitvā, āsana-sālaŋ gantvā pivati. Ath' assa dva-tikkhattuŋ ajjhoharaṇa-mat-

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[1] *So* A, G, B_1, C_1. [2] C_1 ete sappemā bahumānenti (?).
[3] *Cf.* VM. ii, 398.

ten' eva kammaja-tejo upādiṇṇakaŋ muñcitvā anupādiṇṇakaŋ gaṇhāti. Ghaṭa-satena nahāto viya tejo-dhātu-pariḷāha-nibbānaŋ patvā, kammaṭṭhāna-sīsena yāguŋ paribhuñjitvā, pattañ ca mukhañ ca dhovitvā antara-bhatte kammaṭṭhānaŋ manasikatvā, avasesa-ṭṭhāne piṇḍāya caritvā, kammaṭṭhāna-sīsena āhāraŋ paribhuñjitvā, tato paṭṭhāya ponkhânuponkhaŋ upaṭṭhahamānaŋ kammaṭṭhānaŋ gahetvā va āgacchati. Ayaŋ vuccati 'paccāharati, na haratī' ti.[1] Edisā ca bhikkhū yāguŋ pivitvā, vipassanaŋ ārabhitvā, Buddha-sāsane-arahattaŋ pattā nāma gaṇana-pathaŋ vītivattā. Sīhala-dīpe yeva tesu tesu gāmesu āsana-sālāya na taŋ āsanaŋ atthi, yattha yāgun pivitvā arahattaŋ patta-bhikkhu n' atthī ti.[2]

Yo pana pamāda-vihārī hoti nikkhitta-dhuro, sabbavattāni bhinditvā pañca-vidha-ceto-vinibandha-baddha-citto viharanto, kammaṭṭhānaŋ nāma atthī ti pi saññaŋ akatvā, gāmaŋ piṇḍāya pavisitvā, ananulomikena gihi-saŋsaggena saŋsaṭṭho caritvā ca bhuñjitvā ca tuccho nikkhamati, ayaŋ vuccati 'n' eva harati na paccāharatī' ti.

'Yo pâyaŋ harati ca paccāharati cā' ti vutto, so gatapaccāgatika-vatta-vasen' eva veditabbo. Atta-kāmā hi kulaputtā sāsane pabbajitvā dasa pi vīsatim pi tiŋsam pi paṇṇāsam pi satam pi ekato vasantā katikā-vattaŋ katvā viharanti: 'Āvuso, tumhe na iṇa-ṭṭhā, na bhaya-ṭṭhā, na ājīvikâpakatā[3] pabbajitā. Dukkhā muñcitu-kāmā pan' attha pabbajitā. Tasmā gamane uppanna-kilesaŋ gamane yeva niggaṇhatha. Ṭhāne . . . nisajjāya . . . sayane uppanna-kilesaŋ sayane yeva niggaṇhathā' ti. Te evaŋ katikā-vattaŋ katvā bhikkhā-cāraŋ gacchantā aḍḍha-usabha-usabha-gāvut' antaresu pāsāṇā honti, tāya saññāya kammaṭṭhānaŋ manasikarontā va gacchanti. Sace kassaci gamane kileso uppajjati, tath' eva naŋ niggaṇhāti. Tathā asakkonto tiṭṭhati. Ath' assa pacchato āgacchanto pi tiṭṭhati. So, ayaŋ bhikkhu tuyhaŋ uppanna-vitakkaŋ jānāti, ananucchavikaŋ te etan ti attānaŋ paṭicodetvā vipassanaŋ vaḍḍhetvā tatth' eva ariya-

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[1] C_1 āharati na harati.

[2] *So* DA, MA; *the rest* pattā bhikkhū; A, G. pattānaŋ bh. n' atthi.

[3] *Cf.* M. i, 463; MSS. jīvitâp: MA. jīvikâp.

bhūmiŋ okkamati. Tathā asakkonto nisīdati. Ath' assa pacchato āgacchanto pi nisīdatī ti. So yeva nayo. Ariya-bhūmiŋ okkamituŋ asakkonto pi taŋ kilesaŋ vikkhambhetvā kammaṭṭhānaŋ manasikaronto va gacchati. Na kammaṭṭhāna-vippayuttena cittena padaŋ uddharati. Uddharati ce, paṭinivattitvā purima-padesaŋ yeva eti, Ālindakavāsi-Mahāphussa-tthero viya.[1]

So kira ekūna-vīsati-vassāni gata-paccāgatika-vattaŋ pūrento eva vihāsi. Manussâpi sudaŋ antara-magge vapantā ca maddantā ca kammāni ca karontā theraŋ tathā gacchantaŋ disvā, ' ayaŋ thero punappunaŋ nivattitvā gacchati. Kin nu kho magga-mūḷho udāhu kiñci pamuṭṭho?' ti samullapanti. So taŋ anādiyitvā kammaṭṭhāna-yutta-citten' eva samaṇa-dhammaŋ karonto vīsati-vass' abbhantare arahattaŋ pāpuṇi. Arahattaŋ patta-divase yev' assa cankamana-koṭiyaŋ adhivatthā devatā angulīhi dīpaŋ ujjāletvā[2] aṭṭhāsi. Cattāro pi Mahārājāno Sakko ca devānam indo Brahmā ca Sahampati upaṭṭhānaŋ agamiŋsu. Tañ ca obhāsaŋ disvā Vanavāsī-Mahātissa-tthero dutiya-divase pucchi: ' Ratti-bhāge āyasmato santike obhāso ahosi. Kiŋ so obhāso?' ti. Thero vikkhepaŋ karonto ' obhāso nāma dīp' obhāso pi hoti, maṇi-obhāso pī ' ti evam ādim āha. Tato[3] ' paṭicchādetha tumhe ' ti nibaddho, ' āmā ' ti paṭijānitvā ārocesi. Kāḷavalli-maṇḍapa-vāsī-Mahānāga-tthero viya ca.

So pi kira gata-paccāgatika-vattaŋ pūrento ' paṭhamaŋ tāva Bhagavato mahāpadhānaŋ pūjessāmī ' ti satta vassāni ṭhāna-cankamam eva adhiṭṭhāsi. Puna soḷasa vassāni gata-paccāgatika-vattaŋ pūretvā arahattaŋ pāpuṇi. So kamma-ṭṭhāna-yutten' eva cittena pādaŋ uddharanto viyuttena[4] uddhaṭe paṭinivattento[5] gāma-samīpaŋ gantvā, ' gāvī nu kho, pabbajito nu kho?' ti āsankanīya-padese ṭhatvā, (sanghāṭiŋ)[6] pārupitvā, kacchaka-dahato[7] udakena pattaŋ

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[1] C_1 VibhA, DA. -devatthero.

[2] DA. pajjalitvā.

[3] SnA. 56.

[4] B_1, C_1 vippayuttena.

[5] MA, VibhA. -vattanto.

[6] *So* SnA; *but* A, G, B_1, C_1, VibhA. cīvaraŋ. DA, MA. *omit both.*

[7] *I follow the emendation of* VibhA. 352 *of* kaccha-karakato *of* DA, A, G, MA, C_1 *and* k-kantarato *of* B_1 *and* k-karakā *of* SnA.

dhoviṭvā, udaka-gaṇḍūsaŋ karoti. Kiŋ kāraṇā? 'Mā me bhikkhaŋ dātuŋ vandituŋ vā āgate manusse "dīghâyuka hothā" ti vacana-mattenâpi kammaṭṭhāna-vikkhepo ahosī' ti; 'ajja pana, bhante, katamī?' ti divasaŋ vā bhikkhu-gaṇanaŋ vā pañhaŋ vā pucchito pana udakaŋ gilitvā āroceti. Sace divasâdi-pucchakā na honti, nikkhamana-velāyaŋ gāmā-dvāre nuṭṭhubhitvā[1] yāti. Galamba[2]-tittha-vihāre vassû-pagatā paṇṇāsa bhikkhū viya ca.

Te kira Āsāḷhi-puṇṇamāyaŋ katika-vattaŋ akaŋsu: Arahat-taŋ appatvā aññamaññaŋ na ālapissāmā ti. Gāmañ ca piṇḍāya pavisantā udaka-gaṇḍūsaŋ katvā pavisiŋsu. Diva-sâdīsu pucchitesu vutta-nayen' eva paṭipajjiŋsu. Tattha manussā nuṭṭhubhanaŋ[3] disvā jāniŋsu 'ajj' eko āgato, ajja dve' ti, evaŋ ca cintesuŋ: Kin nu kho ete amheh' eva saddhiŋ na sallapanti udāhu aññamaññam pi? Yada aññamaññaŋ na sallapanti, addhā vivāda-jātā bhavissanti. Etha, ne aññamaññaŋ khamāpessāmā ti, sabbe vihāraŋ gantvā paṇ-ṇāsāya bhikkhūsu dve pi bhikkhū ekokāse nâddasaŋsu. Tato yo tesu cakkhumā puriso, so aha: 'Na bho kalaha-kārakānaŋ okāso[4] īdiso hoti. Susammaṭṭhaŋ cetiy' angaṇaŋ bodhiyangaṇaŋ, sunikkhittā sammajjaniyo, supaṭṭhitaŋ pāni-yaŋ paribhojanīyan' ti. Te tato va nivattā. Te pi bhik-khū anto-temāse yeva arahattaŋ patvā mahāpavāraṇāya visuddhi-pavāraṇaŋ pavāresuŋ.

Evaŋ Kāḷavalli-maṇḍapa-vāsī Mahānāga-tthero viya, Ga-lamba-tittha-vihāre vassûpagata-bhikkhū viya ca kamaṭ-ṭhāna-yutten' eva cittena pādaŋ uddharanto gāma-samīpaŋ patvā, udaka-gaṇḍūsaŋ katvā, vīthiyo sallakkhetvā yattha surā-soṇḍa-dhuttâdayo kalaha-kārakā caṇḍa-hatthi-ādayo vā n' atthi, taŋ vīthiŋ paṭipajjati. Tattha ca piṇḍāya cara-māno na turita-turito viya javena gacchati. Na hi javana-piṇḍapātiya-dhutangaŋ nāma kiñci atthi. Visama-bhūmi-bhāga-ppattaŋ pana udaka-sakaṭaŋ viya niccalo hutvā gac-chati. Anugharaŋ paviṭṭho ca dātu-kāmaŋ vā adātu-kāmaŋ[5] vā sallakkhetuŋ tad-anurūpaŋ kālaŋ āgamento bhikkhaŋ

[1] *So* A, G, C₁ *for* niṭṭh. *of the rest.*
[2] C₁ Kalamba-.
[3] MA. niṭṭhuhana-ṭṭhānaŋ.
[4] VibhA., SnA. vasanokāso.
[5] MA. -kāmataŋ.

gahetvā, anto-gāme vā bahi-gāme vā vihāram eva vā āgantvā, yathā-phāsuke paṭirūpe okāse nisīditvā, kammaṭṭhānaŋ manasikaronto āhāre paṭikkūla-saññaŋ upaṭṭhāpetvā, akkha-bbhañjana-vaṇâlepana-putta-maŋsûpama-vasena paccavekkhanto aṭṭhanga-samannāgataŋ āhāraŋ āhāreti, n' eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya. Bhuttāvī ca udaka-kiccaŋ katvā, muhuttaŋ bhatta-kilamathaŋ paṭipassambhetvā, yathā purebhattaŋ evaŋ pacchābhattaŋ, purima-yāmaŋ pacchima-yāmaŋ ca kammaṭṭhānam eva manasikaroti. Ayaŋ vuccati 'harati ca paccāharati cā' ti.

Idaŋ pana haraṇa-paccāharaṇa-sankhātaŋ gata-paccāgatika-vattaŋ pūrento yadi upanissaya-sampanno hoti, paṭhama-vaye eva arahattaŋ pāpuṇāti. No ce paṭhama-vaye pāpuṇāti, atha majjhima-vaye. No ce majjhima-vaye pāpuṇāti, atha maraṇa-samaye. No ce maraṇa-samaye pāpuṇāti, atha deva-putto hutvā. No ce deva-putto hutvā pāpuṇāti, anuppanne Buddhe nibbatto pacceka-bodhiŋ sacchikaroti. No ce pacceka-bodhiŋ sacchikaroti, atha Buddhānaŋ sammukhī-bhāve khipp' abhiñño vā hoti, seyyathâpi thero Bāhiyo Dārucīriyo[1]; mahāpañño vā hoti, seyyathâpi thero Sāriputto; mahiddhiko vā, seyyathâpi thero Mahāmoggallāno; dhuta-vādo[2] vā, seyyathâpi thero Mahākassapo; dibba-cakkhuko vā seyyathâpi thero Anuruddho; Vinaya-dharo vā, seyyathâpi thero Upāli; dhamma-kathiko vā, seyyathâpi thero Puṇṇo Mantāṇi-putto; āraññako vā, seyyathâpi thero Revato; bahussuto vā, seyyathâpi thero Ānando; sikkhā-kāmo vā, seyyathâpi thero Rāhulo Buddha-putto ti. Iti imasmiŋ catukke yvāyaŋ harati ca paccāharati ca, tassa gocara-sampajaññaŋ sikhā-pattaŋ hoti.

Abhikkamâdīsu pana asammuyhanaŋ asammoha-sampajaññaŋ. Taŋ evaŋ veditabbaŋ: Idha bhikkhu abhikkamanto vā paṭikkamanto vā, yathā andha-puthujjano, abhikkamâdīsu attā abhikkamati, attanā abhikkamo ti nibbattito ti vā, ahaŋ abhikkamāmi va, mayā abhikkamo nibbattito ti vā sammuyhati; tathā asammuyhanto, abhikkamāmī ti citte uppajjamāne ten' eva cittena saddhiŋ citta-samuṭṭhānā

[1] Ud. i, 10. [2] VibhA. dhutangadharo.

vāyo-dhātu-viññattiŋ janayamānā uppajjati. Iti citta-kiriya-vāyo-dhātu-vipphārā-vasena ayaŋ kāya-sammato aṭṭhi-sanghāto abhikkamati. Tass' eva abhikkamato ekeka-pād-uddharaṇe 'paṭhavī-dhātu āpo-dhātū' ti dve dhātuyo omattā honti, mandā: itarā dve adhimattā honti, balavatiyo. Tathā atiharaṇa-vītiharaṇesu. Vossajjane tejo-dhātu vāyo dhātū ti dve dhātuyo omattā honti, mandā. Itarā dve adhimattā honti, balavatiyo. Tathā saṇnikkhepana-sannirumbhanesu.[1] Tattha uddharaṇe pavattā rūpârūpa-dhammā atiharaṇaŋ na pāpuṇanti. Tathā atiharaṇe pavattā vītiharaṇaŋ, vītiharaṇe pavattā vossajjanaŋ, vossajjane pavattā sannikkhepanaŋ, sannikkhepane pavattā sannirumbhanaŋ na pāpuṇanti. Tattha tatth' eva pabba-pabbaŋ, sandhi-sandhiŋ, odhi-odhiŋ hutvā, tatta-kapāle pakkhitta-tilā viya taṭataṭāyantā bhijjanti.

Tattha ko eko abhikkamati? Kassa vā ekassa abhikkamanaŋ? Param' atthato hi dhātūnaŋ yeva gamanaŋ, dhātūnaŋ ṭhānaŋ, dhārūnaŋ nisajjā, dhātūnaŋ sayanaŋ. Tasmiŋ tasmiŋ hi koṭṭhāse saddhiŋ rūpena,[2]

Aññaŋ uppajjati[3] cittaŋ, aññaŋ cittaŋ nirujjhati.
Avīcim anusambhando, nadī-soto 'va vattatī ti.

Evaŋ abhikkamâdīsu asammuyhanaŋ asammoha-sampajaññaŋ nāmā ti.

Niṭṭhito *abhikkante paṭikkante sampajāna-kārī hotī* ti padassa attho.

[**142** *cont.*] *Ālokite vilokite* ti,[4] ettha pana ālokitaŋ nāma purato pekkhaṇaŋ. Vilokitaŋ nāma anudisā-pekkhaṇaŋ. Aññāni pi heṭṭhā, upari, pacchato pekkhaṇa-vasena olokita-ullokitâpalokitāni nāma honti. Tāni idha na gahitāni. Sāruppa-vasena pana imān' eva dve gahitāni. Iminā vā mukhena sabbāni pi tāni gahitān' evā ti. Ettha ālokessāmī ti citte uppanne citta-vasen' eva anoloketvā attha-parigaṇhanaŋ sâtthaka-sampajaññaŋ. Taŋ āyasmantaŋ Nandaŋ kāya-sakkhiŋ katvā veditabbaŋ. Vuttaŋ h' etaŋ: 'Sace, bhikkhave, Nandassa puratthimā disā āloketabbā hoti, sabba-cetaso samannāharitvā Nando puratthimaŋ disaŋ āloketi:

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[1] DA. sannirumh. [2] VibhA. 355, rūpehi. [3] A, G. -te.
[4] *Cont.* DA. i, 193; MA, i, 261; VibhA. 355.

"evaŋ me puratthimaŋ disaŋ ālokayato na abhijjhā-domanassā pāpakā akusalā dhammā anvāssaveyyun" ti iti ha tattha[1] sampajāno hoti. Sace, bhikkhave, Nandassa pacchimā disā . . . *pe* . . . uttarā disā . . . dakkhiṇā disā . . . uddhaŋ . . . adho . . . anudisā āloketabbā[2] hotī, sabba-cetaso samannāharitvā Nando anudisaŋ āloketi[3]; "evaŋ me anudisaŋ ālokayato" . . . *pe* . . . sampajāno hotī' ti (A. iv, 167). Api ca idhâpi pubbe vutta-cetiya-dassanâdi-vasen' eva sâtthakatā ca sappāyatā ca veditabbā.

Kammaṭṭhānassa pana avijahanam eva gocara-sampajaññaŋ. Tasmā khandha-dhātu-āyatana-kammaṭṭhānikehi attano kamaṭṭhāna-vasen' eva, kasiṇâdi-kammaṭṭhānikehi vā pana kammaṭṭhāna-sīsen' eva ālokana-vilokanaŋ kātabbaŋ. Abbhantare attā nāma āloketā vā viloketā vā n' atthi. Ālokessāmī ti pana citte uppajjamāne ten' eva cittena saddhīŋ citta-samuṭṭhānā vāyo-dhātu viññattiŋ janayamānā uppajjati. Iti citta-kiriya-vāyo-dhātu-vipphāra-vasena heṭṭhimaŋ akkhi-dalaŋ adho sīdati, uparimaŋ uddhaŋ langheti. Koci yantakena vivaranto[4] nāma n' atthi. Tato cakkhu-viññāṇaŋ dassana-kiccaŋ sādhentaŋ uppajjatī ti evaŋ sampajānanaŋ pan' ettha asammoha-sampajaññaŋ nāma. Api ca mūla-pariññā-āgantuka-tāvakālika-bhāva-vasena p' ettha asammoha-sampajaññaŋ veditabbaŋ. Mūla-pariññā-vasena tāva

Bhav' angâvajjanañ c' eva dassanaŋ sampaṭicchanaŋ
Santīraṇaŋ votthapanaŋ javanaŋ bhavati sattamaŋ.

Tattha bhav' angaŋ upapatti-bhavassa anga-kiccaŋ sādhāyamānaŋ pavattati. Taŋ āvattetvā kiriya-mano-dhātu āvajjana-kiccaŋ sādhāyamānā; taŋ-nirodhā cakkhu-viññāṇaŋ dassana-kiccaŋ sādhāyamānaŋ; taŋ-nirodhā vipāka-mano-dhātu sampaṭicchana-kiccaŋ sādhāyamānā; taŋ-nirodhā vipāka-mano-viññāṇa-dhātu santīrana-kiccaŋ sādhāyamānā; taŋ-nirodhā kiriya-mano-viññāṇa-dhātu votthapana-kiccaŋ sādhāyamānā; taŋ-nirodhā sattakkhattuŋ javanaŋ javati. Tattha paṭhama-javane pi, 'ayaŋ itthī, ayaŋ puriso' ti

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[1] B_1 DA, VibhA. sâtthaka-.
[2] A. *text*, anuvilok.
[3] A, G. olok.
[4] A, G, DA. vic.

rajjana-dussana-muyhana-vasena ālokita-vilokitaŋ na hoti. Dutiya-javane pi . . . *pe* . . . sattama-javane pi. Etesu pana, yuddha-maṇḍale yodhesu viya, heṭṭh' upariya-vasena bhijjitvā patitesu, 'ayaŋ itthī, ayaŋ puriso' ti rajjanâdi-vasena ālokita-vilokitaŋ hoti. Evaŋ tav' ettha mūla-pariññā-vasena asammoha-sampajaññaŋ veditabbaŋ.

Cakkhu-dvāre pana rūpe āpātha-gate bhav' anga-calanato uddhaŋ sakicca-nipphādana-vasena āvajjanâdīsu uppajjitvā niruddhesu avasāne javanaŋ uppajjati. Taŋ pubbe uppannānaŋ āvajjanâdīnaŋ geha-bhūte cakkhu-dvāre āgantuka-puriso viya hoti. Tassa yathā para-gehe-kiñci yācituŋ paviṭṭhassa āgantuka-purisassa geha-sāmikesu pi tuṇhī-m-āsīnesu āṇā-karaṇaŋ na yuttaŋ, evaŋ āvajjanâdīnaŋ geha-bhūte cakkhu-dvāre āvajjanâdīsu pi arajjantesu, adussantesu, amuyhantesu ca rajjana-dussana-muyhanaŋ ayuttan ti, evaŋ āgantuka-bhāva-vasena asammoha-sampajaññaŋ veditabbaŋ.

Yāni pan' etāni cakkhu-dvāre votthapana-pariyosānāni cittāni uppajjanti, tāni saddhiŋ sampayutta-dhammehi tattha tatth' eva bhijjanti, aññamaññaŋ na passantī ti itarāni tāva-kālikāni honti. Tattha yathā ekasmiŋ ghare sabbesu mānusakesu matesu avasesassa ekassa taŋ khaṇaŋ yeva maraṇa-dhammassa na yuttā nacca-gītâdīsu abhirati nāma; evam eva eka-dvāre sampayuttesu āvajjanâdīsu tattha tatth' eva matesu avasesassa taŋ khaṇaŋ yeva maraṇa-dhammassa javanassâpi rajjana-dussana-muyhana-vasena abhirati nāma na yuttā ti, evaŋ tāva-kālika-bhāva-vasena asammoha-sampajaññaŋ veditabbaŋ.

Api ca khandhâyatana-dhātu-paccaya-paccavekkhanā-vasena p' etaŋ veditabbaŋ. Ettha[1] hi cakkhu c' eva rūpañ ca rūpa-kkhandho, dassanaŋ viññāṇa-kkhandho, taŋ-sampayuttā vedanā vedanā-kkhandho, saññā sañña-kkhandho, phassâdikā sankhāra-kkhandho. Evam etesaŋ pañcannaŋ khandhānaŋ samavāye ālokana-vilokanaŋ paññāyati. Tattha ko eko āloketi ko viloketi? Tathā cakkhuŋ cakkhâyatanaŋ, rūpaŋ rūpâyatanaŋ, dassanaŋ manâyatanaŋ, vedanâdayo sampayutta-dhammā dhammâyatanaŋ. Evam etesaŋ catunnaŋ āyata-

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[1] A, G, B_1 tattha; MA. ettha ca.

nānaŋ samavāye ālokana-vilokanaŋ paññāyati. Tattha ko eko āloketi, ko viloketi? Tathā cakkhuŋ cakkhu-dhātu, rūpaŋ rūpa-dhātu, dassanaŋ cakkhu-viññāṇa-dhātu, taŋ-sampayuttā vedanâdayo dhammā dhammā-dhātu. Evam etesaŋ catunnaŋ dhātūnaŋ samavāye ālokana-vilokanaŋ paññāyati. Tattha ko eko āloketi, ko viloketi? Tathā cakkhuŋ nissaya-paccayo, rūpaŋ ārammaṇa-paccayo, āvajjanaŋ anantara-samananta-rūpa-nissaya-n' atthi-vigata-paccayo, āloko upanissaya-paccayo, vedanâdayo saha-jāta-paccayā. Evam etesaŋ paccāyānaŋ samavāye ālokana-vilokanaŋ paññāyati. Tattha ko eko āloketi, ko viloketī ti? Evam ettha khandhâyatana-dhātu-paccaya-paccavekkhanā-vasena pi asammoha-sampajaññaŋ veditabbaŋ.

[142 *cont.*] *Sammiñjite pasārite* ti,[1] pabbānaŋ sammiñjana-pasāraṇe. Tattha citta-vasen' eva sammiñjana-pasāraṇaŋ akatvā, hattha-pādānaŋ sammiñjana-pasāraṇa-paccayā atthânatthaŋ pariggahetvā,[2] attha-pariggaṇhanaŋ sâtthaka-sampajaññāŋ. Tattha hattha-pāde aticiraŋ sammiñjitvā pasāretvā eva vā ṭhitassa khaṇe khaṇe vedanā uppajjanti, cittaŋ ekaggataŋ[3] na labhati, kammaṭṭhānaŋ paripatati, visesaŋ nâdhigacchati. Kāle sammiñjantassa, kāle pasārentassa pana te vedanā n' uppajjanti, cittaŋ ekaggaŋ hoti, kammaṭṭhānaŋ phātiŋ[4] gacchati, visesaŋ adhigacchatī ti, evaŋ atthânattha-pariggaṇhanaŋ veditabbaŋ.

Atthe pana sati pi sappāyâsappāyaŋ pariggaṇhitvā sappāya-parigaṇhanaŋ sappāya-sampajaññaŋ. Tatrâyaŋ nayo: Mahācetiyangane kira dahara-bhikkhū sajjhāyaŋ gaṇhanti. Tesaŋ piṭṭhi-passe dahara-bhikkhūniyo dhammaŋ suṇanti. Tatr' eko daharo hatthaŋ pasārento kāya-saŋsaggaŋ patvā ten' eva kāraṇena gihī jāto. Aparo bhikkhu pādaŋ pasārento aggimhi pasāresi; aṭṭhiŋ āhacca pādo jhāyi. Aparo vammike pasāresi; so āsīvisena ḍaṭṭho. Aparo cīvara-kuṭī-daṇḍake pasāresi; taŋ maṇi-sappo ḍasi. Tasmā evarūpe asappāye apasāretvā sappāye pasāretabbaŋ. Idam ettha sappāya-sampajaññaŋ.

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[1] *Cont. at* DA. i, 196; MA. i, 264; VibhA. 358.

[2] A. ganitvā; MSS. gaṇhitvā.

[3] A, G, B_1 aggaŋ. [4] A, G. pāti-.

Gocara-sampajaññaŋ pana mahāthera-vatthunā dipetabbaŋ. Mahāthero kira divā-ṭhāne nisinno antevāsikehi saddhiŋ kathayamāno[1] sahasā hatthaŋ sammiñjitvā, puna yathā-ṭhāne ṭhapetvā, saṇikaŋ sammiñjesi. Naŋ antevāsikā pucchiŋsu: 'Kasmā, bhante, sahasā hatthaŋ sammiñjitvā puna yathā-ṭhāne ṭhapetvā saṇikaŋ sammiñjitthā?' ti. 'Yato paṭṭhāyâhaŋ, āvuso, kammaṭṭhānaŋ manasikātuŋ āraddho, na me kammaṭṭhānaŋ muñcitvā hattho sammiñjita-pubbo. Idāni pana tumhehi saddhiŋ kathayamānena[2] kammaṭṭhānaŋ muñcitvā sammiñjito. Tasmā puna yathā-ṭhāne ṭhapetvā sammiñjesin' ti. 'Sādhu, sādhu, bhante; bhikkhunā evarūpena bhāvitabban' ti. Evam etthâpi kammaṭṭhān' âvijahanam eva gocara-sampajaññan ti veditabbaŋ.

Abbhantare attā nāma koci sammiñjento vā pasārento vā n' atthi. Vutta-ppakāra-citta-kiriya-vāyo-dhātu-vipphārena pana suttâkaḍḍhana-vasena dāru-yantassa[3] hattha-pāda-lālaṇaŋ[4] viya sammiñjana-pasāraṇaŋ hotī ti pajānanaŋ[5] pan' ettha asammoha-sampajaññan ti veditabbaŋ.

Sanghāṭi-pattacīvara-dhāraṇe[6] ti, ettha sanghāṭi-cīvarānaŋ nivāsana-pārupana-vasena, pattassa bhikkhā-paṭiggahaṇâdi-vasena paribhogo dhāraṇaŋ nāma. Tattha sanghāṭi-cīvara-dhāraṇe tāva, nivāsetvā pārupitvā ca piṇḍāya carato āmisa-lābho, 'sītassa paṭighātāyā' ti (M. i, 10) ādinā nayena Bhagavatā vutta-ppakāro yeva ca attho attho nāma. Tassa vasena sâtthaka-sampajaññaŋ veditabbaŋ. Uṇha-pakatikassa pana dubbalassa ca cīvaraŋ sukhumaŋ sappāyaŋ, sītâlukassa ghanaŋ duppaṭṭaŋ; viparītaŋ[7] asappāyaŋ: yassa kassaci jiṇṇaŋ asappāyam eva. Aggaḷâdi-dānena[8] hi 'ssa taŋ palibodha-karaŋ hoti. Tathā pattunna[9]-dukūlâdi-bhedaŋ corānaŋ lobhanīya-cīvaraŋ. Tādisaŋ hi araññe ekakassa nivās' anta-

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[1] DA. *prefixes* dhammaŋ. [2] DA. -māne na.

[3] *Cf.* VM. ii, 594.

[4] VibhA. calanaŋ (MA. *quotes* Ṭīkā: *lālaṇan* ti kampanan ti vadanti); B_1 loḷanaŋ; C_1 ākaḍḍhanaŋ.

[5] VibhA, B_1 parijānanaŋ; A, G. parijānaŋ.

[6] = DA. i, 359; MA. i, 265: VibhA. 359.

[7] MA. tabbiparītaŋ. [8] *Cf.* SA. ii, 170.

[9] *Cf.* SA. i, 64; A, G, DA, MA. patta-.

rāya-karaŋ, jīvit' antarāya-karañ câpi hoti. Nippariyāyena pana yaŋ nimitta-kammâdi-micchâjīva-vasena uppannaŋ, yañ c' assa sevamānassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, taŋ asappāyaŋ: vipparītaŋ sappāyaŋ. Tassa vasen' ettha sappāya-sampajaññaŋ, kamma-ṭṭhānâvi, jahana-vasena ca gocara-sampajaññaŋ veditabbaŋ.

Abbhantare attā nāma koci cīvaraŋ pārupanto nāma n' atthi. Vutta-ppakāra-cittakiriya-vāyo-dhātu-vipphāren' eva pana cīvara-pārupanaŋ hoti. Tattha cīvaram pi acetanaŋ, kāyo pi acetano. Cīvaraŋ na jānāti: Mayā kāyo pāruto ti. Kāyo pi na jānāti: Ahaŋ cīvarena pāruto ti. Dhātuyo va dhātu-samūhaŋ paṭicchādenti, paṭa-pilotikāya potthaka-rūpa-paṭicchādane viya. Tasmā n' eva sundaraŋ cīvaraŋ labhitvā somanassaŋ kātabbaŋ, na asundaraŋ labhitvā domanassaŋ. Nāga-vammika-cetiya-rukkhâdīsu hi keci gūtha-mutta-kaddama-daṇḍa-sattha-ppahārâdīhi asakkāraŋ. Na tena vammika-rukkhâdayo somanassaŋ vā domanassaŋ vā karonti. Evam eva n' eva sundaraŋ cīvaraŋ labhitvā somanassaŋ kātabbaŋ, na asundaraŋ labhitvā domanassan ti. Evaŋ pavatta-paṭisankhāna-vasen' ettha asammoha-sampajaññaŋ veditabbaŋ.

Patta-dhāraṇe pi, pattaŋ sahasā va agahetvā, imaŋ gahetvā piṇḍāya caramāno bhikkhaŋ labhissāmī ti evaŋ patta-gahaṇa-paccayā paṭilabbhitabba-attha-vasena sâtthaka-sampajaññaŋ veditabbaŋ. Kisa-dubbala-sarīrassa pana garu-patto asappāyo. Yassa kassaci catu-pañca-gaṇṭhikâhato[1] dubbisodhanīyo asappāyo. Duddhota-patto hi na vaṭṭati. Taŋ dhoventass' eva c' assa palibodho hoti. Maṇi-vaṇṇa-patto pana lobhanīyo, cīvare vutta-nayen' eva asappāyo. Nimitta-kammâdi-vasena laddho pana, yañ c' assa sevamānassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, ayaŋ ekanta-asappāyo va. Viparīto sappāyo. Tassa vasen' ettha sappāya-sampajaññaŋ, kammaṭṭhānâvi-jahana-vasen' eva ca gocara-sampajaññaŋ veditabbaŋ.

Abbhantare attā nāma koci pattaŋ gaṇhanto n' atthi. Vutta-ppakāra-citta-kiriya-vāyodhātu-vipphāren' eva pana patta-

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[1] MA. gaṇḍika.

ggahaṇaŋ nāma hoti. Tattha patto pi acetano, hatthâpi acetanā. Patto na jānāti: Ahaŋ hatthehi gahito ti. Hatthâpi na jānanti: Patto amhehi gahito ti. Dhātuyo va dhātu-samūhaŋ gaṇhanti, saṇḍāsena aggi-vaṇṇa-patta-ggahaṇe viyā ti. Evaŋ pavatta-paṭisankhāna-vasen' ettha asammoha-sampajaññaŋ veditabbaŋ.

Api ca yathā chinna-hattha-pāde vaṇa-mukhehi paggharita-pubba-lohita-kimi-kule nīla-makkhika-samparikiṇṇe anātha-sālāyaŋ anātha-manusse disvā dāyâlukā purisā tesaŋ vaṇa-paṭicchādanaka[1]-colakāni c' eva kapālâdīhi ca bhesajjāni upanāmenti; tattha colakāni pi kesañci saṇhāni, kesañci thūlāni pāpuṇanti, bhesajja-kapālakāni pi kesañci susaṇṭhānāni, kesañci dussaṇṭhānāni pāpuṇanti; na te tattha sumanā vā dummanā vā honti; vaṇa-paṭicchādana-matten' eva hi colena, bhesajja-paṭiggahaṇa-matten' eva ca kapālakena tesaŋ attho; evam eva yo bhikkhu vaṇa-colakaŋ viya cīvaraŋ, bhesajja-kapālaŋ viya pattaŋ, kapāle bhesajjaŋ viya ca patte laddhaŋ bhikkhaŋ sallakkheti, ayaŋ *sanghāṭi-patta-cīvara-dhāraṇe* asammoha-sampajaññena uttama-*sampajāna-kārī* ti veditabbo.

Asitâdīsu[2] *asite* ti, piṇḍa-pātâdi-bhojane. *Pīte* ti, yāgu-âdi-pāne.[3] *Khāyite* ti, piṭṭha-khajjakâdi-khādane. *Sāyite* ti, madhu-phāṇitâdi-sāyane. Tattha 'n' eva davāyā' ti (M. i, 10) ādinā nayena vutto aṭṭha-vidho pi attho attho nāma. Tassa vasena sâtthaka-sampajaññaŋ veditabbaŋ. . . . Lūkha-paṇīta-titta-madhurâdīsu yena bhojanena yassa aphāsu hoti, taŋ tassa asappāyaŋ. Yaŋ pana nimitta-kammâdi-vasena paṭiladdhaŋ, yañ c' assa bhuñjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, taŋ ekanta-asappāyam eva; viparītaŋ appāyaŋ. Tassa vasen' ettha sappāya-sampajaññaŋ kammaṭṭhānâvijahana-vasen' eva ca gocara-sampajaññaŋ veditabbaŋ.

Abbhantare attā nāma koci bhuñjako n' atthi; vutta-ppakāra-citta-kiriya-vāyodhātu-vipphāren' eva pana patta-paṭiggahaṇaŋ nāma hoti. Citta-kiriya-vāyodhātu-vipphāren'

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[1] DA, VibhA. vaṇa-paṭṭa.

[2] *Cont. at* DA. i, 200; MA. i, 267; VibhA. 361.   [3] DA. pāte.

eva hatthassa patte otaraṇaŋ[1] nāma hoti. Citta-kiriya-vāyodhātu-vipphāren' eva ālopa-karaṇaŋ ālopa-uddharaṇaŋ mukha-vivaraṇañ ca hoti. Na koci kuñcikāya, na yantakena hanuk' aṭṭhiŋ vivarati. Citta-kiriya-vāyodhātu-vipphāren' eva ālopassa mukhe ṭhapanaŋ, upari-dantānaŋ musala-kicca-sādhanaŋ, heṭṭhā-dantānaŋ udukkhala-kicca-sādhanaŋ, jivhāya hattha-kicca-sādhanañ ca hoti.[2] Iti naŋ tattha agga-jivhāya tanu-khelo, mūla-jivhāya bahala-khelo makkheti. Taŋ heṭṭhā-danta-udukkhale jivhā hattha-parivattitaŋ, kheḷa-udaka-temitaŋ, upari-danta-musale-sañcuṇṇitaŋ koci kaṭacchunā vā dabbiyā vā anto pavesento nāma n' atthi. Vāyo-dhātuyā va pavisati. Paviṭṭhaŋ paviṭṭhaŋ koci palāla-santharaŋ[3] katvā dhārento nāma n' atthi. Vāyodhātu-vasen' eva tiṭṭhati. Ṭhitaŋ ṭhitaŋ koci uddhanaŋ katvā, aggiŋ jāletvā pacanto nāma n' atthi. Tejo-dhātuyā va paccati. Pakkaŋ pakkaŋ koci daṇḍakena vā yaṭṭhiyā vā bahi nīhārako nāma n' atthi; vāyo-dhātu yeva nīharati. Iti vāyo-dhātu atiharati ca vītiharati ca dhāreti ca parivatteti ca visoseti ca nīharati ca. Paṭhavī-dhātu dhāreti ca parivatteti ca sañcuṇṇeti ca visoseti ca. Āpo-dhātu sineheti ca allattañ ca anupāleti. Tejo-dhātu anto paviṭṭhaŋ paripāceti. Ākāsa-dhātu añjaso hoti. Viññāṇa-dhātu tattha tattha sammā-payogaŋ anvāya ābhujati.[4] Evaŋ pavatta-paṭisankhāna-vasena asammoha-sampajaññaŋ veditabbaŋ. Api ca gamanato, pariyesanato, paribhogato, āsayato, nidhānato, aparipakkato, paripakkato, phalato, nissandanato, sammakkhanato ti, evaŋ dasa-vidha-paṭikkūla-bhāva-paccavekkhaṇato p' ettha asammoha-sampajaññaŋ veditabbaŋ. Vitthāra-kathā pan' ettha *Visuddhi-Magge Āhāra-paṭikkūla-saññā*-niddesato gahetabbā.[5]

[142 *cont.*] *Uccāra-passāva-kamme* ti, uccārassa ca passāvassa ca karaṇe. Tattha pakka[6]-kāle uccāra-passāvaŋ akarontassa sakala-sarīrato sedā muccanti, akkhīni bhamanti, cittaŋ na ekaggaŋ hoti, aññe ca rogā uppajjanti. Karontassa pana sabbaŋ taŋ na hotī ti ayam ettha attho. Tass' eva

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[1] C_1 otāraṇaŋ.
[2] *Cf.* VM. i, 344.
[3] MA. -akaŋ.
[4] DA, MA. ābhuñj.
[5] *Cf.* VM. i, 342.
[6] VibhA. pakka; MSS. patta-.

vasena sâtthaka-sampajaññaŋ veditabbaŋ. Aṭṭhāne uccāra-passāvaŋ karontassa pana āpatti hoti, ayaso vaḍḍhati, jīvit' antarāyo hoti; paṭirūpe ṭhāne karontassa sabbaŋ taŋ na hotī ti idam ettha sappāyaŋ. Tassa vasena sappāya-sampajaññaŋ, kamma-ṭṭhānâvijahana-vasen' eva gocara-sampajaññaŋ veditabbaŋ.

Abbhantare attā nāma koci uccāra-passāva-kammaŋ karonto n' atthi. Citta-kiriya-vāyodhātu-vipphāren' eva pana uccāra-passāva-kammaŋ hoti. Yathā pana pakke gaṇḍe gaṇḍa-bhedena pubba-lohitaŋ akāmatāya nikkhamati, yathā ca atibharitā udaka-bhājanā udakaŋ akāmatāya nikkhamati,[1] evaŋ pakkâsaya-mutta-vatthīsu sannicitā uccāra-passāvā vāyu-vega-samuppīḷitā akāmatāya pi nikkhamanti. So pan' ayaŋ evaŋ nikkhamanto uccāra-passāvo n' eva tassa bhikkhuno attano hoti, na parassa, kevalaŋ sarīra-nissando va hoti. Yathā kiŋ? Yathā udaka-kumbhato purāṇa-udakaŋ chaḍḍentassa n' eva taŋ attano hoti, na paresaŋ, kevalaŋ paṭijaggana-mattam eva hoti. Evaŋ pavatta-paṭisankhāna-vasen' ettha asammoha-sampajaññaŋ veditabbaŋ.

Gatâdīsu *gate* ti, gamane. *Ṭhite* ti, ṭhāne. *Nisinne* ti, nisajjāya. *Sutte* ti, sayane. *Jāgarite* ti, jāgarane. *Bhāsite* ti, kathane. *Tuṇhī-bhāve* ti, akathane.

Ettha ca gacchanto vā gacchāmī ti pajānāti; ṭhito vā ṭhito 'mhī ti pajānāti; nisinno vā nisinno 'mhī ti pajānāti; sayāno vā sayāno 'mhī ti pajānāti. Imasmiŋ ṭhāne addhāna-iriyâpathā kathitā. *Abhikkante paṭikkante ālokite vilokite sammiñjite pasārite* ti imasmiŋ majjhimā. *Gate ṭhite nisinne sutte* ti, idha pana khuddakā cuṇṇiyā[2] iriyâpathā kathitā. Tasmā ca etesu pi vutta-nayen' eva sampajāna-kāritā veditabbā.[3]

Tipiṭaka-mahāsīva-tthero pan' āha: 'Yo ciraŋ gantvā vā cankamitvā vā aparabhāge ṭhito iti paṭisañcikkhati:

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[1] *Cf.* VM. i, 345.

[2] *Not in Dicts., but cf.* VM. i, 365, *where the elements are regarded as* cuṇṇa: '*moved by the air-element*' (kāyo) samabbhāhato gamana-ṭṭhāna-nisajja-sayana-iriyâpathesu viññattiŋ dasseti, *etc.*

[3] B_1, C_1 *omit whole para.* (*but it is in my MSS. and* MA. i, DA. i. 202), *and cont. at* yo ciraŋ gantvā.

Cankamana-kāle pavattā rūpârūpa-dhammā etth' eva niruddhā ti, — ayaŋ gate sampajāna-kārī nāma. Yo sajjhāyaŋ vā karonto kammaṭṭhānaŋ vā manasikaronto ciraŋ ṭhatvā aparabhāge nisinno iti paṭisañcikkhati: Ṭhita-kāle pavattā rūpârūpa-dhammā etth' eva niruddhā ti,—ayaŋ ṭhite sampajāna-kārī nāma. Yo sajjhāyâdi-karaṇa[1]-vasen' eva ciraŋ nisīditvā aparabhāge nipanno[2] iti paṭisañcikkhati: Nisinnakāle pavattā rūpârūpa-dhammā etth' eva niruddhā ti;—ayaŋ nisinne sampajāna-kārī nāma. Yo pana nipannako sajjhāyaŋ vā karonto kammaṭṭhānaŋ manasikaronto niddaŋ okkamitvā aparabhāge uṭṭhāya iti paṭisañcikkhati: Sayanakāle pavattā rūpârūpa-dhammā etth' eva niruddhā ti,—ayaŋ *sutte* ca *jāgarite* ca sampajañña-kārī nāma. Kiriya-maya-cittānaŋ hi appavattaŋ suttaŋ[3] nāma, pavattaŋ jāgaritaŋ nāmā ti. Yo pana bhāsamāno 'ayaŋ saddo nāma oṭṭhe ca paṭicca dante ca jivhañ ca tāluñ ca paṭicca, cittassa tadanurūpaŋ payogaŋ paṭicca jāyatī' ti, sato sampajāno bhāsati: ciraŋ vā pana kālaŋ sajjhāyaŋ vā katvā, dhammaŋ vā kathetvā, kammaṭṭhānaŋ vā parivattetvā, pañhaŋ vā vissajjetvā, aparabhāge tuṇhī-bhūto iti paṭisañcikkhati: Bhāsita-kāle uppannā rūpârūpa-dhammā etth' eva niruddhā ti,—ayaŋ bhāsite sampajāna-kārī nāma. Yo tuṇhī-bhūto ciraŋ dhammaŋ vā kammaṭṭhānaŋ vā manasikatvā aparabhāge iti paṭisañcikkhati: Tuṇhī-bhūta-kāle pavattā rūpârūpa-dhammā etth' eva niruddhā, upādā-rūpa-ppavattiyā sati bhāsati nāma, asati tuṇhī-bhavati nāmā ti,—ayaŋ tuṇhī-bhāve sampajāna-kārī nāmā' ti. Evam ettha asammoha-sampajaññassa vasena sampajāna-kāritā veditabbā.

Imasmiŋ sutte sati-paṭṭhāna-missaka-sampajaññaŋ pubbabhāgaŋ kathitaŋ.

3.

[*Text* v, **143.**] Tatiye: *evam eva pan' idh' ekacce* ti, so kira bhikkhu kammaṭṭhānaŋ kathāpetvā ito c' ito ca āhiṇḍati, kāya-vivekaŋ nânuyuñjati. Ten' eva naŋ Bhagavā niggaṇhanto evam āha. *Tasmā* ti, yasmā sankhittena desanaŋ yācasi, tasmā. *Diṭṭhī* ti, kamma-ssaka[4]-diṭṭhi.

[1] DA. gahaṇe. [2] A, G. nisinno. [3] DA. sotaŋ.
[4] B_1, C_1 kammassa-kata (?): *cf.* *Asl.* 406, *and supr.* p. 127.

4.

Catutthe: *dhamma-vinayo* ti, dhammo ti vā vinayo ti vā ubhayam[1] etaŋ Satthu-sāsanass' eva nāmaŋ. *Samādapetabbā* ti, gaṇhāpetabbā. *Ekodibhūtā* ti, khaṇika-samādhinā ekagga-bhūtā, samāhitā. *Ekagga-cittā* ti, upacār' appaṇā-vasena sammā ṭhapita-cittā ca ekagga-cittā ca. Imasmiŋ sutte navaka-bhikkhūhi c' eva khīṇâsavehi ca bhāvita-satipaṭṭhānā pubba-bhāgā, sattahi sekhehi bhāvitā missakā.

6.[2]

[146.] Chaṭṭhe: *sakuṇagghī* ti, sakuṇe[3] hantī ti sakuṇagghi. Senass' etaŋ adhivacanaŋ. *Sahasā ajjhappattā* ti, lāpaŋ[4] sahasena pattā. *Alakkhikā* ti, nissirīkā. *Appapuññā* ti, paritta-puññā. *Sacajja*[5] *mayan* ti, sace ajja mayaŋ. *Nangala-kaṭṭha-karaṇan* ti, nangalena kasi-karaṇaŋ; adhunā kaṭṭhaŋ[6] khetta-ṭṭhānan ti attho. *Leḍḍu-ṭṭhānan* ti, leḍḍūnaŋ[7] ṭhānaŋ. *Saŋvadamānā*[8] ti, sammā vadamānā; attano balassa suṭṭhu vaṇṇaŋ vadamānā ti attho.

Mahantaŋ leḍḍuŋ abhirūhitvā ti, uddhana-sukkh' ante[9] ṭhitesu tīsu leḍḍūsu 'ito sene āgacchante ito nikkhamissāmi; ito āgacchante ito' ti sallakkhetvā, tesu ekaŋ leḍḍuŋ abhirūhitvā aṭṭhāsi vadamāno.[10] *Sannayhā* ti,[11] khurappaŋ sandahamāno viya sannayhitvā,[12] suṭṭhu ṭhapetvā. *Bahuāgato kho myāyan* ti, mayhaŋ atthāya ayaŋ bahūtaŋ ṭhānaŋ[13] āgato: appaŋ avasiṭṭhaŋ. Idāni maŋ gaṇhissatī ti ñatvā dāru-cūḷāya[14] nivattitvā, *tass' eva leḍḍussa antaraŋ paccupādi*, paṭipanno paviṭṭho ti attho. *Uraŋ paccatāḷesī* ti, ekap-

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[1] A, G. ñāṇaŋ. [2] *Cf.* JA. ii, 59.
[3] B_1, C_1 -aŋ. [4] C_1 lobha-.
[5] *Text* sacejja-. [6] B_1 kataŋ. [7] C_1 bhejja-.
[8] *Both text and Comy. evidently wrong. Text* asaŋvadamānā; B_1 saŋvadamānā = sammā-vadamānā (?); A, G, C_1 avacamānā. *At* K.S. v, 125 *I suggest* avaḍḍhamānā.
[9] B_1, C_1 saṇṭhānena.
[10] A, G, B_1 avadamāno; *text* vadamāno; C_1 *omits*; JA. avhāyanto.
[11] JA, A, G, C_1 sandhāya; *text*, B_1 sannāyha.
[12] C. sandayhitvā; *cf.* JA. ii, 88, l. 26 *for the phrase*.
[13] A, G. bahutaŋ bhavanaŋ; B_1 bahutaŋ ṭhānaŋ; C_1 dūratara-ṭhānaŋ.
[14] C_1 dāru-gūḷo viya (?); B_1, C_1 vinivatt.

pahāren' eva lāpassa sīsaŋ chinditvā gahessāmī ti pakkhandattā vegaŋ sandhāretuŋ asakkonto, tasmiŋ leḍḍusmiŋ uraŋ deti.[1] Tāva-d-eva 'ssa hadaya-maŋsaŋ pati.[2] Atha lāpo 'diṭṭhā vata no sattuno piṭṭhī' ti[3] tuṭṭha-haṭṭho tassa hadaye (ṭhatvā)[4] aparâparaŋ cankami.

7.

Sattame: *duggā* ti, duggamā. *Cārī* ti, sañcāro. *Lepaŋ oḍḍentī* ti, vaṭa-rukkha-khīrâdīhi yojetvā lepaŋ karonti. Taŋ makkaṭānaŋ dhuva-gamanan[5] ti sallakkhetvā rukkha-sākhâdīsu ṭhapenti. *Pañcoḍḍito* ti, pañcasu ṭhānesu kājādaṇḍakaŋ pavesetvā gahetabbo kāja-sikkā viya uḍḍito. *Thunaŋ setī* ti, thunanto sayati.

8.

Aṭṭhame: *sūdo* ti, bhatta-kārako. *Nānaccayehī* ti, nānācayehi nānā-vidhehī ti attho. Ayam eva vā pāṭho. *Ambilaggehī* ti, ambila-koṭṭhāsehi. Es' eva nayo sabbattha. *Abhiharatī* ti,[6] gahan' atthāya hatthaŋ pasāreti. *Bahuŋ gaṇhātī* ti, eka-gahanena bahuŋ gaṇhanto punappunaŋ gaṇhanto pi bahuŋ gaṇhāt' eva.

Abhihārānan ti, sataŋ vā sahassaŋ vā ukkhipitvā abhihaṭānaŋ dāyānaŋ. *Upakkilesā* ti, pañca nīvaraṇā. *Nimittaŋ na uggaṇhātī* ti, imaŋ me kammaṭṭhānaŋ anulomaŋ vā gotrabhuŋ vā āhacca ṭhitan ti na jānāti: attano cittassa nimittaŋ gaṇhituŋ na sakkoti. Imasmiŋ sutte pubba-bhāga-vipassanā sati-paṭṭhānā va kathitā.

9.

[*Text* v, **152**.] Navame: *Beḷuvagāmake*[7] ti, Vesāliyā samīpe evaŋ nāmako pāda-gāmo[8] atthi; tasmiŋ. *Yathā mittan* ti ādīsu; *mittā* ti mittā va. *Sandiṭṭhā* ti, tattha tattha sangamma diṭṭha-mattā, nâtidaḷha-mittā. *Sambhattā* ti, suṭṭhu bhattā sinehavanto daḷha-mittā. Yesaŋ yesaŋ yattha yattha evarūpā bhikkhū atthi, te te tattha tattha vassaŋ upethā ti attho. Kasmā evam āha? Tesaŋ phāsu-vihār' atthāya.

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[1] B_1 patāleti; C_1 paṭālesi.
[2] B_1, C_1 phāliyittha.
[3] JA. d. v. me paccāmittassa p.
[4] *So.* JA.
[5] B_1, C_1 g-ṭṭhānaŋ.
[6] B_1 atihar.
[7] *Cf.* DA. ii, 546; UdA. 322.
[8] C_1 dvāra-g.

Tesaŋ hi Beḷuva-gāmake senâsanaŋ na ppahoti, bhikkhâpi mandā: Vesāliyā pana bahūni senâsanāni, bhikkhâpi sulabhā. Tasmā evam āha. Atha kasmā 'yathā sukhaŋ gacchathā' ti na vissajjesi? Tesaŋ anukampāya. Evaŋ kir' assa ahosi: Ahaŋ dasa-māsa-mattaŋ ṭhatvā parinibbāyissāmi; sace ime dūraŋ gacchissanti, maŋ parinibbāna-kāle daṭṭhuŋ na sakkhissanti. Atha nesaŋ: Satthā parinibbāyanto amhākaŋ paṭipattim[1] pi na adāsi. Sace jāneyyāma na evaŋ dūre vaseyyāmā ti, vippaṭisāro bhaveyya. Vesāli-samantā pana vasantā māsassa aṭṭha-vāre āgantvā dhammaŋ suṇissanti, Sugat' ovādaŋ labhissantī ti, na vissajjesi.

Kharo ti, pharuso. *Ābādho* ti, visabhāga-rogo. *Bāḷhā* ti, balavatiyo. *Māraṇ' antikā* ti, maraṇa-santikaŋ pāpana-samatthā. *Sato sampajāno adhivāsesī*[2] ti, satiŋ samuṭṭhitaŋ[3] katvā ñāṇena paricchinditvā adhivāsesi. *Avihaññamāno* ti, vedanânuvattana-vasena aparâparaŋ parivattanaŋ akaronto apīḷiyamāno adukkhiyamāno[4] va adhivāsesi.

Anāmantetvā ti, ajānāpetvā.[5] *Anapaloketvā* ti, anāṇāpetvā[6]; ovādânusāsaniŋ adatvā ti vuttaŋ hoti. *Viriyenā* ti, pubba-bhāga-viriyena c' eva phala-samāpatti-viriyena ca. *Paṭipaṇāmetvā* ti, vikkhambhetvā. *Jīvita-sankhāran* ti, ettha jīvitam pi jīvita-sankhāro; yena jīvitaŋ sankharīyati, chijjamānaŋ[7] ghaṭetvā ṭhapīyati; yo[8] phala-samāpatti-dhammo pi jīvita-sankhāro, so idha adhippeto. *Adhiṭṭhāyā* ti, adhiṭṭhahitvā[9] pavattetvā jīvita-ṭhapana-samatthaŋ phala-samāpattiŋ samāpajjeyyan ti, ayam ettha sankhep' attho. Kim pana Bhagavā ito pubbe phala-samāpattiŋ na samāpajjatī ti? Samāpajjati. Sā pana khaṇika-samāpatti; khaṇika-samāpatti ca anto[10] samāpattiyaŋ yeva vedanaŋ vikkhambheti; samāpattito vuṭṭhita-mattassa kaṭṭha-pātena vā kaṭhala-pātena vā chinna-sevālo viya udakaŋ puna sarīraŋ vedanā ajjhottharati. Yā pana rūpa-sattakañ ca arūpa-sattakañ ca niggumbaŋ nijjaṭaŋ katvā mahāvipassanā-vasena samāpannā

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[1] DA. B_1, C_1 satimattam.
[2] A, B_1 -seti.
[3] DA. C_1 supaṭṭhitaŋ.
[4] A, G, B_1 surakkhiyamāno.
[5] DA. anavhetvā.
[6] DA, B_1 ajānāpetvā va.
[7] A, G. bhijja.
[8] So *all but* DA. (yo).
[9] DA. adhitiṭṭhitvā.
[10] A, G, B_1 antara-.

samāpatti, sā suṭṭhu vikkhambheti. Yathā nāma purisena pokkharaṇiŋ ogāhetvā hatthehi ca pādehi ca suṭṭhu apabbūḷho sevālo cirena udakaŋ ottharati, evam eva tato vuṭṭhitassa cirena vedanā uppajjati. Iti Bhagavā taŋ divasaŋ Mahābodhi-pallanke abhinavaŋ vipassanaŋ paṭṭhapento viya rūpa-sattakaŋ arūpa-sattakaŋ niggumbaŋ nijjaṭaŋ katvā, cuddasah' ākārehi sannetvā[1] mahāvipassanāya vedanaŋ vikkhambhetvā, dasa-māse mā uppajjitthā ti, samāpattiŋ samāpajji. Samāpatti-vikkhambhitā vedanā dasa-māse na uppajji yeva.[2]

Gilānā vuṭṭhito ti, gilāno hutvā puna vuṭṭhito. *Madhurakajāto viyā* ti, sañjāta-garubhāvo sañjāta-thaddha-bhāvo, sūle uttāsita-sadiso[3] viya. *Na pakkhāyantī* ti, na pakāsanti,[4] na nānā-kāraṇato upaṭṭhahanti. *Dhammâpi maŋ na ppaṭibhantī* ti, sati-paṭṭhāna-dhammā[5] mayhaŋ pākaṭā na hontī ti dīpeti. Tanti-dhammā pana therassa suppaguṇā. *Udāharatī* ti, pacchimaŋ ovādaŋ na detī ti sandhāya vadati.

Anantaraŋ abāhiran[6] ti, dhamma-vasena vā puggala-vasena vā ubhayam akatvā: Ettakaŋ dhammaŋ parassa na desissāmī ti cintento dhammaŋ antaraŋ abbhantaraŋ karoti nāma. Ettakaŋ parassa desissāmī ti cintento dhammaŋ bāhiraŋ karoti nāma. Imassa puggalassa desissāmī ti cintento pana puggalaŋ abbhantaraŋ karoti nāma. Imassa na desissāmī ti cintento puggalaŋ bāhiraŋ karoti nāma. Evaŋ akatvā desito ti attho.

Ācariya-muṭṭhī ti, yathā bāhirakānaŋ ācariya-muṭṭhi nāma hoti dahara-kāle kassaci akathetvā pacchima-kāle maraṇa-mañce nipannā[7] piya-manāpassa antevāsikassa kathenti, evaŋ Tathāgatassa: Idaŋ mahallaka-kāle pacchima-vāre[8] kathessāmī ti muṭṭhiŋ katvā, pariharitvā,[9] ṭhapitaŋ kiñci n'

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[1] *So* DA., *but* A, G, C_1 santetvā; B_1 sannayhitvā.

[2] A, G. *omit sentence.*

[3] *Cf.* AA. *on* A. iii, 69; SA. ii, 309; JA. ii, 499; *infr. on t.* 162; MA. ii, 418 (= ālasiyajāta).

[4] DA. pakāsenti; C_1 pakāsayanti.

[5] *At* SA. ii, = pariyatti-dhammī.

[6] A, G. sabāhiraŋ . . . katvā.

[7] A, G, B_1 -assa.

[8] DA, C_1 ṭhāne; B_1 dhāne; A. dvāre.

[9] A, G. -samitvā.

atthī ti dasseti. *Ahaŋ bhikkhu-sanghan* ti, aham eva bhikkhu-sanghaŋ *pariharissāmī ti vā. Mām uddesiko* ti, ahaŋ uddisitabb' aṭṭhena uddeso[1] assā ti, mam uddesiko: maŋ yeva uddissa,[2] maŋ paccāsiŋsamāno[3] bhikkhu-sangho hotu: mam' accayena mā vā ahosi[4]: Yaŋ vā taŋ vā hotū ti, iti vā pana yassa assā ti attho.

Na evaŋ. hotī ti, bodhi-pallanke yeva issā-maccherānaŋ vītivattattā[5] evaŋ na hoti. *Sakin* ti,[6] so kiŋ (?).

Āsītiko ti, asīti-saŋvacchariko[7]: idaŋ pacchima-vayaŋ anuppatta-bhāva-dīpan' atthaŋ. *Vekha*[8]*-missakenā* ti, bāha-bandhana-cakka-bandhanâdinā-paṭisankharaṇena vekha-missakena. *Maññe* ti, jara-sakaṭaŋ viya vekha-missakena maññe yāpeti. Arahatta-phala-veṭhanena[9] . catu-iriyāpatha-kappanaŋ[10] Tathāgatassa hotī ti dasseti. Idāni tam atthaŋ pakāsento *yasmiŋ Ānanda samaye* ti ādim āha.

[154] Tattha *sabba-nimittānan* ti, rūpa-nimittâdīnaŋ. *Ekaccānaŋ vedanānan* ti, lokiyānaŋ vedanānaŋ. *Tasmā-t-ih' Ānandā*[11] ti, yasmā iminā phala-samāpatti-vihārena phāsu hoti, tasmā tumhe pi tad-atthāya evaŋ viharathā ti dasseti. *Atta-dīpā* ti, mahāsamudda-gataŋ dīpaŋ viya attānaŋ dīpaŋ patiṭṭhaŋ katvā viharatha. *Atta-saraṇā* ti, atta-gatikā va hotha, mā añña-gatikā. *Dhamma-dīpa-dhamma-saraṇa* padesu pi es' eva nayo. Ettha ca dhammo ti nava-vidho lokuttara-dhammo veditabbo.[12]

Tamatagge 'me te ti,[13] tama-agge: majjhe *ta*-kāro. padasandhi-vasena vutto. Idaŋ vuttaŋ hoti: Ime agga-tamā ti

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[1] A, G. *add* yo.
[2] A, G, C_1 uddisitvā; B_1 mayh' eva uddesitvā.
[3] A, G. pucchamāno. [4] DA. ahesuŋ.
[5] DA, B_1, C_1 vigatattā. [6] D (*text*) kiŋ *only*; A, G. *omit.*
[7] A, G. sambandha-carito.
[8] *For the reading* vekha *see my note at* UdA. 330, 370 (vekhabandhanāni). *Here* (*and in next line*) A, G. vega; B_1 vedha; C_1 veḷu; DA. vegha.
[9] A, G. vaḍḍhanena; B_1 vedhanena; C_1 veṭhanena; DA. veghanena.
[10] *Cf.* SA. i, 15.
[11] DA. tasmā ih' Ā., *but* D. (*text*) tasmāt iha; *cf.* UdA. 90 (*tihā* ti, nipāta-mattaŋ).
[12] DA. *omits sentence, which is possibly a later insertion.*
[13] A, G. aggam ete.

tama-t-aggā ti.[1] Evaŋ sabbaŋ tama-sotaŋ[2] chinditvā (tamānaŋ B_1) ativiya agge uttama-bhāve[3] te, Ānanda, mama bhikkhū bhavissanti. Kesaŋ ati-agge bhavissanti ?[4] *Ye keci sikkhā-kāmā,* sabbe[5] te catu-sati-paṭṭhāna-gocarā ca bhikkhū agge bhavissantī ti, arahatta-nikūṭena desanaŋ sangaṇhāti.[6]

10.

[154] Dasame: *Ten' upasankamī* ti, tasmiŋ upassaye kammaṭṭhāna-kammikā bhikkhuniyo atthi. Tāsaŋ ussukkāpetvā kammaṭṭhānaŋ kathissāmī ti upasankamī. *Uḷāraŋ pubbenâparaŋ visesan*[7] ti, pubba-visesato aparaŋ uḷāraŋ visesaŋ. Tattha mahābhūta-pariggaho pubba-viseso, upādā-rūpa-pariggaho apara-viseso nāma. Tathā sakala-ruppa[8]-pariggaho pubba-viseso, aruppa-pariggaho apara-viseso nāma: rūpârūpa-pariggaho pubba-viseso, paccaya-pariggaho apara-viseso: sappaccaya-nāma-rūpa-dassanaŋ pubba-viseso,[9] tilakkhaṇâropanaŋ apara-viseso nāma. Evaŋ pubbenâparaŋ uḷāraŋ visesaŋ sampajānātī ti attho.

[156] *Kāyârammaṇo* ti, yaŋ kāyaŋ anupassati, tam eva ārammaṇaŋ katvā uppajjati kilesa-pariḷāho. *Bahiddhā vā cittaŋ vikkhipatī,*[10] ti, bahiddhā vā puthuttârammaṇe citt' uppādo pakkhipati.[11] *Kismiñci-d-eva pasādanīye nimitte cittaŋ paṇidahitabban* ti, evaŋ kilesa-pariḷāhe ca līnatte ca bahiddhā vikkhepe ca uppanne kilesânurañjitena na vattitabbaŋ.[12] Kismiñci-d-eva pasādanīye pasādâvahe Buddhâdīsu aññatarasmiŋ ṭhāne kammaṭṭhāna-cittaŋ ṭhapetabbaŋ. *Cittaŋ samādhiyatī* ti, ārammaṇe cittaŋ sammā ādhiyati,[13] suṭhapitaŋ ṭhapīyati. *Paṭisaŋharāmī* ti, pasādanīya-ṭṭhānato paṭisaŋharāmi. Mūla-kammaṭṭhānâbhimukhaŋ yeva karomī ti attho. *So paṭisaŋharati c' eva* ti, mūla-kammaṭṭhā-

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[1] DA. aggatamā aggatamā ti (?): A, G. *repeat first phrase.* C_1 ime aggatamā *only*; DA. (Adyar MS.), aggamā (? -maggā).
[2] DA. yogaŋ.
[3] C_1 bhāge.
[4] C_1 *omits sentence*; B_1 tesaŋ agge bh.; A, G. kesaŋ magge.
[5] DA. sabbesam pi te.
[6] *So* DA. *for* gaṇhī ti *of our* MSS.
[7] *Cf.* M. iii, 79.
[8] B_1 rūpa.
[9] A, G, C_1 *omit.*
[10] A, G. vikkhambhati.
[11] *Cf.* VM. i, 244.
[12] A, G. veditabbaŋ; C_1 caritabbaŋ.
[13] *Cf.* MA. i, 174.

nâbhimukhañ ca peseti. *Na ca vitakketi na ca vicāretī* ti, kilesa-vitakkaŋ na vitakketi, kilesa-vicāraŋ na vicāreti. *Avitakko 'mhi avicāro* ti, kilesa-vitakka-vicārehi avitakkâvicāro. *Ajjhattaŋ satimā sukham asmī* ti, gocar' ajjhatte pavattāya satiyā satimā asmi sukhito cā ti pajānāti.

Evaŋ kho Ānanda paṇidhāya bhāvanā hotī ti, evaŋ, Ānanda, ṭhapetvā bhāvanā hoti. Imassa hi bhikkhuno, yathā nāma purisassa mahantaŋ ucchu-bhāraŋ ukkhipitvā, yanta-sālaŋ nentassa kilanta-kāle[1] bhūmiyaŋ ṭhapetvā, ucchu-khaṇḍaŋ khāditvā, puna ukkhipitvā[2] gamanaŋ hoti, evam evam arahattaŋ pāpuṇituŋ uggahita-kammaṭṭhānassa kāya-pariḷāhâdīsu uppannesu taŋ kammaṭṭhānaŋ ṭhapetvā, Buddha-guṇâdīsu anussaranena cittaŋ pasādetvā, kammanīyaŋ katvā, bhāvanā pavattā,[3] tasmā 'paṇidhāya bhāvanā hotī' ti vuttaŋ. Tassa pana purisassa ucchu-bhāraŋ yanta-sālaŋ netvā piñsetvā[4] rasa-pānaŋ viya imassa bhikkhuno kammaṭṭhānaŋ matthakaŋ pāpetvā, arahattaŋ pattassa phala-samāpatti-sukh' ānubhavanaŋ veditabbaŋ.

Bahiddhā ti, mūla-kammaṭṭhānaŋ pahāya bahi aññasmiŋ ārammaṇe. *Apaṇidhāyā* ti, aṭṭhapetvā. *Pacchāpure asankhittaŋ vimuttaŋ apaṇihitan ti pajānātī* ti, ettha kammaṭṭhāna-vasena vā sarīra-vasena vā desanā-vasena vā attho veditabbo. Tattha kammaṭṭhāne tāva kammaṭṭhānassa abhiniveso pure nāma: arahattaŋ pacchā nāma. Tattha yo bhikkhu mūla-kammaṭṭhānaŋ gahetvā kilesa-pariḷāhassa vā līnattassa vā bahiddhā vikkhepassa vā uppajjituŋ okāsaŋ adento, sudanta-goṇe yojetvā sārento viya, caturassa-cchiddesu tacchitaŋ caturassa-ghaṭikaŋ pakkhipento viya, vipassanaŋ paṭṭhapetvā atiṭṭhanto alagganto arahattaŋ pāpuṇāti. So pure-sankhātassa kammaṭṭhānâbhinivesassa pacchā-sankhātassa arahattassa ca vasena pacchā-pure asankhittaŋ vimuttaŋ apaṇihitan ti pajānāti nāma.

Sarīre pana pād' angulīnaŋ agga-pabbāni pure nāma: sīsa-kaṭāhaŋ pacchā nāma. Tattha yo bhikkhu pād' angulīnaŋ

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[1] B_1 yanta-kāle; C_1 kilanta-kilanta-kāle.
[2] A, G. nikkhip. caranaŋ; C_1 nikkhamitvā g.
[3] A, G. bhāvanaŋ nāma pattā.
[4] B_1, C_1 piḷetvā.

agga-pabba-aṭṭhikesu abhinivisitvā vebhangiyā[1] yava-kalāpaŋ mocento viya, vaṇṇa-saṇṭhāna-dis' okāsa-pariccheda-vasena[2] aṭṭhīni parigganhanto antarā kilesa-pariḷāhâdīnaŋ uppatiŋ vāretvā, yāva sīsa-kaṭāhā bhāvanaŋ pāpeti, so pure sankhātānaŋ agga-pād' anguli-pabbānaŋ pacchā-sankhātassa sīsakaṭāhassa ca vasena pacchā-pure asankhittaŋ vimuttaŋ appaṇihitan ti pajānāti nāma.

Desanāya pi dvattiŋsâkāra-desanāya kesā pure nāma: matthalungaŋ[3] pacchā nāma. Tattha yo bhikkhu kesesu abhinivisitvā vaṇṇa-saṇṭhāna-dis' okāsa-vasena kesâdayo parigganhanto antarā kilesa-pariḷāhâdīnaŋ uppattiŋ vāretvā yāva matthalungā bhāvanaŋ pāpeti, so pure-sankhātānaŋ kesānaŋ pacchā-sankhātassa matthalungassa ca vasena pacchā-pure asankhittaŋ vimuttaŋ appaṇihitan ti pajānāti nāma.

[157] *Evaŋ kho Ānanda apaṇidhāya bhāvanā hotī* ti, evaŋ aṭhapetvā bhāvanā hoti. Imassa hi bhikkhuno yathā nāma guḷa-bhāraŋ labhitvā attano gāmaŋ atiharantassa antarā aṭhapetvā va ucchange pakkhittāni guḷa-kkhaṇḍâdīni khādanīyāni khādantassa attano gāme yeva otaraṇaŋ hoti, evam eva arahattaŋ pāpuṇituŋ āraddha-bhāvanassa kāya-pariḷāhâdīnaŋ uppattiŋ vāretvā kammaṭṭhāna-bhāvanā pavattā. Tasmā apaṇidhāyā bhāvanā vuttā. Tassa pana purisassa taŋ guḷa-bhāraŋ attano gāmaŋ netvā ñātīhi saddhiŋ paribhogo viya imassa bhikkhuno kammaṭṭhānaŋ matthakaŋ pāpetvā arahatta-pattassa phala-samāpatti-sukhânubhavanaŋ veditabbaŋ.

Imasmiŋ sutte pubba-bhāga-vipassanā kathitā. Sesaŋ sabbattha uttānam evā ti.

II. NĀLANDĀ-VAGGA.

2.

[*Text* v, **159.**] Dutiya-vaggassa dutiye: *Nālandāyan*[4] ti, evaŋ-nāmake nagare. Taŋ nagaraŋ gocara-gāmaŋ katvā. *Pāvārik' ambavane* ti,[5] Dussa-Pāvārika-seṭṭhino amba-vane.

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[1] B₁ byābhangiyā. [2] *Cf.* VM. i, 183; VibhA. 238.
[3] B₁ -lingaŋ.
[4] D. ii, 81 = D. iii, 99; *cf.* DA. iii, 873. [5] DA. ii, 388.

Taŋ kira tassa uyyānaŋ ahosi. So Bhagavato dhamma-desanaŋ sutvā atippasanno tasmiŋ uyyāne kuṭi-leṇa-maṇḍapâdi-paṭimanditaŋ Bhagavato vihāraŋ katvā nīyādesi. So vihāro Jīvak' ambavanaŋ viya Pāvārik' ambavane tveva sankhaŋ gato. Tasmiŋ Pāvārik' ambavane viharatī ti attho.

Evaŋ pasanno ti, evaŋ uppanna-saddho, evaŋ saddahāmī ti attho. *Bhiyyo 'bhiññataro* ti, bhiyyo abhiññāto; bhiyyo ti atīva. Bhiyyataro 'bhiñño va uttara-ñāṇo[1] ti attho. *Sambodhiyan* ti, sabbaññuta-ñāṇena arahatta-magga-ñāṇena vā arahatta-maggen' eva hi Buddha-guṇā nippadesā gahitā honti. Dve hi agga-sāvakā arahatta-maggen' eva sāvaka-pāramī-ñāṇaŋ paṭilabhanti; pacceka-Buddhā pacceka-bodhi-ñāṇaŋ; Buddhā sabbaññuta-ñāṇañ c' eva sakale ca Buddha-guṇe. Sabbam hi tesaŋ arahatta-maggen' eva ijjhati. Tasmā arahatta-magga-ñāṇaŋ sambodhi nāma hoti. Tena uttaritaro va n' atthi. Ten' āha Bhagavā 'bhiyyo 'bhiññataro yad idaŋ sambodhiyan' ti.

Uḷārā ti,[2] seṭṭhā. Ayaŋ hi uḷāra-saddo: 'Uḷārāni khādanīyāni khādantī' ti [*] ādīsu madhure āgacchati. 'Uḷārāya khalu bhavaŋ Kaccāyano[3] samaṇaŋ Gotamaŋ pasaŋsāya pasaŋsatī' ti [†] ādīsu seṭṭhe. 'Appamāṇo uḷāro obhāso' ti (M. iii, 123; S. v, 424) ādīsu vipule. Svāyam idha seṭṭhe āgato. Tena vuttaŋ 'uḷārā' ti seṭṭhā ti.

Āsabhī ti, usabha-vācā-sadisā[4] acalā asampavedhī. *Ekaŋso gahito* ti, anussavena vā ācariya-paramparāya vā; iti-kirāya vā piṭaka-sampādanena vā ākāra-parivitakkena vā diṭṭhi-nijjhāna-kkhantiyā vā takka-hetu vā akathetvā paccakkhato ñāṇena paṭivijjhitvā viya ekaŋso gahito; sanniṭṭhāna-kathā vā kathitā ti attho.

Sīha-nādo ti, seṭṭha-nādo. N' eva dandhāyantena na gaggarāyantena[5] sīhena viya uttama-nādo nadito ti attho.

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[1] A, G. Bhagavatā uttaritara-ñāṇo; B_1 bhīyatarā paññā, bhiyyo abhiññātā va; C_1 bhīyatarâbhiññā vā.

[2] *Cf.* VvA. 10. [3] DA. Vacch-. [4] DA, B_1, C_1 sadisī.

[5] *I follow* DA. A, G. seṭṭha-nāden' ev' atthāya ten' eva gaggarāyakena viya (?); B_1 s-nādo vane unnādayantena sīhena viya; C_1 s-nādo; n' eva davāyantena na tatrâyantena sīhena viya. *For further defs. cf.* MA. ii, 7, 27 = AA. *on* A. ii, 9 = VibhA. 398.

*M. i, 238. †M. i, 175.

Kinnu te Sāriputtā ti, imaŋ desanaŋ kasmā ārabhi? Anuyoga-dāpan' atthaŋ. Ekacco hi sīha-nādaŋ naditvā attano sīha-nāde anuyogaŋ dātuŋ na sakkoti, nighaŋsanaŋ na khamati, silese[1] patita-makkaṭo[2] viya hoti. Yathā dhamamānaŋ aparisuddhaŋ lohaŋ jhāyitvā angāro hoti, evaŋ jhām' angāro viya hoti. Eko sīha-nādo anuyogaŋ dāpiyamāno dātuŋ sakkoti, nighaŋsanaŋ khamati, dhamamānaŋ niddosa-jātarūpaŋ viya adhikataraŋ sobhati. Tādiso thero. Tena naŋ Bhagavā: Anuyoga-kkhamo 'yan ti ñatvā sīha-nāde anuyogadāpan' atthaŋ imaŋ desanaŋ ārabhi.

Tattha *sabbe te* ti, sabbe te tayā. *Evaŋ-sīlā* ti maggasīlena phala-sīlena lokiya-lokutttara-sīlena evaŋ-sīlā. *Evaŋ-dhammā* ti, ettha samādhi-pakkhika-dhammā adhippetā. Magga-samādhinā phala-samādhinā lokiya-lokuttarena samādhinā evaŋ-samādhino ti attho. *Evaŋ-paññā* ti, maggapaññâdi-vasen' eva evaŋ-paññā. *Evaŋ-vihārino* ti, ettha pana heṭṭhā jhāna[3]-dhammānaŋ gahitattā vihāro gahito pi. 'Kasmā gahitam eva gaṇhātī?' ti ce, therena idaŋ gahitam eva. Idaŋ hi nirodha-samāpatti-dāpan' atthaŋ vuttaŋ. Tasmā evaŋ-nirodha-samāpatti-vihārino te Bhagavanto ahesun ti. Evam ettha attho daṭṭhabbo. *Evaŋ-vimuttā* ti, ettha vikkhambhana-vimutti tad-anga-vimutti samuccheda-vimutti paṭipassaddhi-vimutti nissaraṇa-vimuttī ti pañca-vidhā vimutti.[4] Tattha aṭṭha samāpattiyo sayaŋ vikkhambhitehi nīvaraṇâdīhi vimuttattā vikkhambhana-vimuttī ti sankhaŋ gacchati. Aniccânupassanâdikā satta anupassanā[5] sayaŋ tassa tassa paccanīka-vasena pariccattāhi nicca-saññâdīhi[6] vimuttattā tadanga-vimuttī ti sankhaŋ gacchati. Cattāro ariya-maggā sayaŋ paccanīka[7]-kilesehi vimuttattā samuccheda-vimuttī ti sankhaŋ gacchati. Cattāri sāmañña-phalāni maggânubhāvena kilesānaŋ paṭipassaddhatte uppannattā paṭipassaddhi-vimuttī ti sankhaŋ gacchati. Nibbānaŋ kilesehi nissaṭattā apagatattā dūre-ṭhitattā nissaraṇa-vimuttī ti sankhaŋ gataŋ. Iti imāsaŋ pañcannaŋ vimuttīnaŋ vasena evaŋ vimuttā ti ettha attho daṭṭhabbo.

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[1] DA. lepe. [2] A, G. maggo (?). [3] B_1, C_1 samādhi-pakkhānaŋ.
[4] *Cf.* UdA. 32; VM. ii, 410. [5] *Cf.* Pts. i, 10.
[6] C_1 *omits* p. n-s. [7] B_1 samucchinnehi.

Kim pana te, Sāriputta, ye te bhavissantī ti, 'atīte niruddhā apaññattika-bhāvaŋ gatā, dīpa-sikhā viya nibbutā. Evaŋ niruddhe apaññattika-bhāvaŋ gate tvaŋ kathaŋ jānissasi?[1] Anāgata-Buddhānaŋ pana guṇā kiŋ tayā attano cittena paricchinditvā viditā?' ti pucchanto evam āha. *Kim pana tyāhaŋ, Sāriputta, etarahī* ti, 'anāgatâpi Buddhā ajātā anibbattā anuppannā. Te kathaŋ jānissasi? Tesaŋ hi jānanaŋ apade ākāse pada-dassanaŋ viya hoti. Idāni mayā saddhiŋ eka-vihāre vasasi, ekato[2] bhikkhāya carasi, dhamma-desana-kāle dakkhiṇā-passe nisīdasi. Kim pana mayhaŋ guṇā attano cetasā paricchinditvā viditā tayā?' ti anuyuñjanto evam āha.

Thero pana pucchita-pucchite *no h' etaŋ, bhante* ti paṭikkhipati. Therassa ca viditam pi atthi aviditam pi. Kiŋ so attano vidita-ṭṭhāne paṭikkhepaŋ karoti avidita-ṭṭhāne ti? Vidita-ṭṭhāne na karoti, avidita-ṭṭhāne yeva karoti. Thero kira anuyoge āraddhe evaŋ aññāsi: Nâyaŋ[3] anuyogo sāvaka-pāramī-ñāṇe, sabbaññuta-ñāṇe pana ayam anuyogo ti attano sāvaka-pāramī-ñāṇe paṭikkhepaŋ akatvā va avidita-ṭṭhāne sabbaññuta-ñāṇe paṭikkhepaŋ karoti. Tena idam pi dīpeti: Bhagavā, mayhaŋ atītânāgata-paccuppannānaŋ Buddhānaŋ sīla-samādhi-paññā-vimutti-kāraṇa-jānana-samatthaŋ sabbaññuta-ñāṇaŋ n' atthī ti.

Etthā ti, etesu atītâdi-bhedesu Buddhesu. *Atha kiñcarahī* ti, 'atha kasmā evaŋ ñāṇe asati tayā evaŋ kathitan?' ti vadati. *Dhammanvayo* ti,[4] dhammassa paccakkhato ñāṇassa[5] anuyogaŋ anugantvā[6] uppannaŋ anumāna-ñāṇaŋ nayaggāho vidito 'sāvaka-ñāṇe ṭhatvā iminā ākārena jānāmi Bhagavā' ti vadati. Therassa hi nayaggāho appamāṇo apariyanto, yathā ca sabbaññuta-ñāṇassa pamāṇaŋ[7] vā pariyanto vā n' atthi evaŋ Dhammasenāpatino naya-ggāhassa. Tena so: Iminā evaŋ-vidho anuttaro Satthā[8] ti jānāti. Therassa hi nayaggāho sabbaññuta-ñāṇa-gatiko eva.

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[1] C_1 *omits sentence down to* anāgatâpi.
[2] A, G, C_1 ekattha; B_1 ekako.
[3] DA. iii, 879 ayaŋ.
[4] *Cf.* MA. ii, 25; SA. ii, 67.
[5] C_1 ñāṭassa.
[6] B_1 agantvā.
[7] A, G, C_1 ṭhānaŋ.
[8] DA. sati (?).

Idāni taŋ naya-ggāhaŋ pākaṭaŋ kātuŋ upamaŋ dassento *seyyathâpi, bhante* ti ādīni āha.[1] Tattha yasmā Majjhima-dese nagarassa uddāpa-pākārāni thirāni vā hontu dubbalāni vā sabbaso vā pana[2] mā hontu corâsankā na hoti,[3] tasmā taŋ agahetvā *paccantimaŋ nagaran* ti āha.

Daḷhuddāpaŋ daḷha-pākāra-toraṇan ti, thira-pākārañ c' eva thira-piṭṭha[4]-sanghāṭañ ca. *Eka-dvāran* ti, kasmā āha? Bahu-dvāre hi nagare bahūhi paṇḍita-dovārikehi bhavitabbaŋ. Eka-dvāre eko va vaṭṭati. Therassa ca paññāya sadiso añño n' atthi. Tasmā attano paṇḍita-bhāvassa opamm' atthaŋ ekaŋ yeva dovārikaŋ dassetuŋ 'eka-dvāran' ti āha.

Paṇḍito ti, paṇḍiccena samannāgato. *Vyatto* ti, veyyattiyena samannāgato visada-ñāṇo. *Medhāvī* ti, ṭhān' uppattika-paññā-sankhātāya medhāya samannāgato. *Anupariyāya-pathan* ti, anupariyāya-nāmakaŋ pākāra-maggaŋ.[5] *Pākāra-sandhin* ti, dvinnaŋ iṭṭhakānaŋ apagata-ṭṭhānaŋ. *Pākāra-vivaran* ti, pākārassa ca chinna-ṭṭhānaŋ.

Cetaso upakkilese ti, pañca nīvaraṇā cittaŋ upakkilissanti,[6] kiliṭṭhaŋ karonti, upatāpenti, viheṭhenti. Tasmā cetaso upakkilesā ti vuccanti. *Paññāya dubbalīkaraṇe* ti, nīvaraṇā uppajjamānā anuppannāya paññāya uppajjituŋ[7] na denti, tasmā paññāya dubbalīkaraṇā ti vuccanti. *Supatiṭṭhita-cittā* ti, catusu satipaṭṭhānesu suṭṭhu-ṭhapita-cittā hutvā. *Satta bojjhange yathā-bhūtan* ti, yathā sabhāvena bhāvetvā. *Anuttaraŋ sammāsambodhin* ti, arahattaŋ sabbaññuta-ñāṇaŋ paṭivijjhiŋsū ti dasseti.

Api c' ettha satipaṭṭhānā ti vipassanā, bojjhangā maggo, anuttarā sammāsambodhi arahattaŋ. Satipaṭṭhānā ti vā maggo ti vā bojjhanga-missakā; sammāsambodhi arahattam eva. Dīgha-bhāṇaka-Mahāsiva-tthero pan' āha: 'Satipaṭṭhāne vipassanaŋ gahetvā, bojjhange maggo ca sabbaññuta-

[1] *Cf.* AA. *on* A. v, 194; DA. iii, 880.
[2] AA. sabbaso vā pana tesaŋ pākāraŋ hoti.
[3] A, G, C_1 s. p. samāni vā raṇasankā na h.; B_1 s. vā pana mā hontu, corānaŋ āsankā na hoti; DA. corā sankā na hoti.
[4] DA. piṭṭhi (?).
[5] B_1 kāya-maggaŋ; AA. maggaŋ *only*.
[6] DA. nīvaraṇa-cittaŋ upakkilesan ti.
[7] DA. vaḍḍhituŋ.

ñāṇañ cā ti gahite sundaro pañho bhaveyya.[1] Na pan' evaŋ[2] gahitan' ti. Iti thero sabba-Buddhānaŋ nīvaraṇāppahāne satipaṭṭhāna-bhāvanāya sambodhiyañ ca majjhebhinna-suvaṇṇa-rajatānaŋ viya nānatta-bhāvaŋ dasseti.

Idha ṭhatvā upamā saŋsandetabbā:—Āyasmā hi Sāriputto paccanta-nagaraŋ dassesi, pākāraŋ dassesi, pariyāya-pathaŋ dassesi, dvāraŋ dassesi, paṇḍita-dovārikaŋ dassesi, nagaraŋ pavisanake nikkhamanake oḷārike pāṇe dassesi, paṇḍita-dovārikassa tesaŋ pāṇānaŋ pākaṭa-bhāvaŋ dassesi. Tattha 'kiŋ kena sādisan?' ti ce, nagaraŋ viya hi nibbānaŋ; pākāro viya sīlaŋ; pariyāya-patho viya samatho[3]; dvāraŋ viya ariya-maggo; paṇḍita-dovāriko viya Dhammasenāpati; nagaraŋ pavisanaka-nikkhamanaka-oḷārikā pāṇā viya atītânāgata-paccuppannā Buddhā. Dovārikassa tesaŋ pāṇānaŋ pākata-bhāvo āyasmato Sāriputtassa atītânāgata-paccuppannânaŋ Buddhānaŋ sīla-samathâdīhi pākaṭa-bhāvo. Ettāvatā therena 'Bhagavā, evam ahaŋ[4] sāvaka-pāramī-ñāṇe ṭhatvā dhamm' anvayena naya-ggāhena jānāmā' ti attano sīhanādassa anuyogo dinno hoti.

[161] *Tasmā* ti, yasmā 'na kho me, bhante, atītânāgatapaccuppannesu arahantesu Sammāsambuddhesu ceto-pariyañāṇaŋ atthi, api ca dhamm' anvayo vidito' ti vadati, tasmā. *Abhikkhaṇaŋ bhāseyyāsī*[5] ti, punappunaŋ bhāseyyāsi.[5] 'Pubbaṇhe me kathitan' ti mā majjhantikâdīsu na kathayittha. 'Ajja vā me kathitan' ti mā aparajju-divasâdīsu na kathayitthā ti attho. *Sā pahīyissatī*[6] ti, Sāriputta-sadiso pi nāma ñāṇa-java-sampanno sāvako Buddhānaŋ cittâcāraŋ jānituŋ na sakkoti, evaŋ appameyyā Tathāgatā ti cintentānam pi yā Tathāgate kankhā vā vimati vā, sā pahīyissatī[6] ti.

3.

[161 *cont.*] Tatiye: *Magadhesū* ti, evaŋ-nāmake janapade. *Nāḷakagāmake* ti, Rājagahassa avidūre attano kula-santake evaŋ-nāmake gāme. *Cundo samaṇ' uddeso* ti,[7] ayaŋ thero

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[1] *Texts and* MSS. *confuse the whole para.*
[2] A, G. na pare ca.
[3] MSS. hirī.
[4] A, G, B. evam āha.
[5] A. bhāv.; G. bhav.
[6] A, G, B_1 pahīyati.
[7] *Cf.* DA. iii, 907.

Dhammasenāpatissa kaniṭṭha-bhātiko. Taŋ bhikkhū anupasampanna-kāle 'Cundo samaṇ' uddeso' ti samudācaritvā thera-kāle pi tath' eva samudācariŋsu. Tena vuttaŋ Cundo samaṇ' uddeso ti. *Upaṭṭhāko hoti* ti, mukhodaka-danta-kaṭṭha-dānena c' eva pariveṇa-sammajjana-piṭṭhi-parikamma-karaṇa-patta-cīvara-gahanena ca upaṭṭhāna-karo hoti. *Parinibbāyī* ti, anupādisesāya nibbāna-dhātuyā parinibbuto. Katarasmiŋ kāle ti? Bhagavato parinibbāna-saŋvacchare.

Tatrâyaŋ anupubbī-kathā[1]:—Bhagavā kira vuṭṭha-vasso Beḷugāmato nikkhamitvā Sāvatthiŋ gamissāmī ti āgata-maggen' eva paṭinivattanto[2] anupubbena Sāvatthiŋ patvā Jetavanaŋ pāvisi. Dhammasenāpati Bhagavato vattaŋ dassetvā divā-ṭhānaŋ gato. So tattha, attano antevāsikesu vattaŋ dassetvā, paṭikkantesu, divā-ṭhānaŋ sammajjitvā, camma-khaṇḍaŋ paññāpetvā, pāde pakkhāletvā, pallankaŋ ābhūjitvā phala-samāpattiyā nisīdi. Ath' assa yathā[3]-paricchedena tato vuṭṭhitassa ayaŋ parivitakko udapādi: Buddhā nu kho paṭhamaŋ parinibbāyanti udāhu agga-sāvakā nu kho ti? Tato agga-sāvakā paṭhaman ti ñatvā attano āyu-sankhāraŋ olokesi. So sattâham eva me āyu-sankhārā pavattissantī ti ñatvā, kattha parinibbāyissāmī? ti cintesi.

Tato: Rāhulo Tāvatiŋsesu parinibbuto, Aññākondaññatthero Chaddantadahe, ahaŋ kattha parinibbāyissāmī? ti punappunaŋ cintento mātaraŋ ārabbha satiŋ uppādesi: Mayhaŋ mātā sattannaŋ arahantānaŋ mātā hutvâpi Buddha-dhamma-sanghesu appasannā. Atthi nu kho tassā upanissayo, n' atthi nu kho? ti āvajjetvā sotâpatti-maggassa upanissayaŋ disvā: Kassa desanāya abhisamayo bhavissatī? ti olokento: Mam' eva dhamma-desanāya bhavissati, na aññassa. Sace kho pan' āhaŋ app' ossukko bhaveyyaŋ bhavissanti me vattāro:—*Sāriputta-suttanta*[4]-desanā-divase koṭi-sata-sahassa-devatā arahattaŋ pattā; tayo magge paṭividdha-devatānaŋ gaṇanā n' atthi; aññesu ca ṭhānesu aneke abhisamayā dissanti; there ca cittaŋ pasādetvā sagge nibbattān' eva asīti-kula-sahassāni. So dāni mātu micchā-dassana-mattam pi[5]

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[1] *Cf.* DA. ii, 549; *in brief at* PvA. 158, *and without the miracles.*
[2] MSS. -tento.
[3] B_1 addhā.
[4] A. i, 63.
[5] DA. *omits* mattam.

harituŋ nâsakkhī ti. Tasmā mātaraŋ micchā-dassanā[1] mocetvā jāt' ovarake yeva parinibbāyissāmī ti sanniṭṭhānaŋ katvā: Ajj' eva Bhagavantaŋ anujānāpetvā nikkhamissāmī ti Cunda-ttheraŋ āmantesi: 'Āvuso Cunda, amhākaŋ pañca-satāya bhikkhu-parisāya saññaŋ dehi "gaṇhath' āvuso patta-cīvarāni. Dhammasenāpati Nāḷaka-gāmaŋ gantu-kamo"' ti. Thero tathā akāsi. Te bhikkhū senâsanaŋ saŋsāmetvā, patta-cīvaram ādāya, therassa santikaŋ agamaŋsu.

Thero senâsanaŋ saŋsāmetvā, divā-ṭhānaŋ sammajjitvā, divā-ṭhāna-dvāre ṭhatvā, divā-ṭhānaŋ oloketvā: Idaŋ dāni pacchima-dassanaŋ; puna-āgamanaŋ n' atthī ti pañca-sata-bhikkhu-parivuto Bhagavantaŋ upasankamitvā, vanditvā, Bhagavantaŋ etad avoca[2]:

('Chinno dāni bhavissāmi, Loka-nātha, Mahāmuni;
Gaman' āgamanaŋ n' atthi; pacchimā vandanā ayaŋ.

Jīvitaŋ appakaŋ mayhaŋ, ito sattâhaŋ accaye
Nikkhipeyyām' ahaŋ dehaŋ bhāra-voropanaŋ yathā.)

Anujānātu me bhante Bhagavā, anujānātu Sugato,
Parinibbāna-kālo me, ossaṭṭho āyu-sankhāro' ti.

Buddhā pana, yasmā 'parinibbāhī' ti vutte maraṇa-vaṇṇaŋ saŋvaṇṇenti nāma; 'mā parinibbāhī' ti vutte vaṭṭassa guṇaŋ kathenti nāma; micchā-diṭṭhikā dosaŋ āropenti, tasmā tad-ubhayam pi na vadanti. Tena naŋ Bhagavā 'kattha parinibbāyissasi, Sāriputtā?' ti vatvā, 'atthi, bhante, Magadhesu Nāḷakagāme jāt' ovarako. Tatthâhaŋ parinibbāyissāmī' ti vutte, 'yassa dāni tvaŋ, Sāriputta, kālaŋ maññasi. Idāni pana, te jeṭṭha[3]-kaṇiṭṭha-bhātikānaŋ tādisassa bhikkhuno dassanaŋ dullabhaŋ bhavissati, desehi nesaŋ dhamman' ti āha.

Thero: Satthā mayhaŋ iddhi-vikubbana-pubbangamaŋ dhamma-desanaŋ paccāsiŋsatī ti ñatvā, Bhagavantaŋ vanditvā, tāla-ppamāṇaŋ ākāsaŋ abbhugantvā, oruyha Dasabalassa pāde vandi. Puna dvi-tāla-ppamāṇaŋ abbhugantvā, oruyha Dasabalassa pāde vandi. Eten' upāyena satta-tāla-ppamāṇaŋ abbhugantvā anekāni pāṭihāriya-satāni dassento dhamma-

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[1] DA. -aŋ.
[2] DA *has also lines bracketed.*
[3] A, C_1 *omit*; B_1 heṭṭha.

kathaŋ ārabhi.[1] Dissamānena kāyena katheti, adissamānena pi. Uparimena vā heṭṭhimena vā upaḍḍha-kāyena katheti. Adissamānena pi dissamānena pi kāyena kālena canda-vaṇṇaŋ dasseti, kālena suriya-vaṇṇaŋ, kālena pabbata-vaṇṇaŋ, kālena samudda-vaṇṇaŋ. Kālena cakka-vatti-rājā hoti, kālena Vessavana-mahārājā, kālena Sakko deva-rājā, kālena Mahābrahmā ti. Evaŋ anekāni pāṭihāriya-satāni dassento dhamma-kathaŋ kathesi. Sakala-nagaraŋ sannipati. Thero oruyha Dasabalassa pāde vanditvā aṭṭhāsi. Atha naŋ Satthā āha, 'Ko nāmo ayaŋ, Sāriputta, dhamma-pariyāyo?' ti. 'Sīha-nikīḷito[2] nāma, bhante' ti. 'Taggha, Sāriputta, sīha-nikīḷito. Taggha, Sāriputta, sīha-nikīḷito' ti.

Thero alattaka-vaṇṇe hatthe pasāretvā Satthu suvaṇṇa-kacchapa-sadise pāde gopphakesu gahetvā, 'bhante, imesaŋ pādānaŋ vandan' atthāya kappa-sata-sahassâdhikaŋ asankheyyaŋ pāramiyo puritā. Mam' eso[3] mano-ratho matthakaŋ patto. Ito dāni paṭṭhāya paṭisandhi-vasena na puna eka-ṭṭhāne sannipāto samāgamo atthi. Chinno esa vissāso. Anekehi Buddha-sata-sahassehi paviṭṭhaŋ ajaraŋ amataŋ khemaŋ sītalaŋ abhayaŋ nibbāna-puraŋ pavisissāmi. Sace me kiñci kāyikaŋ vā vācasikaŋ vā na rocetha,[4] kamatha taŋ, Bhagavā. Gamana-kālo mayhan' ti. 'Khamāmi te, Sāriputta. Na kho pana vo kiñci kāyikaŋ vā vācasikaŋ vā mayhaŋ aruccanakaŋ atthi. Yassa dāni tvaŋ, Sāriputta, kālaŋ maññasī' ti.

Iti Bhagavatā anuññatā-samanantaraŋ Satthu pāde vanditvā, uṭṭhita-matte āyasmante Sariputte, Sineru-cakkavāla-Himavanta-paribhaṇḍa-pabbate dhārayamānâpi 'ajja imaŋ guṇa-rāsiŋ dhāretuŋ na sakkomī' ti vadantī viya eka-ppahāren' eva viravamānā mahāpaṭhavī yāva udaka-pariyantā akampi. Ākāse deva-dundubhiyo[5] phaliŋsu. Mahāmegho uṭṭhahitvā pokkhara-vassaŋ vassi.

Satthā[6] 'Dhammasenāpatiŋ paṭipādessāmī' ti dhammâ-

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[1] *This part of our Comy. onwards is an elaboration of DA. Cf. the feats of Dabba at* UdA. 432.

[2] G. nīk-; B_1 vik-.

[3] B_1, C_1 so me.

[4] A, G. vā āroc.

[5] B_1 dudrubhiyo.

[6] *Cf.* DA. ii, 551.

sanā uṭṭhāya, gandha-kuṭi-abhimukho gantvā maṇi-phalake[1] aṭṭhāsi. Thero tikkhattuŋ padakkhiṇaŋ katvā, catusu ṭhānesu vanditvā, 'Bhagavā, ito kappa-sata-sahassâdhikassa asankheyyassa upari Anomadassī-Sammāsambuddhassa pādamūle nipatitvā[2] tumhākaŋ dassanaŋ patthesiŋ. Sā me patthanā samiddhā diṭṭhā. Tumhe taŋ paṭhamaŋ dassanaŋ; idaŋ pacchimaŋ dassanaŋ; puna tumhākaŋ dassanaŋ n' atthī' ti vatvā, dasa-nakha-samodhāna-samujjalaŋ añjaliŋ paggayha, yāva dassana-visayo tāva abhimukho va paṭikkamitvā (ito paṭṭhāya cuti-paṭisandhi-vasena kismici ṭhāne gamanâgamanaŋ n' atthī ti)[3] vanditvā pakkāmi. Puna mahāpaṭhavī dhāretuŋ asakkontī udaka-pariyantaŋ katvā akampi.

Bhagavā parivāretvā ṭhite bhikkhū āha: 'Anugacchatha, bhikkhave, tumhākaŋ jeṭṭha-bhātikan' ti. (Tasmiŋ khaṇe catasso pi parisā Sammāsambuddhaŋ ekakaŋ yeva Jetavane ohāya niravasesā nikkhamiŋsu. Sāvatthi-nagara-vāsino pi 'Sāriputta-tthero kira Sammāsambuddhaŋ āpucchitvā parinibbātu-kāmo nikkhanto. Passissāma nan' ti nagara-dvārāni nirokāsāni karontā nikkhamitvā gandha-mālâdi-hatthā kese parikiritvā,[4] 'idāni mayaŋ "Kahaŋ mahāpañño nisinno? Kahaŋ Dhammasenāpati nisinno?" ti pucchantā kassa santikaŋ gamissāma? Kassa hatthe Satthāraŋ ṭhapetvā thero pakkanto?' ti ādinā nayena paridevantā rodantā theraŋ anubandhiŋsu.)[5] Thero mahāpaññāya ṭhitattā 'sabbesaŋ anatikkamanīyo esa maggo' ti mahājanaŋ ovaditvā, 'Tumhe pi, āvuso, tiṭṭhatha. Mā Dasabale[6] pamādaŋ apajjitthā' ti bhikkhu-sangham pi nivattetvā attano parisāy' eva saddhiŋ pakkāmi. Ye pi manussā: pubbe ayyo paccāgamana-cārikaŋ carati, idaŋ dāni gamanaŋ na puna paccāgamanāyā ti paridevantā anubandhiŋsu, te pi 'appamattā, āvuso, hotha. Evaŋ-bhāvino nāma sankhārā' ti nivattesi.

Atha kho āyasmā Sāriputto[7] antara-magge sattâhaŋ manus-

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1 DA. pallanke (?).
2 B_1, C_1 nipajj.
3 *So* DA, *but not in our Comy.*
4 B_1 vikir.; C_1 pakir.
5 *Not in* DA.
6 A, G. mādise phale; DA. appamattā hotha *only.*
7 *So* A, G, DA.; *but* B_1, C_1 *insert* sabbattha ekaratti-vasena.

sānaŋ sangahaŋ[1] karonto sāyaŋ Nāḷaka-gāmaŋ patvā gāma-dvāre nigrodha-rukkha-mūle aṭṭhāsi. Atha Uparevato nāma therassa bhāgineyyo bahi-gāmaŋ gacchanto theraŋ disvā, upasankamitvā, vanditvā, aṭṭhāsi. Thero taŋ āha, 'atthi gehe te ayyakā?' ti. 'Āma, bhante' ti. 'Gaccha, amhākaŋ idh' āgata-bhāvaŋ ārocehi; kasmā āgato?' ti ca vutte, 'ajja kira eka-divasaŋ anto-gāme bhavissati.[2] Jāt' ovarakaŋ paṭijaggatha, pañcannañ ca kira bhikkhu-satānaŋ vasana-ṭṭhānaŋ jānāthā' ti.

So gantvā 'ayyake, mayhaŋ mātulo āgato' ti āha. 'Idāni kuhin?' ti. 'Gāma-dvāre' ti. 'Ekako vā añño pi koci atthī?' ti. 'Atthi pañca-sata bhikkhū' ti. 'Kiŋkāraṇā āgato?' ti. So taŋ pavattiŋ ārocesi. Brāhmaṇī: Kin nu kho ettakānaŋ vasana-ṭṭhānaŋ paṭijaggāpeti? Dahara-kāle pabbajitvā mahallaka-kāle gihī hotu-kāmo? ti cintentī jāt' ovarakaŋ paṭijaggāpetvā, pañca-satānaŋ bhikkhūnaŋ vasana-ṭṭhānaŋ kāretvā, daṇḍa-dīpikāyo jāletvā, therassa pāhesi.

Thero bhikkhūhi saddhiŋ pāsādaŋ āruyha jāt' ovarakaŋ pavisitvā nisīdi. Nisajj' eva: 'Tumhākaŋ vasana-ṭṭhānaŋ gacchathā' ti bhikkhū uyyojesi. Tesu gata-mattesu yeva therassa kharo ābādho uppajjati. Lohita-pakkhandikā maraṇ' antikā vedanā vattanti. Ekaŋ bhājanaŋ pavisati, ekaŋ nikkhamati. Brāhmaṇī: Mama puttassa pavatti mayhaŋ na ruccatī ti attano vasana-gabbha-dvāraŋ nissāya aṭṭhāsi. Cattāro Mahārājāno: Dhammasenāpati kuhiŋ viharatī? ti olokentā: Nāḷaka-gāme jāt' ovarake parinibbāna-mañce nipanno[3]; pacchima-dassanaŋ gamissāmā ti āgamma, vanditvā, aṭṭhaŋsu. Thero 'Ke tumhe?' ti. 'Mahārājāno, bhante' ti. 'Kasmā āgat' atthā?' ti. 'Gilān' upaṭṭhākā bhavissāmā' ti. 'Hotu. Atthi gilān' upaṭṭhāko. Gacchatha tumhe' ti uyyojesi. Tesaŋ gatâvasāne ten' eva nayena Sakko devānam indo; tasmiŋ gate Suyāmâdayo[4] Mahābrahmā ca āgamiŋsu. Te pi tath' eva thero uyyojesi.

Brāhmaṇī devatānaŋ āgamanañ ca gamanañ ca disvā: Ke nu kho ete mama puttaŋ vanditvā vanditvā gacchantī? ti

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[1] DA. anuggahaŋ.. [2] A, G. vasissati.
[3] B_1 nisinno.
[4] *So* A, G, DA.; B_1, C_1 *omit*. *Cf.* JA, N. 48; iv, 266.

therassa gabbha-dvāraŋ gantvā: 'Tāta Cunda, kā pavattī?' ti pucchi. So taŋ pavattiŋ ācikkhitvā: 'Mahā-upāsikā, bhante, āgatā' ti āha. Thero 'Kasmā avelāya āgat' atthā?' ti pucchi. Sā, 'tuyhaŋ, tāta, dassan' atthāyā' ti vatvā, 'tāta, paṭhamaŋ ke āgatā?' ti. 'Cattāro Mahārājāno, upāsikā' ti. 'Tāta, tvaŋ catuhi mahārājehi mahantataro?' ti. 'Ārāmikasadisā ete, upāsike; amhākaŋ Satthu-paṭisandhi-ggahaṇato[1] paṭṭhāya khagga-hatthā hutvā ārakkhaŋ akaŋsū' ti. 'Tesaŋ, tāta, gatâvasāne ko āgato?' ti.

'Sakko devānam indo' ti. 'Deva-rājato pi tvaŋ, tāta, mahantataro?' ti. 'Bhaṇḍa-gāhaka-sāmaṇera-sadiso esa, upāsike; amhākaŋ Satthuno Tāvatiŋsato otaraṇa-kāle patta-cīvaraŋ gahetvā otiṇṇo' ti. 'Tassa, tāta, gatâvasāne jotamāno viya ko āgato?' ti. 'Upāsike, tuyhaŋ Bhagavā ca Satthā ca Mahābrahmā nāma eso' ti. 'Mayhaŋ Bhagavato Mahābrahmato pi tvaŋ, tāta, mahantataro?' ti. 'Āma, upāsike; ete nāma kira[2] amhākaŋ Satthu jāta-divase cattāro Mahābrahmāno Mahāpurisaŋ suvaṇṇa-jālena paṭigaṇhiŋsū' ti.

Atha brāhmaṇiyā: Puttassa tāva me ayaŋ ānubhāvo. Kīdiso vata mayhaŋ puttassa Bhagavato Satthu ānubhāvo bhavissatī? ti cintayantiyā sahasā pañca-vaṇṇā pīti uppajjitvā sakala-sarīraŋ phari. Thero: Uppannaŋ me mātu pītisomanassaŋ; ayaŋ dāni kālo dhamma-desanāyā ti cintetvā, 'Kiŋ cintesi, mahā-upāsike?' ti āha.

Sā: 'puttassa me tāva ayaŋ guṇo; Satthu pan' assa kīdiso guṇo bhavissatī ti idaŋ, tāta, cintemī' ti āha. 'Mahāupāsike, mayhaŋ Satthu jāta-kkhaṇe, mahâbhinikkhamane, sambodhiyaŋ, dhamma-cakka-ppavattane ca dasa-sahassī loka-dhātu kampittha; sīlena samādhinā paññāya vimuttiyā vimutti-ñāṇa-dassanena samo nāma n' atthī' ti. Iti pi so Bhagavā ti vitthāretvā Buddha-guṇa-paṭisaŋyuttaŋ dhamma-desanaŋ kathesi. Brāhmaṇī piya-puttassa dhamma-desanāya pariyosāne sotâpatti-phale patiṭṭhāya puttaŋ āha: 'tāta Upatissa,[3] kasmā evam akāsi? Evarūpaŋ nāma amataŋ mayhaŋ ettakaŋ kālaŋ na adāsī?' ti. Thero: Dinnaŋ dāni me mātu

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[1] A, G. satthuno p. sandhino p.

[2] A, G. eso nāma kiŋ.

[3] *Cf.* AA. i, 156; SnA. 326.

Rūpasāriyā brāhmaṇiyā posāvanika-mūlaŋ. Ettakena vaṭṭissatī ti cintetvā, 'gaccha, mahāupasike' ti brāhmaṇiŋ uyyojetvā, 'Cunda, kā velā?' ti āha. 'Balava-paccūsa-kālo, bhante' ti. 'Tena hi bhikkhu-sanghaŋ sannipātehī' ti. 'Sannipatito, bhante, bhikkhu-sangho' ti. 'Maŋ ukkhipitvā nisīdāpehi, Cundā' ti. Ukkhipitvā nisīdāpesi. Thero bhikkhū āmantesi: 'Āvuso, catu-cattāḷīsaŋ vo vassāni mayā saddhiŋ vicarantānaŋ yaŋ me kāyikaŋ vā vācasikaŋ vā na rocetha, khamatha taŋ, āvuso' ti. 'Ettakaŋ, bhante, kālaŋ amhākaŋ chāyā viya tumhe amuñcitvā vicarantānaŋ aruccanakaŋ nāma no n' atthi. Tumhe pana amhākaŋ khamathā' ti.

Atha[1] kho mahā-cīvaraŋ sankaḍḍhitvā, mukhaŋ pidhāya, dakkhiṇena passena nippanno Satthā viya nava-anupubbavihāra-samāpattiyo anuloma-paṭilomato samāpajjitvā, puna paṭhama-jjhānaŋ ādiŋ katvā yāva catuttha-jjhānaŋ samāpajji. Tato vuṭṭhāya anantaraŋ yeva mahā-paṭhaviŋ unnādento anupādisesāya nibbāna-dhātuyā parinibbāyi.

Upāsikā 'kin nu kho me putto na kiñci kathetī?' ti uṭṭhāya piṭṭhi-pāde parimajjantī parinibbuta-bhāvaŋ ñatvā mahāsaddaŋ kurumānā padesu nipatitvā, 'Tāta, mayaŋ ito pubbe tava guṇaŋ na jānimha. Idāni pana tvaŋ ādiŋ katvā aneka-sahassa aneka-sata-sahassa bhikkhu-bhikkhuniyo imasmiŋ nivesane nisīdāpetvā bhojetuŋ nâlabhimha, cīvarehi acchādetuŋ nâlabhimha, vihāra-sata vihāra-sahassaŋ kāretuŋ nâlabhimhā' ti yāva aruṇ' uggamanā paridevi.

Aruṇe uggata-matte yeva suvaṇṇa-kāre pakkosāpetvā, suvaṇṇa-gabbhaŋ vivarāpetvā, suvaṇṇa-ghaṭiyo[2] mahātulāya tulāpetvā, 'pañca-kūṭâgāra-satāni pañc' agghika-satāni karothā' ti dāpesi.[3] Sakko pi deva-rājā Vissakammaŋ devaputtaŋ āmantetvā, 'Tāta, Dhammasenāpati parinibbuto. Pañca-kūṭâgāra-satāni pañc' agghika-satāni ca māpehī' ti āha. Iti upāsikāya kāritāni ca Vissakammena nimmitāni ca sabbāni pi dve sahassāni ahesuŋ. Tato nagara-majjhe mahāmaṇḍapaŋ kāretvā, maṇḍapa-majjhe mahākūṭâgāraŋ ṭha-

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1 *The rest is not in* DA.
2 A, G. kuṭiyo; B1 kaṭṭiyo.
3 A, G. āṇāpesi; B1 dāpeti; C1 pesesi.

petvā sesāni parivāra-sankhepena[1] ṭhapetvā, sādhu-kīḷikaŋ ārabhiŋsu. Devānaŋ antare manussā, manussānaŋ antare devā ahesuŋ.

Revatī[2] nāma ekā therassa upaṭṭhāyikā 'ahaŋ therassa pūjaŋ karissāmī' ti suvaṇṇa-pupphānaŋ tayo kumbhe kāresi. 'Therassa pūjaŋ karissāmī' ti Sakko deva-rājā aḍḍha-teyya-koṭi-ñātikāhi parivārito otari. Sakko otarī ti mahājano pacchā-mukho paṭikkami. Tattha sâpi upāsikā paṭikkamamānā garu-bhārattā ekamantaŋ apasakkituŋ asakkontī manussānaŋ antare pati. Manussā apassantā taŋ madditvā va agamaŋsu. Sā tatth' eva kālaŋ katvā Tāvatiŋsa-bhavane kanaka-vimāne nibbatti. Nibbatta-ṭṭhāne yev' assa ratanakkhandho viya ti-gāvuta-ppamāṇo atta-bhāvo ahosi. Saṭṭhi sakaṭa-pūra-ppamāṇā alankāra-paṭimaṇḍitā accharā-sahassa-parivāritā. Ath' assā dibbaŋ sabba-kāyikâdāsaŋ purato ṭhapayiŋsu.

Sā attano siri-sampattiŋ disvā 'uḷārā ayaŋ sampatti. Kin nu kho me kammaŋ katan?' ti cintayamānā addasa 'mayā Sāriputta-ttherassa parinibbuta-ṭṭhāne tīhi suvaṇṇa-puppha-kumbhehi pūjā katā. Mahājano maŋ madditvā gato. Sâhaŋ tattha kālaŋ katvā idh' upapannā. Theraŋ nissāya laddhaŋ idāni puñña-vipākaŋ manussānaŋ kathessāmī' ti saha vimānen' eva otari. Mahājano dūrato va disvā 'kin, nu kho dve suriyā uṭṭhitā?' ti olokento vimāne āgacchante, 'kūṭâgāra-saṇṭhānaŋ[3] paññāyati. Nâyaŋ suriyo, vimānam etan' ti āha. Tam pi vimānaŋ tāva-d-eva āgantvā therassa dāru-citaka-matthake aṭṭhāsi. Deva-dhītā vimānaŋ ākāse yeva ṭhapetvā paṭhaviŋ otari. Mahājano 'kā tvaŋ ayyā?' ti pucchi. 'Na maŋ tumhe jānātha? Revatī nām' āhaŋ. Tīhi suvaṇṇa-puppha-kumbhehi therassa pūjaŋ katvā manussehi madditā kālaŋ katvā Tāvatiŋsa-bhavane nibbattā. Passatha me siri-sampattiŋ. Tumhe pi dānāni detha, puññāni karothā' ti kusala-kiriyāya vaṇṇaŋ kathetvā therassa citakaŋ padakkhiṇaŋ katvā, vanditvā, attano deva-ṭṭhānaŋ yeva gatā.

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[1] A, G. sankhārena.

[2] *At* VvA. 158 *the name is* Pesavatī, *who is trampled to death by an elephant in must.*

[3] A, G. sikhā.

Mahājano pi sattâhaŋ sādhu-kīḷikaŋ kīḷitvā sabba-gandhehi citakaŋ akāsi. Citakā ekūna-ratana-satikā ahosi. Therassa sarīraŋ citakaŋ āropetvā dussa-telehi[1] ālimpesuŋ. Ḍayhamāne[2] sabba-rattikaŋ dhamma-savaṇaŋ pavatti. Anuruddha-tthero sabba-gandhodakena therassa citakaŋ nibbāpesi. Cunda-tthero dhātuyo parissāvaṇe pakkhipitvā 'na dāni mayā idh' eva sakkā vasituŋ.[3] Mayhaŋ jeṭṭha-bhātikassa Dhammasenāpati-Sāriputta-ttherassa parinibbuta-bhāvaŋ Sammāsambuddhassa ārocemī' ti dhātu-parissāvaṇañ ca therassa ca patta-cīvaraŋ gahetvā Sāvatthiŋ agamāsi. Ekaṭṭhāne pi dve rattiyo avasitvā sabbattha eka-ratti-vasen' eva Sāvatthiŋ pāpuṇi. Etam atthaŋ dassetuŋ *atha kho Cundo samaṇ' uddeso* ti ādi vuttaŋ.

[161 *cont.*] Tattha *yen' āyasmā Ānando* ti, yena attano upajjhāyo Dhammabhaṇḍâgāriko āyasmā Ānando, ten' upasankami. Kasmā pan' esa ujukaŋ Satthu santikaŋ agantvā therassa santikaŋ agamāsī ti? Satthari ca there ca gāravena. Jetavana-mahāvihāre pokkharaṇiyaŋ kira 'ssa nahātvā paccuttaritvā sunivattha-supārutassa etad ahosi: 'Buddhā nāma mahā-pāsāna-chattaŋ viya garuno,[4] pāvaka-pabbata[5]-sīha-byaggha-matta-vāraṇâdayo[6] viya ca durāsadā. Na sakkā mayā ujukam eva Satthu santikaŋ gantvā kathetuŋ. Kassa nu kho santikaŋ gantabbaŋ?' ti. Tato cintesi: Upajjhāyo me Dhammabhaṇḍâgāriko jeṭṭha-bhātikassa uttara-sahāyo. Tassa santikaŋ gantvā, tam ādāya Satthu santikaŋ upasankamissāmī ti Satthari c' eva there ca gāravena upasankami.

Idam assa patta-cīvaran ti, ayam assa hi paribhoga-patto. *Idaŋ dhātu-parissāvaṇan* ti,[7] evam ekekaŋ ācikkhi. Pāḷiyaŋ pana 'idam assa patta-cīvaran' ti ettakam eva vuttaŋ. *Kathā-pābhatan*[8] ti, kathā-mūlaŋ. Mūlaŋ hi pābhatan ti vuccati. Yath' āha:

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[1] B_1, C_1 usīrakalāpakehi.
[2] B_1, C_1 āḷāhane.
[3] A, G. vāsetuŋ; B_1 sandhāretuŋ; C_1 ṭhātuŋ.
[4] *Cf.* UdA. 79, 369; SA. i, 313.
[5] B_1 phaṇakata.
[6] A, G. garuḷâdayo.
[7] *Not in text.*
[8] *Cf.* DA. iii, 908.

Appakena pi medhāvī pābhatena vicakkhaṇo
Samuṭṭhāpeti attānaŋ, aṇum aggī 'va sandhaman ti.[1]
(JA. i, 122.)

Bhagavantaŋ dassanāyā ti, Bhagavantaŋ dassan' atthāya. Kim pan' iminā Bhagavā na diṭṭha-pubbo ti no na diṭṭha-pubbo? Ayaŋ hi āyasmā divā nava-vāre rattiŋ nava-vāre ti ekâhaŋ aṭṭhārasa-vāre upaṭṭhānaŋ gacchati. Divasassa pana sata-vāraŋ vā sahassa-vāraŋ vā gantu-kāmo samāno pi na akāraṇā gacchati. Ekaŋ pañh' uddhāraŋ[2] gahetvā va gacchati. So taŋ divasaŋ tena kathā-pābhatena gantukāmo evam āha.

Idam assa patta-cīvaran ti, thero pi idaŋ tassa patta-cīvaraŋ idañ ca dhātu-parissāvaṇan ti pāṭiyekkaŋ yeva dassetvā ācikkhi. Satthā hatthaŋ pasāretvā dhātu-parissāvaṇaŋ gahetvā, hattha-tale ṭhapetvā, bhikkhū āmantesi[3]:—

Yo so, bhikkhave, bhikkhu purima-divase anekāni pāṭihāriya-satāni katvā parinibbānaŋ anujānāpesi, tassa idāni imā sankha-vaṇṇa-sannibhā[4] dhātuyo paññāyanti. Kappa-sahassâdhikaŋ asankheyyaŋ pūrita-pāramī esa, bhikkhave, bhikkhu. Mayā pavattita-dhamma-cakkaŋ anupavattiko esa bhikkhu. Paṭiladdha-dutiyaka-sāsano[5] esa bhikkhu. Pūrita-sāvaka-sannipāto esa bhikkhu. Ṭhapetvā maŋ dasasu cakka-vāḷa-sahassesu paññāya asadiso esa bhikkhu. Mahāpañño esa bhikkhu, puthu-pañño, hāsa-pañño, javana-pañño, tikkha-pañño, nibbedhika-pañño esa bhikkhu. Appiccho esa bhikkhu, santuṭṭho, pavivitto, asaŋsaṭṭho, āraddha-viriyo, codako, pāpa-garahī esa bhikkhu. Pañca-jāti-satāni paṭiladdha-mahā-sampattiyo pahāya pabbajito esa bhikkhu. Mama sāsane paṭhavī-samakhantiko esa bhikkhu. Chinna-visāṇa-usabha-sadiso esa bhikkhu. Caṇḍāla-putta-sadisa-nīca-citto esa bhikkhu. Passatha, bhikkhave, mahāpaññassa dhātuyo. Passatha, bhikkhave, puthu-paññassa, hāsa-paññassa, javana-paññassa, tikkha-paññassa, nibbedhika-paññassa, appicchassa, santuṭṭhassa, pavivittassa, asaŋsaṭṭhassa, āraddha-

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[1] JA. santh.
[2] B_1, C_1 vāraŋ.
[3] *Cf.* MA. iii, 25; SA. i, 118; Pṭs. ii, 190.
[4] C_1 paṭibhāga.
[5] B_1 āsano.

viriyassa, codakassa. Passatha, bhikkhave, pāpa-garahissa dhātuyo ti.

Yo pabbaji jāti-satāni pañca
Pahāya kāmāni manoramāni,
Taŋ vīta-rāgaŋ susamāhit' indriyaŋ
Parinibbutaŋ vandatha Sāriputtaŋ.[1]

Khantī-balo paṭhavī-samo na[2] kuppati,
Na câpi cittassa vasena vattati;
Anukampako kāruṇiko ca nibbuto.
Parinibbutaŋ vandatha Sāriputtaŋ.

Caṇḍāla-putto yathā nagaraŋ paviṭṭho
Nīca-mano carati khaḷopi-hattho,[3]
Tathā ayaŋ vicarati Sāriputto.
Parinibbutaŋ vandatha Sāriputtaŋ.

Usabho yathā chinna-visāṇako[4]
Aheṭhayanto carati pur' antare,[5]
Tathā ayaŋ vicarati Sāriputto.
Parinibbutaŋ vandatha Sāriputtaŋ.

Iti Bhagavā pañcahi gāthā-satehi therassa vaṇṇaŋ kathesi. Yathā yathā Bhagavā therassa vaṇṇaŋ katheti, tathā tathā Ānanda-tthero saṇṭhātuŋ na sakkoti. Biḷāra-mukhe pakkhanna-kukkuṭo viya pavedhati. Ten' āha *api ca madhurakajāto viya kāyo* ti, sabbaŋ vitthāretabbaŋ. Tattha *madhurakajâto* ti ādīnaŋ attho vutto yeva.[6] Idha pana *dhammā* ti uddesa-paripucchā dhammā adhippetā. Tassa hi uddesa-paripucchā-dhamme gahite[7] sajjhāyaŋ kātuŋ cittaŋ na ppavattati. Atha Satthā, pañca-pasāda-vicitrāni akkhīni ummilitvā, theraŋ olokento 'assāsessāmi nan' ti assāsento *kin nu kho, Ānanda, Sāriputto* ti ādim āha.

Tattha *sīlakkhandhan* ti, lokiya-lokuttara-sīlaŋ. *Samādhipaññāsu* pi es' eva nayo. Vimutti pana lokuttarā va. Vi-

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[1] AA. i, 128-30.
[2] A, G. samāno na.
[3] C_1 kapāla-h. *but cf.* A. iv, 376 (*Sīhanāda-vagga*).
[4] B_1 visāṇasoneko(?); Siam. seto.
[5] B_1 *adds* vane.
[6] *Supr. on* T. 153.
[7] B_1, C_1 aggahite vā gahetuŋ gahite vā.

mutti-ñāṇa-dassanaŋ paccavekkhana-ñāṇaŋ taŋ lokiyam eva. *Ovādako* ti,[1] ovāda-dāyako. *Otiṇṇo* ti, tiṇṇesu vatthūsu nāna-ppakārena otaraṇa-sīlo. *Viññāpako* ti, dhamma-kathā-kāle atthañ ca kāraṇañ ca viññāpetā. *Sandassako* ti, khandha-dhātu-āyatana-vasena tesaŋ tesaŋ dhammānaŋ dassetā. *Samādapako* ti, idañ c' idañ ca gaṇhathā ti, evaŋ gaṇhāpako. *Samuttejako* ti, sa-ussāhako. *Sampahaŋsako* ti, paṭiladdha-guṇehi modāpako[2] jotāpako. *Akilāsu-dhamma-desanāyā* ti, dhamma-desanaŋ ārabhitvā 'sīsaŋ vā me rujati, hadayaŋ vā kucchi vā piṭṭhi vā' ti[3] evaŋ osakkanâkāra-virahito, nikkilāsu visārado[4] ekassa pi dvinnam pi sīha-vegen' eva pakkhandati. *Anuggāhako sabrahmacārīnan* ti, padassa attho *Khandha-Vagge* (SA. ii, 256) vitthārito va. *Dhammojaŋ dhammabhogan* ti, ubhayena pi dhamma-paribhogo kathito. *Dhammânuggahan* ti, dhammena anuggahaṇaŋ.

Satthā 'ativiya ayaŋ bhikkhu kilamatī' ti puna taŋ assāsento *na nu taŋ, Ānanda, mayā* ti ādim āha. Tattha *piyehi manāpehī* ti, mātā-bhātā-bhāginī ti ādikehi; jātiyā, *nānā-bhāvo*; maraṇena, *vinā-bhāvo*; bhāvena *aññathā-bhāvo*. *Taŋ kut' ettha labbhā* ti, kasmā? Yasmā sabbehi piyehi manāpehi nānā-bhāvo vinā-bhāvo, tasmā. Dasa-pāramiyo pūretvā, bodhiŋ patvā, dhamma-cakkaŋ pavattetvā, yamaka-pāṭihāriyaŋ dassetvâpi, dev' orohanaŋ katvâpi, yaŋ taŋ jātaŋ bhūtaŋ sankhataŋ paloka-dhammaŋ, taŋ Tathāgatassâpi sarīraŋ *mā palujjī* ti n' etaŋ ṭhānaŋ vijjati, rodantena pi kandantena pi na sakkā taŋ kāraṇaŋ laddhun ti.

So palujjeyyā ti, so bhijjeyya. *Evam eva kho* ti, ettha yojana-sat' ubbedho mahājambu-rukkho viya bhikkhu-sangho; tassa dakkhiṇā-disaŋ gato paṇṇāsa-yojaniko mahākhandho viya Dhammasenāpati. Tasmiŋ mahākhandhe bhinne tato paṭṭhāya anupubbena vaḍḍhitvā puppha-phalâdīhi taŋ ṭhānaŋ pūretuŋ samatthassa aññassa khandhassa abhāvo viya there parinibbute soḷasannaŋ paññānaŋ matthakaŋ pattassa aññassa dakkhiṇâsane nisīdana-samatthena Sāriputta-sadisassa bhikkhuno abhāvo. Tāya pana disāya, so rukkho

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[1] *For these terms cf.* MA. ii, 147.
[2] A, G. vod.; B_1 cod.
[3] A, G. parivattanī.
[4] A, G. *omit* n. v.

viya, bhikkhu-sangho naṭṭho yeva[1] jāto ti veditabbo. *Tasmā* ti, yasmā sabbaŋ saṅkhataŋ paloka-dhammaŋ, taŋ mā palujjī ti na sakkā laddhuŋ, tasmā.

4.

[163] Catutthe: *acira-parinibbutesu Sāriputta-Moggallānesū* ti, na cira parinibbutesu dvīsu agga-sāvakesu. Tesaŋ hi Dhammasenāpati-Sāriputta-tthero Kattika-māsa-puṇṇamāyaŋ parinibbuto, Mahāmoggallāno tato aḍḍha-māse atikkante[2] kāḷa-pakkh' uposathe. Satthā dvīsu agga-sāvakesu parinibbutesu mahābhikkhu-sangha-parivāro mahāmaṇḍale cārikaŋ caramāno anupubbena Ukkavela[3]-nagaraŋ patvā, tattha piṇḍāya caritvā, Gangā-piṭṭhe[4] rajata-patta-vaṇṇa-vālikā-puline vihāsi. Tena vuttaŋ 'acira-parinibbutesu Sāriputta-Moggallānesū' ti.

Ye mahantatarā khandhā te palujjeyyun ti, idhâpi yojana-sat' ubbedho mahājambu-rukkho viya bhikkhu-sangho. Tassa dakkhiṇato ca uttarato ca gatā paṇṇāsa-yojanikā dve mahākhandhā viya dve agga-sāvakā ti. Sesaŋ purima-nayen' eva yojetabbaŋ.

5.

[*Text* v, **165.**] Pañcame: *diṭṭhī ti*, kamma-ssaka[5]-diṭṭhi.

6.

Chaṭṭhe: *Maccudheyyassa pāran* ti, tebhūmaka-vaṭṭassa pāraŋ, nibbānaŋ.

8.

Aṭṭhame: *kāye vā bhikkhū* ti, tasmiŋ kāle bhikkhu yeva n' atthi; evaŋ sante yo sati-paṭṭhāne bhāveti, so kilesa-bhindanena bhikkhu yevā ti dassento evam āha.

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[1] A, G. tāya parisāya; . . . daṇḍo n' eva jāto; B_1 tāya paribhinnāya . . . khaṇḍo tveva; C_1 t. pana disāya . . . naṭṭho yeva. *Of these the last seems preferable.*

[2] B_1 a-māsaŋ atikkamma; C_1 a-māsâtikkamena.

[3] A, G. Ukkacela; B_1 Uttāceḷa; *cf.* S. iv, 261.

[4] A, G. tīre. *Cf.* SA. i, 346.

[5] *As above on* T. 143; B_1, C_1 *read* kammassakatā.

[168] *Ekâyanan* ti, eka-maggaŋ. *Jāti-khayanta-dassī* ti, jātiyā khayo ti ca anto ti ca nibbānaŋ. Taŋ passatī ti attho. *Maggaŋ pajānātī* ti, ekâyana-sankhātaŋ eka-magga-bhūtaŋ maggaŋ pajānāti. Ekâyana-maggo vuccati pubba-bhāga-satipaṭṭhāna-maggo[1]; taŋ pajānātī ti attho.

9.

Navame: *Sumbhesū* ti, evaŋ-nāmake janapade. *Medakathālikā* ti, evaŋ itthi-linga-vasena laddha-nāmaŋ. *Mamaŋ rakkha, ahaŋ taŋ rakkhissāmī* ti, ettha ayaŋ assa saddhiŋ[2]-ācariyo uggata[3]-vaŋsaŋ suggahitaŋ agaṇhanto antevāsikena pakkhanna-pakkhanna[4]-disaŋ agacchanto sabba-kālañ ca vaŋs' aggaŋ anullokento[5] antevāsikaŋ na rakkhati nāma. Evaŋ arakkhito antevāsiko patitvā cuṇṇa-vicuṇṇaŋ hoti. Vaŋsaŋ pana suggahitaŋ gaṇhanto tena pakkhanna-pakkhanna-disaŋ gacchanto sabba-kālañ ca vaŋs' aggaŋ ullokento taŋ rakkhati nāma. Antevāsiko pi ito c' ito ca pakkhanditvā migo[6] viya kīḷanto ācariyaŋ na rakkhati nāma. Evaŋ hi sati tikhiṇa[7]-vaŋsa-koṭi ācariyassa gala-vāṭake vā nalāṭe vā ṭhapita-ṭṭhānaŋ bhinditvā gaccheyya. Tāya pana yato vaŋso namati tato anāmento taŋ ākaḍḍhanto viya ekato-bhāgiyaŋ katvā, vāt' upatthambhaŋ[8] gāhāpetvā, satiŋ supatiṭṭhitaŋ katvā, suniccal' eva nisīdanto ācariyaŋ rakkhati nāmā ti.

Tvaŋ, ācariya, attānaŋ rakkha. Aham attānaŋ rakkhissāmī ti, ettha ayam adhippāyo:—Ācariyo vaŋsaŋ suggahitaŋ gaṇhanto, antevāsikena pakkhanna-pakkhanna-disaŋ gacchanto, sabba-kālañ ca vaŋs' aggaŋ ullokento, attānam eva rakkhati, na antevāsikaŋ. Antevāsiko pi kāyam ekato-bhāgiyaŋ katvā, vāt' upatthambhaŋ gāhāpetvā, satiŋ supatiṭṭhitaŋ katvā, niccalo nisīdamāno attānaŋ yeva rakkhati nāma, na ācariyaŋ. *So tattha ñāyo* ti, yaŋ Medakathālikā āha, so tattha ñāyo; so upāyo, taŋ kāraṇan ti attho.

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[1] *Supr. on.* T. 186.
[2] B_1, C_1 tassa laddhi(?).
[3] B_1, C_1 ukkhitta.
[4] *All* pakkhanta.
[5] A, anulonto; G. anulokento; C_1 anavalok.
[6] A, G. ṭhito.
[7] A. khīṇâsava hoti(?); G. khīṇa-v.
[8] C_1 dhātu-patthambhaŋ.

Satipaṭṭhānaŋ sevitabban ti, catubbidhaŋ sati-paṭṭhānaŋ sevitabbaŋ. *Asevanāyā* ti, kamma-ṭṭhānâsevanāya. *Evaŋ kho, bhikkhave, attānaŋ rakkhanto paraŋ rakkhatī* ti, yo bhikkhu kammârāmâdīni pahāya ratti-ṭṭhāna-divā-ṭhānesu mūlakamma-ṭṭhānaŋ asevanto bhāvento arahattaŋ pāpuṇāti, atha naŋ paro disvā 'bhaddako vat' āyaŋ bhikkhu sammāpaṭipanno' ti, tasmiŋ cittaŋ pasādetvā sagga-parāyano hoti, ayaŋ attānaŋ rakkhanto paraŋ rakkhati nāma. *Khantiyā* ti, adhivāsana-khantiyā. *Avihiŋsāyā* ti, sa-pubbabhāgāya karuṇāya. *Mettattāyā* ti, sa-pubba-bhāgāya mettāya. *Anuddayatāyā* ti,[1] anuddayāya sa-pubba-bhāgāya muditāyā ti attho. *Paraŋ rakkhanto attānaŋ rakkhatī* ti, ettha yo bhikkhu ratti-ṭṭhāna-divā-ṭhānaŋ gato imesu brahma-vihāresu tika-catukka-jhānāni nibbattetvā, jhānaŋ pādakaŋ katvā, sankhāre sammasanto vipassanaŋ vaḍḍhetvā, arahattaŋ pāpuṇāti. Ayaŋ paraŋ rakkhanto attānaŋ rakkhati nāmā ti veditabbaŋ.

10.

[170] Dasame: *janapada-kalyāṇī* ti,[2] janapadamhi kalyāṇī uttamā, cha-sarīra-dosa-rahitā, pañca-kalyāṇa-samannāgatā. Sā hi yasmā nâtidīghā nâtirassā nâtikisā nâtithūlā nâtikāḷī naccodātā, atikkanta-mānusaka-vaṇṇā appattadibba-vaṇṇā, tasmā cha-sarīra-dosa-rahitā. Chavi-kalyāṇaŋ maŋsa-kalyāṇaŋ nahāru[3]-kalyāṇaŋ aṭṭhi-kalyāṇaŋ vayakalyāṇan ti imehi pañcahi kalyāṇehi samannāgatattā pañcakalyāṇa-samannāgatā nāma. Tassā hi āgantuka-obhāsakiccaŋ n' atthi. Attano sarīr' obhāsen' eva dvādasa-hatthaṭṭhāne ālokaŋ karoti. Piyangu-sāmā vā hoti suvaṇṇa-sāmā vā; ayam assā chavi-kalyāṇatā. Cattāro pan' assā hatthapāda-mukha-pariyosānañ ca lākhā-rasa-parikamma-kataŋ viya ratta-pavāḷa-ratta-kambala-sadisā honti. Ayam assā maŋsa-kalyāṇatā. Vīsati nakha-pattāni[4] maŋsato amuttaṭṭhāne lākhā-rasa-pūritāni viya, mutta-ṭṭhāne khīra-dhārasadisāni. Ayam assā nahāru-kalyāṇatā. Dvattiŋsa dantā

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[1] *Text*, B₁ anud-.
[2] =UdA. 170; JA. i, 394. *Cf.* MA. *on* M. ii, 40.
[3] UdA. nakha.
[4] B- mattāni.

suphassitā,[1] sudhota-vajira-pantī viya khāyanti. Ayam assā aṭṭhi-kalyāṇatā. Vīsati vassa-satikâpi samānā soḷasa-vass' uddesikā viya hoti, nipphalitā[2]-valitā. Ayam assā vaya-kalyāṇatā.

Parama-pāsāvinī ti, ettha pana pasavanaŋ pasavo, pavattī ti attho. Pasāvo yeva pāsāvo, paramo pāsāvo parama-pāsāvo. So assā atthī ti, parama-pāsāvinī. Nacce ca gīte ca uttama-ppavatti, seṭṭha-kiriyā. Uttamam eva naccaŋ naccati, gitañ ca gāyatī ti vuttaŋ hoti.

Sesaŋ[3] sabbattha uttānam eva. Imesu pana dvīsu suttesu pubba-bhāga-vipassanā va kathitā ti.

III. SĪLAṬṬHITI-VAGGA.

1.

[*Text* v, **171.**] Tatiya-vaggassa paṭhame: *sīlānī* ti, catu-ppārisuddha-sīlaŋ. *Ummaggo* ti, pañhā-maggo, pañhā-gavesanaŋ.[4]

3.

Tatiye: *parihānaŋ hotī* ti, puggala-vasena parihānaŋ hoti. Yo hi Buddhesu dharantesu cattāro satipaṭṭhāne na bhāveti, tassa saddhammo antarahito nāma hoti, Devadattâdīnaŋ viya. Iti imasmiŋ sutte tassa puggalass' eva dhamm' antaradhānaŋ kathitaŋ.

4, 5.

Catuttha-pañcamesu uttān' attho.

6.

[**175**] Chaṭṭhe: *padesaŋ bhāvitattā* ti, padesaŋ bhāvitā: cattāro hi maggā tīṇi ca phalāni nibbattentena satipaṭṭhānā padesaŋ bhāvitā nāma honti.

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[1] UdA. *inserts* parisuddha-pavāḷa p.

[2] A, G. nip. valitā; C₁ nippalitā; JA. nibbalipalitā.

[3] JA. *comments further.*

[4] *So* B₁; *but* A, G, C₁ paññā-. *See above on* S. v, 16.

7.

Sattame: *samattaŋ bhāvitattā* ti, samattaŋ bhāvitā. Arahatta-phalaŋ uppādentena hi satipaṭṭhānā samattaŋ bhāvitā nāma honti.

8.

Aṭṭhame: *mahābhiññātan* ti, channaŋ abhiññānaŋ vasena vuttaŋ. *Sahassaŋ lokaŋ abhijānāmī* ti, satta-vihāra-vasen' eva vuttaŋ. Thero kira pāto va uṭṭhāya, mukhaŋ dhovitvā, senâsane nisinno atīte kappa-sahassaŋ anāgate kappa-sahassaŋ anussarati. Paccuppanne pi ca sahassaŋ cakkavāḷānaŋ tassâvajjanassa gati anubandhati. Iti so dibbena cakkhunā sahassa-lokaŋ abhijānāti. Ayam assa satta-vihāro. Sesaŋ sabbattha uttān' attham evā ti.

IV. ANUSSUTA-VAGGA.

5.

[180] Catuttha-vaggassa pañcame: *viditā vedanā* ti, ya vedanā sammasitvā arahattaŋ patvā,[1] tā v' assa[2] viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaŋ gacchanti nāma. Yā ca pana sunnigahītesu vatthârammaṇesu pavattā vedanā, tâpi viditā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaŋ gacchanti nāma. Vitakkâdīsu pi es' eva nayo. Sesaŋ sabbattha uttānam evā ti.

V. AMATA-VAGGA.

2.

[184] Pañcama-vaggassa dutiye: *āhāra-samudayā kāya-samudayā* ti, āhāra-samudayena kāya-samudayo. Es' eva nayo sesesu. *Manasikāra-samudayā* ti, ettha pana yoniso manasikāra-samudayā bojjhanga-dhammānaŋ samudayo, ayoniso-manasikāra-samudayā nīvaraṇa-dhammānaŋ. Iti imasmiŋ sutte sârammaṇa-satipaṭṭhānā kathitā.

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[1] A, G, B_1 pattā; C_1 patto.
[2] A, G. kā v'; B_1 tāva; C_1 tā ca.

4.

Catutthaŋ suddhikaŋ katvā bujjhanakānaŋ ajjhāsayena kathitaŋ.

6.

Chaṭṭhe: *pāṭimokkha-saŋvara-saŋvuto* ti,[1] catunnaŋ sīlānaŋ jeṭṭhaka-sīlaŋ dassento evam āha. Tipiṭaka-Cūḷabhayatthero[2] pan' āha, 'Pāṭimokkha-saŋvaro va sīlaŋ. Itarāni tīṇi sīlan ti vutta-ṭṭhānaŋ nāma n' atthī' ti vatvā ananujānanto āha, 'Indriya-saŋvaro nāma cha-dvāra-rakkhaṇa-mattam eva. Ājīva-pārisuddhi-dhammen' eva samena paccay' uppatti-mattakaŋ. Paccaya-nissitaŋ paṭiladdha-paccaye idam atthan ti paccavekkhitvā paribhuñjana-mattakaŋ. Nippariyāyena pāṭimokkha-saŋvaro va sīlaŋ. Yassa so bhinno, ayaŋ, chinna-sīso viya puriso hattha-pāde, sesāni rakkhissatī ti na vattabbo. Yassa pana so arogo, ayaŋ, acchinna-sīso viya puriso jīvitaŋ, sesāni pana pākatikāni katvā rakkhituŋ sakkotī' ti. Tasmā pāṭimokkha-saŋvaro va sīlaŋ. Tena pāṭimokkhasaŋvarena saŋvuto ti pāṭimokkha-saŋvaraŋ saŋvuto, upagato, samannāgato ti attho.

Ācāra-gocara-sampanno ti, ācārena ca gocarena ca sampanno. *Aṇumattesū* ti, appamattakesu. *Vajjesū* ti, akusaladhammesu. *Bhayadassāvī* ti, bhaya-dassī. *Samādāyā* ti, sammā ādiyitvā. *Sikkhassu*[3] *sikkhāpadesū* ti, sikkhāpadesu taŋ taŋ sikkhāpadaŋ samādayitvā sikkha; yaŋ kiñci vā sikkhāpadesu sikkhā-koṭṭhāsesu sikkhitabbaŋ, kāyikaŋ vā cetasikaŋ vā, taŋ sabbaŋ sammā ādāya sikkhassū ti. Ayam ettha sankhepo; vitthāro pana *Visuddhi-Magge*[4] vutto. Iti imasmiŋ sutte pāṭimokkha-saŋvaram eva vuttaŋ.

7.

Sattame kāya-sucarita-vacī-sucaritāni pāṭimokkha-saŋvarasīlaŋ, mano-sucaritaŋ itarāni tīṇi sīlānī ti catu-pārisuddhasīlaŋ kathitaŋ hoti. Iminā nayena pañca-satta-nava[5]-dasa-

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[1] MA. i, 155; *cf.* VibhA. 323; VM. i, 16.

[2] *With* MA. *I read* bhaya *for* nāga *of* MSS. *and eds.*

[3] *Text* sikkhasu: A, G. sikkhati.

[4] VM. i, 16.

[5] C_1 papañca-sutte nacasu (? navasu) k. (?).

kusala-kamma-pathesu pacchimâpi tayo sīlato veditabbā. Sesaŋ uttānam evā ti.

Chaṭṭha[1]-sattamesu (vaggesu) heṭṭhā vutta-nayen' eva attho veditabbo.

S a t i p a ṭ ṭ h ā n a - s a ŋ y u t t a - v a ṇ ṇ a n ā s a m a t t ā.

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[1] A, G. aṭṭha (*ref. evidently to* suttas); C_1 chaḷa-vaggesu.

IV.

INDRIYA-SAṄYUTTA-VAṆṆANĀ

I. SUDDHIKA-VAGGA.

1.

[*Text* v, **194.**] Indriya-saŋyuttassa paṭhame: *saddh' indriyaŋ paññ' indriyaŋ sat' indriyan* ti, imāni tīṇi catu-bhūmaka-sabba-sangāhika[1]-kusala-vipākesu c' eva kiriyāsu ca labbhanti. Viriy' indriya-samādh' indriyāni catu-bhūmaka-kusalesu akusala-vipāke kiriyāyā ti sabbattha labbhanti. Iti idaŋ[2] suttaŋ catu-bhūmaka-sabba-sangāhika-dhamma-pariccheda-vasena vuttan ti veditabbaŋ.

Sattame: *saddhindriyaŋ nappajānantī* ti, dukkha-sacca-vasena na ppajānanti.[3] *Saddhindriya-samudayaŋ nappajānantī* ti, samudaya-sacca-vasena na ppajānanti. Evaŋ nirodhaŋ nirodha-sacca-vasena, paṭipadaŋ magga-sacca-vasenā ti. Sesesu pi es' eva nayo. Sukka-pakkhe pana adhimokkha-vasena āvajjana-samudayā saddh' indriya-samudayo hoti. Paggaha[4]-vasena āvajjana-samudayā viriy' indriya-samudayo,[5] upaṭṭhāna-vasena āvajjana-samudayā sat' indriya-samudayo, avikkhepa-vasena āvajjana-samudayā samādh' indriya - samudayo, dassana - vasena āvajjana - samudayā paññ' indriya-samudayo hoti.

Tathā chanda-vasena āvajjana-samudayā saddh' indriya-samudayo hoti. Chanda-vasena āvajjana-samudayā viriya-sati-samādhi-paññ' indriya-samudayo hoti. Manasikāra-vasena āvajjana-samudayā saddh' indriya-samudayo hoti. Manasikāra-vasena āvajjana-samudayā viriya-sati-samādhi-paññ' indriya-samudayo hotī ti evam pi attho veditabbo.

Imesu[6] paṭipātiyā chasu suttesu catu-saccam eva kathitaŋ.

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[1] B₁, C₁ *omit* s. s.
[2] A, G. pada.
[3] C₁ *omits sentence.*
[4] A, G. magga.
[5] *Cf.* DA. i, 63.
[6] A, G, B₁ imesaŋ.

8.

Aṭṭhame: *kattha ca, bhikkhave, saddhindriyaŋ daṭṭhabbaŋ? Catusu sotâpatti-angesū* ti ādi,[1] imesaŋ indriyānaŋ savisaye jeṭṭhaka-bhāva-dassan' atthaŋ vuttaŋ. Yathā hi cattāro seṭṭhi-puttā, rājā ti rāja-pañcamesu sahāyesu nekkhattaŋ kīḷissāmā ti vīthiŋ otiṇṇesu ekassa seṭṭhi-puttassa gehaŋ gata-kāle itare cattāro tuṇhī nisīdanti; geha-sāmiko va 'imesaŋ khādanīyaŋ bhojanīyaŋ detha, gandha-mālâlankārâdīni dethā' ti gehe vicāreti. Dutiyassa, tatiyassa, catutthassa gehaŋ gata-kāle itare cattāro tuṇhī nisīdanti; geha-sāmiko va 'imesaŋ khādanīyaŋ bhojanīyaŋ detha, gandha-mālâlankārâdīni dethā' ti gehe vicāreti. Atha sabba-pacchā rañño gehaŋ gata-kāle, kiñcâpi rājā sabbattha issaro va, imasmiŋ pana kāle attano gehe yeva 'imesaŋ khādanīyaŋ bhojanīyaŋ detha, gandha-mālâlankārâdīni dethā' ti vicāreti. Evam eva saddhā-pañcamakesu indriyesu tesu sahāyesu ekato vīthiŋ otarantesu viya, ekârammaṇe uppajjamānesu pi yathā paṭhamassa gehe itare cattāro tuṇhī nisīdanti, geha-sāmiko vicāreti, evaŋ sotâpattiyangāni patvā adhimokkha-lakkhaṇaŋ saddh' indriyam eva jeṭṭhakaŋ hoti pubbangamaŋ. Sesāni tad-anvayāni honti.

Yathā dutiyassa gehe itare cattāro tuṇhī nisīdanti, evaŋ sammappadhānāni patvā paggaha-lakkhaṇaŋ viriy' indriyam eva jeṭṭhakaŋ hoti pubbangamaŋ. Sesāni tad-anvayāni honti. Yathā tatiyassa gehe itare cattāro tuṇhī nisīdanti, geha-sāmiko va vicāreti, evaŋ satipaṭṭhānāni patvā upaṭṭhāna-lakkhaṇaŋ sat' indriyānam eva jeṭṭhakaŋ hoti pubbangamaŋ. Sesāni tad-anvayāni honti. Yathā catutthassa gehe itare cattāro tuṇhī nisīdanti, geha-sāmiko va vicāreti, evaŋ jhāna-vimokkhe patvā avikkhepa-lakkhaṇaŋ samādh' indriyam eva jeṭṭhakaŋ hoti pubbangamaŋ. Sesāni tad-anvayāni honti.

Sabba-pacchā rañño gehaŋ gata-kāle pana yathā itare cattāro tuṇhī nisīdanti, rājā va gehe vicāreti, evam eva ariyasaccāni patvā pajānana-lakkhaṇaŋ paññ' indriyam eva jeṭṭhakaŋ hoti pubbangamaŋ. Sesāni tad-anvayāni hontī ti.

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[1] *Cf.* MA. ii, 340; Asl. 119.

9.

Navame: *sati-nepakkenā* ti,[1] ettha nipaka-bhāvo nepakkan ti. Paññāy' etaŋ nāmaŋ. Kasmā pana sati-bhājane paññā vuttā ti? Satiyā balava-bhāva-dassan' atthaŋ. Balavasati hi idha adhippetā. Sā ca paññāya sampayuttā balavatī hoti, na vippayuttā ti. Paññā-sampayutta-satiŋ dassento evam āha. *Cira-katan* ti, cira-kālaŋ kataŋ dānaŋ vā sīlaŋ vā uposatha-kammaŋ vā. *Cira-bhāsitan* ti, asukasmiŋ ṭhāne asukaŋ nāma me bhāsitan ti, evaŋ cira-kāle bhāsitaŋ. *Vossaggârammaṇaŋ karitvā* ti, nibbānârammaṇaŋ katvā. Udayattha-gāminiyā ti, udayañ ca atthañ ca gacchantiyā. Udayabbaya-pariggāhikāyā ti attho. Imasmiŋ sutte saddhā-sati-paññ' indriyāni pubba-bhāgāni, viriy' indriya-missakaŋ, samādh' indriyaŋ nibbattitaŋ[2] lokuttaram eva kathitaŋ.

10.

Dasame pi ayam eva dhamma-paricchedo ti.

II. MUDUTARA-VAGGA.

1.

[199] Dutiya-vaggassa paṭhame: *sammappadhāne ārabbhā* ti, sammappadhāne paṭicca, sammappadhāne bhāvento ti attho. Saddh' indriye pi es' eva nayo.

2.

Dutiye: *tato* ti, vipassanā-magga-phala-vasena nissakkaŋ[3] veditabbaŋ. *Samattā* ti, paripuṇṇāni pañc' indriyāni, arahatta-maggassa vipassan' indriyāni nāma honti. *Tato mudutarehī* ti, tehi arahatta-maggassa vipassan' indriyehi mudutarāni anāgāmi-maggassa vipassan' indriyāni nāma honti. Tato mudutarāni sakadāgāmi-maggassa, tato mudutarāni sotâpatti-maggassa vipassan' indriyāni nāma honti, tato mudutarāni dhammânusāri[4]-maggassa, tato mudutarāni saddhânusāri-maggassa vipassan' indriyāni nāma honti.

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[1] *Cf.* VibhA. 311.
[2] A, G. nibbaddhita; B_1 nibbattī ti.
[3] A, G. nepakkaŋ; C_1 missakaŋ (*till end of Sutta*).
[4] *Cf.* VM. ii, 659.

Tathā samattāni paripuṇṇāni pañc' indriyāni arahatta-magga-phal' indriyāni nāma honti; tato mudutarāni anāgāmi-sakadāgāmi-sotâpatti-magg' indriyāni nāma honti; tato mudutarāni dhammânusāri-magg' indriyāni; tato mudutarāni saddhânusāri-magg' indriyāni nāma honti.

Samattāni paripuṇṇāni pañc' indriyāni arahatta-phal' indriyāni nāma honti. Tato mudutarāni anāgāmi-phal' indriyāni; tato mudutarāni sakadāgāmi-phal' indriyāni; tato mudutarāni sotâpatti-phal' indriyāni nāma honti. Dhammânusāri-saddhânusārino pana dve pi sotâpatti-magga-puggale; magga-phala-puggala-vasena[1] nesaŋ nānattaŋ jātan ti,[2] āgamena[3] pi maggena pi. Saddhânusāri-puggalo hi uddisāpento, paripucchanto, anupubbena maggaŋ pāpuṇāti. Dhammânusāri ekena vā dvīhi vā savaṇehi. Evaŋ tāva nesaŋ āgamena nānattaŋ veditabbaŋ. Dhammânusārino nāma maggo tikkho hoti, sūraŋ ñāṇaŋ vahati, asankhārena appayogena kilese sañchindati, kadali-kkhandhaŋ viya tikhiṇā asi-dhārā. Saddhânusārino na tassa viya maggo tikkho hoti, na sūraŋ ñāṇaŋ vahati, sasankhārena sappayogena kilese chindati, kadali-kkhandhaŋ viya atikhiṇā asi-dhārā. Kilesa-kkhaye pana tesaŋ nānattaŋ n' atthi, avasesā ca kilesā khīyanti.

3.

Tatiye: *tato* ti, phala-vasena nissakkaŋ[4] veditabbaŋ. Samattāni hi paripuṇṇāni pañc' indriyāni arahatta-phal' indriyāni nāma honti. Arahatta-phalena samannāgato puggalo arahā nāma hoti[5]; arahatta-phalato mudutarāni anāgāmi-phal' indriyāni nāma honti . . . *pe* . . . tato mudutarāni sotâpatti-phal' indriyāni. Sotâpatti-phalena samannāgato puggalo sotâpanno nāma hoti. *Indriya-vemattatā phala-vemattatā* hotī ti, indriya, nānattena phala-nānattena puggala-nānattan ti.

4.

Catutthe: *paripūrakārī ārādhetī* ti, paripūraŋ arahatta-maggaŋ karonto arahatta-phalaŋ ārādheti. *Padesaŋ pade-*

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[1] A, G, B_1 *omit* m. p. p. v. [2] A, G, C_1 jānanti (?).
[3] A, G, C_1 āgamanena. [4] *As above* C_1 missakaŋ; A, G. *omit.*
[5] C_1 *inserts* n. h. *and reads* tato mudut.

sakārī ti, avasese tayo padesa-magge karonto padesaŋ phalattayam[1] eva ārādheti. Iti imesu catusu suttesu missakān' eva indriyāni kathitāni.

5.

Pañcame: *tato mudutarehī* ti, vipassanā vasena nissakkaŋ[2] veditabbaŋ. Paripuṇṇāni pañc' indriyāni arahatta-maggassa vipassan' indriyāni honti. Tato mudutarāni antarā-parinibbāyissa vipassan' indriyāni. Tato mudutarāni upahacca-parinibbāyissa. Tato mudutarāni asankhāra-parinibbāyissa. Tato mudutarāni sasankhāra-parinibbāyissa. Tato mudutarāni uddhaŋ-sota-akaniṭṭha-gāmissa vipassan' indriyāni nāma honti. Imasmiŋ pana ṭhāne arahatta-magge yeva ṭhatvā pañca-nissakkāni[3] nīharitabbāni. Arahatta-maggassa hi vipassan' indriyehi mudutarāni paṭhama-antarā-parinibbāyissa hi vipassan' indriyāni; tato mudutarāni dutiya-antarā-parinibbāyissa; tato mudutarāni tatiya-antarā-parinibbāyissa; tato mudutarāni upahacca-parinibbāyissa; tato mudutarāni uddhaŋ-sota-akaniṭṭha-gāmissa vipassan' indriyāni. Asankhāra-parinibbāyissa sasankhāra-parinibbāyissa pi ete va pañca janā.

Idāni tīṇi nissakkāni[4]; sakadāgāmi-maggassa hi indriyehi mudutarāni sotâpatti-magg' indriyāni; sotâpatti-magge yeva indriyehi mudutarāni dhammânusāri-magg' indriyāni; tehi pi mudutarāni saddhânusāri-magg' indriyāni.

6, 7.

Chaṭṭha-sattamāni vutta-nayen' eva. Imesu pana tīsu suttesu pubba-bhāga-vipassan' indriyān' eva kathitāni.

8.

[202] Aṭṭhame: *tato mudutarehī* ti, magga-phala-vasena nissakkaŋ[5] veditabbaŋ. Taŋ Pāḷiyaŋ vutta-nayam eva.

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[1] C_1 mattam. [2] A, G. nibbattaŋ; C_1 missakaŋ.

[3] *As above* C_1 missakāni; A, G. nayasatāni.

[4] C_1 missakāni; A, G. satāni.

[5] A, G. C_1 *at last all read* nissakkaŋ !

Bāhiro ti, imehi aṭṭhahi puggalehi bahi-bhūto. *Puthujjana-pakkhe ṭhito* ti, puthujjana-koṭṭhāse ṭhito. Imasmiŋ sutte lokuttarān' eva indriyāni kathitāni.

9, 10.

Navame: *indriya-sampanno* ti, paripuṇṇ' indriyo. Dasamaŋ uttānam eva. Imasmiŋ sutta-dvaye missakāni indriyāni kathitānī ti.

III. CHAḶINDRIYA-VAGGA.

2.

[*Text* v. **204.**] Tatiyassa dutiye: *itth' indriyan* ti[1] ādīsu itthi-bhāve ind' aṭṭhaŋ kāreti· ti[2] itth' indriyaŋ. Purisa-bhāve ind' aṭṭhaŋ kāretī ti, *purisindriyaŋ*. Jīvite ind' aṭṭhaŋ kāretī ti, *jīvit' indriyaŋ*. Atth' uppattikaŋ kir' etaŋ suttaŋ. Sangha-majje hi 'kati nu kho vaṭṭ' indriyānī?' ti kathā udapādi. Atha Bhagavā vaṭṭ' indriyāni dassento 'tīṇ' imāni, bhikkhave' ti ādim āha.

3.

Tatiye: *anaññāt' aññassāmī-t-indriyan* ti, anamatagge sansāre ajānita-pubbaŋ dhammaŋ jānissāmī ti paṭipannassa sotâpatti-magga-kkhaṇe uppannaŋ indriyaŋ. *Aññindriyan* ti, tesaŋ yeva ñāta-dhammānaŋ jānan' ākārena sotâpatti-phalâdīsu chasu ṭhānesu uppannaŋ indriyaŋ. *Aññātāvindriyan* ti, aññātāvīsu arahatta-phala-dhammesu uppannaŋ indriyaŋ. Tattha tattha tena ten' ākārena uppannassa ñāṇass' ev' etaŋ adhivacanaŋ. Idam pi suttaŋ atth' uppattikam eva. Sangha-majjhasmiŋ 'kati nu kho lokuttar' indriyānī?' ti kathā udapādi. Tattha Bhagavā tāni dassento 'tīṇ' imāni, bhikkhave' ti ādim āha.

4.

Catutthe: *mudutarehī* ti, vipassanato nissakkaŋ veditabbaŋ. Samattāni hi pañc' indriyāni arahatta-maggassa vipassan' indriyāni nāma honti. Tato mudutarāni antarā-pari-

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[1] *Cf.* VM. ii, 447; VibhA. 125. [2] MSS. *always* karoti.

nibbāyissa vipassan' indriyāni; tato mudutarāni upahacca-parinibbāyissa . . . *pe* . . . Idhâpi purima-nayen' eva arahatta-magge ṭhatvā pañca nissakkāni nīharitabbāni. Yathā pana purima-naye sakadāgāmi-magge ṭhatvā tīṇi nissakāni, evam idha pañca nīharitabbāni. Sakadāgāmi-ṃaggassa vipassan' indriyāni mudutarāni sotâpatti-maggassa vipassan' indriyāni. Sotâpatti-maggass' eva tehi tehi vipassan' indriyāni mudutarāni eka-bījī-ādīnaŋ maggassa vipassan' indriyāni.

Ettha ca eka-bījī[1] ti ādīsu yo sotâpanno hutvā ekam eva atta-bhāvaŋ janetvā arahattaŋ pāpuṇāti, ayaŋ eka-bījī nāma. Yath' āha: 'Katamo puggalo eka-bījī? Idh' ekacco puggalo tiṇṇaŋ saŋyojanānaŋ parikkhayā sotâpanno hoti, avinipāta-dhammo, niyato, sambodhi-parâyano: so ekaŋ[2] yeva mānusakaŋ bhavaŋ nibbattetvā dukkhass' antaŋ karoti. Ayaŋ vuccati puggalo eka-bījī tī' ti (Pugg. § 38). Tattha *kulānī* ti, bhavā veditabbā. *Dve vā tīṇi vā* ti, idaŋ desanāmattam eva. Yāva chaṭṭha-bhavā saŋsaranto pana kolaŋkolo va hoti.[3]

Yassa sattakkhattuŋ paramā uppatti aṭṭhamaŋ bhavaŋ nâdīyati, ayaŋ *sattakkhattu-paramo* nāma. Yath' āha: 'Katamo ca puggalo sattakkhattu-paramo? Idh' ekacco puggalo tiṇṇaŋ saŋyojanānaŋ parikkhayā sotâpanno[4] hoti, avinipāta-dhammo, niyato, sambodhi-parâyano. So sattakkhattuŋ deve manusse ca sandhāvitvā saŋsaritvā dukkhass' antaŋ karoti. Ayaŋ vuccati puggalo sattakkhattu-paramo tī' ti (Pugg. § 36).

Bhagavatā[5] gahita-nāma vasen' eva c' etāni tesaŋ nāmāni. Ettakaŋ hi ṭhānaŋ gato eka-bījī nāma hoti, ettakaŋ kolaŋkolo, ettakaŋ sattakkhattu-paramo ti, Bhagavatā etesaŋ nāmaŋ gahitaŋ. Niyamato pana ayaŋ eka-bījī, ayaŋ kolaŋkolo, ayaŋ sattakkhattu-paramo ti n' atthi. Ko pana tesaŋ etaŋ pabhedaŋ niyametī ti? Keci pana therā 'pubba-hetu niyametī' ti vadanti, keci 'paṭhamo maggo,' keci 'uparitayo maggā,' keci 'tiṇṇaŋ maggānaŋ vipassanā' ti.

Tattha 'pubba-hetu niyametī' ti vāde paṭhama-maggassa

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[1] *Cf.* AA. ii, 349.
[2] Pugg. *text* etaŋ.
[3] PuggA. 196.
[4] Pugg. *text* paṭipanno.
[5] *Cf.* PuggA. 196.

upanissayo kato nāma hoti, upari-tayo maggā nirupanissayā[1] uppannā' ti vacanaŋ āpajjati. 'Paṭhama-maggo niyametī' ti vāde upari-tiṇṇaŋ maggānaŋ nirattha-katā āpajjati. 'Upari-tayo maggā niyamentī' ti vāde paṭhamamagge anuppanne yeva upari-tayo maggā uppannā ti āpajjati. 'Tiṇṇaŋ maggānaŋ vipassanā niyametī' ti vādo pana yujjati. Sace hi upari-tiṇṇaŋ maggānaŋ vipassanā balavatī hoti, eka-bījī nāma hoti. Tato mandatarāya kolaŋ-kolo; tato mandatarāya sattakkhattu-paramo ti.

Ekacco hi sotâpanno vaṭṭ' ajjhāsayo hoti, vaṭṭâbhirato, punappunaŋ vaṭṭasmiŋ yeva vicarati, sandissati; Anāthapiṇḍika-seṭṭhi, Visākhā upāsikā, Cūḷaratha-Mahārathā devaputtā, Anekavaṇṇa-devaputto, Sakko deva-rājā, Nāgadatto devaputto ti, ime hi ettakā janā vaṭṭ' ajjhāsayā vaṭṭâbhiratā ādito paṭṭhāya cha devaloke sodhetvā, Akaniṭṭhe ṭhatvā, parinibbāyissanti. Ime idha na gahitā. Na kevalañ c' ime; yo pi manussesu yeva sattakkhattuŋ saŋsaritvā arahattaŋ pāpuṇāti, yo pi devaloke nibbatto devesu yeva sattakkhattuŋ aparâparaŋ saŋsaritvā arahattaŋ pāpuṇāti, ime pi idha na gahitā. Yo kālena deve kālena manusse saŋsaritvā arahattaŋ pāpuṇāti nām' idha gahito. Tasmā *sattakkhattu-paramo* ti, idaŋ idh' aṭṭhaka-vokiṇṇa[2]-sukkhavipassakassa nāmaŋ kathitan ti veditabbaŋ.

Dhammânusārī saddhânusārī ti,[3] ettha pana imasmiŋ sāsane lokuttara-dhammaŋ nibbattentassa dve dhurāni nāma, dve abhinivesā nāma, dve sīsāni nāma.[4] Tattha saddhā-dhuraŋ paññā-dhuran ti dve dhurāni nāma; saddhâbhiniveso paññâbhiniveso ti; (eko ca matthakaŋ pāpuṇanto ubhato-bhāga-niveso hoti, eko paññā-vimutto ti, imāni dve sīsāni nāma).[5] Tattha yo bhikkhu 'sace saddhāya sakkā nibbattetuŋ, nibbattissāmi lokuttara-maggan' ti saddhā-dhuraŋ katvā sotâpatti-maggaŋ nibbatteti, so magga-kkhaṇe saddhânusārī nāma hoti. Phala-kkhaṇe pana saddhā-vimutto[6] nāma hutvā eka-bījī kolaŋ-kolo sattakkhattu-paramo tividho hoti. Tat-

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[1] *So* A, G. PuggA., *but* B_1 anup; C_1 upan.
[2] A, G. idh' atthaka-bhave tiṇṇaŋ s. v. -ānaŋ.
[3] Pugg. §§ 35, 36; *cf.* PuggA. 194.
[4] C_1 *omits* sīsāni.
[5] *So* PuggA.; *but our* Comy. *omits.*
[6] B_1 adhimutto.

tha 'ekeko[1] dukkha-paṭipadâdi-vasena catubbidha-bhavaŋ āpajjatī' ti saddhā-dhurena dvādasa janā honti. Yo pana, 'sace paññāya sakkā nibbattetuŋ, nibbattissāmi lokuttara-maggan' ti paññā-dhuraŋ katvā sotâpatti-maggaŋ nibbatteti, so magga-kkhaṇe dhammânusārī nāma hoti. Phala-kkhaṇe pana paññā-vimutto nāma hutvā eka-bījī-ādi-bhedena dvādasa-bhedo hoti. Evaŋ dve magg' aṭṭhā phala-kkhaṇe catu-vīsati sotâpannā honti.[2]

Tipiṭaka-Tissa-tthero kira 'tīṇi piṭakāni sodhessāmī' ti paratīraŋ gato. Taŋ eko upāsako[3] catuhi paccayehi upaṭṭhāsi. Thero āgamana-kāle 'gacchāmi, upāsake' ti āha. 'Kahaŋ, bhante?' ti. 'Amhākaŋ ācariy' upajjhāyānaŋ santikan' ti. 'Na sakkā, bhante, mayā gantuŋ. Bhadantaŋ paṇa nissāya mayā sāsanassa guṇo ñāto. Tumhākaŋ parammukhā kīdisaŋ bhikkhuŋ upasankamāmī?' ti. Atha naŋ thero āha: 'Yo bhikkhu catu-vīsati sotâpanne, dvādasa sakadāgāmī, aṭṭha-cattālīsa anāgāmī, dvādasa arahante dassetvā dhamma-kathaŋ kathetuŋ sakkoti, evarūpaŋ bhikkhuŋ upaṭṭhātuŋ vaṭṭatī' ti.

Iti imasmiŋ sutte vipassanā kathitā.

5–10.

[205] Pañcame: cakkhu ca cakkhu-dvāre nibbattānaŋ dhammānaŋ ādhipateyya-sankhātena ind' aṭṭhena indriyañ cā ti, *cakkhundriyaŋ*. Sot' indriyâdīsu es' eva nayo.[4] Sesaŋ sabbattha uttānam eva. Imasmiŋ vagge paṭhama-suttañ c' eva chaṭṭhâdīni ca pañca suttāni catu-sacca-vasena kathitānī ti.

IV. SUKHINDRIYA-VAGGA.

1.

[207] Catuttha-vaggassa paṭhame: Sukhañ ca taŋ saha-jātānaŋ ādhipateyya-sankhātena ind' aṭṭhena indriyañ cā ti, *sukh' indriyaŋ*. Dukkh' indriyâdīsu pi es' eva nayo.

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[1] A, G. eko; B_1 eke ko.

[2] *Fuller at* PuggA. 197.

[3] B_1, C_1 kuṭumbiko.

[4] *Cf.* VibhA. 125.

Ettha ca sukh' indriya-dukkh' indriya-domanass' indriyāni kāmâvacarān' eva, somanass' indriyaŋ ṭhapetvā rūpâvacaraŋ,[1] sesaŋ tebhūmakaŋ. Upekkh' indriyaŋ catu-bhūmakaŋ.

2–5.

Tatiyâdīni cattāri catu-sacca-vasen' eva kathitāni.

6.

[209] Chaṭṭhe: *kāyikan* ti, kāya-ppasāda-vatthukaŋ. *Sukhan* ti, ayam assa sarūpa-niddeso. *Sātan* ti, tass' eva vevacanaŋ; madhuran ti vuttaŋ hoti. *Kāya-samphassajan* ti, kāya-samphassato jātaŋ sukhaŋ. *Sātan* ti vutta-nayam eva. *Vedayitan* ti, ayam assa sabba-vedanā-sādhāraṇo añña-dhamma-visiṭṭho sabhāva-niddeso. Iminā nayena sesesu pi attho veditabbo. *Kāyikaŋ vā cetasikaŋ vā* ti, ettha pana cakkhâdayo cattāro pasāda-kāye vatthuŋ katvā uppatti-vasena kāyikan ti vuttaŋ. Kāya-ppasāda-vatthukaŋ pana adukkham-asukhaŋ nāma n' atthi.

9.

Navame: *dvinnaŋ kaṭṭhānan* ti,[2] dvinnaŋ araṇīnaŋ. *Sanghaṭṭanā samodhānā* ti, sanghaṭṭanena c' eva samodhānena ca. *Usmā* ti, usumâkāro. *Tejo* ti, aggi-dhūmo. Ettha ca adhar' araṇī[3] viya vatthârammaṇaŋ,[4] uttar' araṇī viya phasso, sanghaṭṭanaŋ viya phassa-sanghaṭṭanaŋ, aggi viya vedanā daṭṭhabbā. Vatthârammaṇaŋ vā uttar' araṇī viya, phasso adhar' araṇī viya daṭṭhabbo.

10.

Dasamaŋ yathā-dhammârammaṇa-vasena paṭipātiyā vuttam pi imasmiŋ indriya-vibhange, sesa-suttāni viya adesitattā uppaṭipātika-suttaŋ nāmā ti veditabbaŋ. Tattha *nimittan* ti ādīni sabbāni paccaya-vevacanān' eva. *Dukkhindriyañ ca pajānāti* ti, dukkha-sacca-vasen' eva pajānāti. *Dukkhindriya-samudayan* ti, kaṇṭakena vā visama-guṇena-

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[1] A, G, B_1 arūp.
[2] *Cf.* SA. ii, 101.
[3] A, G. ādhārâr.
[4] A, G. pasād-.

vā gahaṇīyā phutthassa[1] dukkha-sahagataŋ kāya-viññāṇaŋ uppajjati. Taŋ etassa samudayo ti pajānāti.

[213] Parato *domanass' indriya-samudayan* ti ādīsu tesaŋ tesaŋ kāraṇa-vasen' eva samudayo veditabbo. Patta-civarâdīnaŋ bāhira-sankhārānaŋ[2] saddhiŋ-vihārikâdīnaŋ[3] vā sattānaŋ vināsena domanass' indriyaŋ uppajjatī ti tesaŋ vināsaŋ tassa samudayo ti pajānāti. Subhojanaŋ bhuñjitvā, vara-sayane nippannassa hattha-pāda-sambāhana-tāla-vaṇṭa-vātâdi-samphassena sukh' indriyaŋ uppajjati. Taŋ phassaŋ tassa samudayo ti pajānāti. Vutta-ppakārānaŋ[4] pana satta-sankhārānaŋ manāpikānaŋ paṭilābha-vasena somanass' indriyaŋ uppajjati. Taŋ paṭilābhaŋ tassa samudayo ti pajānāti. Majjhattâkārena pana upekkh' indriyaŋ uppajjati. Taŋ satta-sankhāresu majjhattâkāraŋ tassa samudayo ti pajānāti.

Kattha c' uppannaŋ dukkh' indriyaŋ aparisesaŋ nirujjhati? Idha, bhikkhave, bhikkhu vivicc' eva kāmehī ti ādīsu pana ayaŋ ekato vā vinicchaya-kathā[5]: Dukkh' indriyaŋ hi paṭhama-jjhānassa upacāra-kkhaṇe yeva nirujjhati, pahīnaŋ hoti; domanassâdīni dutiya-jjhānâdīnaŋ. Evaŋ sante pi tesaŋ atisaya-nirodhattā ayaŋ jhānesu yeva nirodho vutto. Atisaya-nirodho hi tesaŋ paṭhama-jjhānâdīsu nirodho. Nirodho yeva pana[6] upacāra-kkhaṇe nâtisaya-nirodho. Tathā[7] hi nānâvajjane paṭhama-jjhānūpacāre niruddhassâpi dukkh' indriyassa ḍaŋsa-makasâdi-samphassena vā visamânupatāpena[8] vā siyā uppatti: na tveva anto-appaṇāyaŋ. Upacāre (vā) niruddhaŋ p' etaŋ na suṭṭhu niruddhaŋ hoti dukkh' indriyaŋ, paṭipakkhena abhihatattā.[9] Anto-appaṇāyaŋ pana pīti-pharaṇena sabbo kāyo sukh' okkanto hoti. Sukh' okkanta-kāyassa suṭṭhu niruddhaŋ hoti dukkh' indriyaŋ,

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[1] *So* A, G.; *but* B_1 viddhassa mankulena vā ḍaṭṭhassa paccattharaṇena vā valiyā vā puṭṭhassa; C_1 v. mankuṇena vā ḍ. paccattharaṇe vā v. ph.

[2] A, G, B_1 vā hi sankh. [3] A, G. sannidhikārakānaŋ.

[4] A, G. vuttaŋ pan' ākāraŋ; B_1 putta-pp.

[5] *Cf.* Asḷ. 176 ff.

[6] *Cf.* Asḷ (*Expos.* i, 236). *Our* MSS. *and texts confuse.*

[7] A, G, C_1 yathā. [8] Asḷ. āsanup; Comy. *all* ānup.

[9] Asḷ. C_1 *punctuate wrongly from* na tveva; Asḷ. B_1, C_1 avih.

paṭipakkhena vihatattā: nānâvajjane yeva ca dutiya-jjhān' upacāre pahīnassa domanass' indriyassa. Kasmā[1] etaŋ vitakka-vicāra-paccaye pi kāya-kilamathe citt' upaghāte ca sati uppajjati, vitakka-vicārâbhāve n' eva uppajjati? Yattha uppajjati, tattha vitakka-vicāra-bhāve: appahīna dutiya-jjhān' upacāre vitakka-vicārā ti. Tatth' assa siyā uppatti, na tveva dutiya-jjhān' upacāre pahīna-paccayattā. Tathā tatiya-jjhān' upacāre pahīnassâpi sukh' indriyassa pīti-samuṭṭhāna-paṇīta-rūpa-phuṭṭha-kāyassa siyā uppatti, na tveva tatiya-jjhāne. Tatiya-jjhāne hi sukhassa paccaya-bhūtā pīti sabbaso niruddhā ti. Tathā catuttha-jhān' upacāre pahīnassâpi somanass' indriyassa āsannattā appaṇā-pattāya upekkhāya abhāvena sammā anatikkantatāya ca siyā uppatti; na tveva catuttha-jjhāne. Tasmā *ettha c' uppannaŋ dukkh' indriyaŋ aparisesaŋ nirujjhatī* ti. Tattha tattha aparisesa-gahaṇaŋ katan ti.

Yam pan' ettha *tathattāya cittaŋ upasaŋhāsī* ti vuttaŋ, tattha alābhī samāno uppādan' atthāya cittaŋ upasaŋharati; lābhī samāno samāpajjan' atthāyā ti. Evam attho veditabbo. Imesu dvīsu pi suttesu sammasana-vāro va kathito ti.

V. JARĀ-VAGGA.

1.

[*Text* v, **216.**] Pañcamassa paṭhame: *pacchâtape* ti, pāsāda-cchāyāya puratthimaŋ disaŋ paṭicchannattā pāsādassa pacchima-disā-bhāge ātapo hoti. Tasmiŋ ṭhāne paññatta-vara-Buddhâsane nisinno ti attho. *Piṭṭhiŋ otāpayamāno* ti, Sammāsambuddhassâpi upādinnaka-sarīre uṇha-kāle uṇhaŋ hoti, sīta-kāle sītaŋ hoti; ayañ ca himapāta-sīta-samayo. Tasmā mahācīvaraŋ otāretvā suriya-rasmīhi piṭṭhiŋ otāpayamāno nisīdi.

Kim pana Buddha-rasmiyo madditvā suriya-rasmi anto pavisituŋ sakkotī ti? Na sakkoti. Evaŋ sante kiŋ tappatī ti? Rasmi-tejaŋ. Yatth' eva hi ṭhita-majjhantike pari-

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[1] *Texts and MSS. obscure this sentence by reading* tasmā. *I read* kāsmā *with Expos.* i, 236.

maṇḍalāya chāyāya rukkha-mūle nisinnassa kiñcâpi suriya-rasmiyo sarīraŋ na phusanti, sabba-disāsu pana tejo pharati, aggi-jāla-parikkhitto viya hoti. Evaŋ suriya-rasmīsu Buddha-rasmiyo madditvā anto pavisituŋ asakkhuṇantīsu pi Satthā tejaŋ tāpento nisinno ti veditabbo.

Anomajjanto ti, piṭṭhi-kamma-karaṇa-vasena anumajjanto. *Acchariyaŋ bhante* ti, thero Bhagavato piṭṭhito mahācīvaraŋ otāretvā nisinnassa dvinnaŋ aŋsa-kūṭānaŋ antare suvaṇṇa-vaṭṭaŋ viya kes' agga-ppamaṇaŋ vaḷiyā-vaṭṭaŋ[1] disvā 'evarūpe pi nāma sarīre jarā paññāyatī' ti sañjāta-saŋviggo jaraŋ garahanto evam āha. Garahan' acchariyaŋ nāma kir' etaŋ.

Na c' eva dāni, bhante, Bhagavato tāva parisuddho ti, yathā pakatiyā chavi-vaṇṇo parisuddho, na evam etarahī ti dīpento evam āha. Tathāgatassa hi dahara-kāle sanku-sata-samabbhāhataŋ usabha-cammaŋ viya[2] vihata-valiko kāyo hoti. Tasmiŋ ṭhapito hattho bhassat' eva, na santiṭṭhati. Tela-puñchanâkāra-ppatto viya hoti. Mahallaka-kāle pana sirā jālā milāyanti, sandhi-pabbāni sithilāni honti; maŋsaŋ aṭṭhito muñcitvā sithila-bhāvaŋ āpajjitvā tattha tattha olambati. Buddhānaŋ pana evarūpaŋ na hoti. Aññesaŋ apākaṭaŋ: santikâvacarattā Ānanda-ttherass' eva pākaṭaŋ hoti. Tasmā evam āha.

Sithilāni ca gattānī ti, aññesaŋ mukhe ca aŋsa-kūṭ' antarâdīsu ca vaḷiyo santiṭṭhanti. Satthu pan' etaŋ n' atthi. Thero ca dvinnaŋ aŋsa-kūṭānaŋ antare vaḷiya-vaṭṭakaŋ disvā evam āha. *Sabbāni vaḷiya-jātānī* ti, idaŋ attano pākaṭa-vasena evam āha. Satthu pana aññesaŋ viya vaḷiyo nāma n' atthi. *Purato pabbhāro ca kāyo* ti, Satthā Brahm' ujugatto,[3] deva-nagare samussita-suvaṇṇa-toraṇaŋ viya 'ssa kāyo ujukam eva uggato. Mahallaka-kāle pana kāyo purato vanko hoti. Svāyaŋ aññesaŋ apākaṭo, santikâvacarattā pana therass' eva pākaṭo. Tasmā evam āha. *Dissati ca indriyānaŋ aññathattan* ti, indriyāni nāma ca cakkhu-viññeyyāni. Yato pana pakatiyā parisuddho chavi-vaṇṇo idāni na tathā parisuddho. Aŋsa-kūṭ' antare vali pañ-

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[1] *So read at* UdA. 219. [2] *Cf.* VM. i, 153.
[3] *Cf.* D. ii, 18; DA. ii, 447.

ñāyati. Brahm' ujjukāyo purato vanko, iminā ca kāraṇena cakkhâdīnam pi indriyānaŋ aññathatte na bhavitabban ti. Naya-ggāhato evam āha.

Dhī taŋ[1] *jammī jare atthū* ti, lāmake jare, dhī taŋ tuyhaŋ hotu, dhi-kkāro[2] taŋ phusatu. *Bimban* ti, atta-bhāvo.

2.

Dutiye: *gocara-visayan* ti,[3] gocara-bhūtaŋ visayaŋ. *Aññam aññassā* ti, cakkhu sotassa, sotaŋ vā cakkhussā ti, evam ekaŋ ekassa gocara-visayaŋ na paccanubhoti. Sace hi nīlâdi-bhedaŋ rūpârammaṇaŋ samodhānetvā sot' indriyassa upaneyya, 'ingha tāva taŋ vavatthapehi, vibhāvehi. Kinnām' etaŋ ārammaṇan ti? (Rūpârammaṇaŋ nām' etan' ti.)[4] Cakkhu-viññāṇaŋ vinâpi mukhena attano dhammatāya evaŋ vadeyya: 'Are, andha-bāla. Vassa-satam pi vassa-sahassam pi paridhāvamāno aññatra mayā kuhiŋ etassa jānanataŋ labhissasi?[5] Taŋ āhara! Cakkhu-pasāde upanehi. Aham etaŋ ārammaṇaŋ jānissāmi, yadi vā nīlaŋ, yadi vā pītakaŋ, na hi eso aññassa visayo. Mayham ev' eso visayo' ti. Sesa-dvāresu pi es' eva nayo. Evam etāni aññamaññassa gocara-visayaŋ na paccanubhonti nāma.

Kiŋ paṭisaraṇan ti, etesaŋ kiŋ paṭisaraṇaŋ, kiŋ etāni paṭisarantī? ti pucchati. *Mano paṭisaraṇan* ti, javana-mano paṭisaraṇaŋ. *Mano va nesan* ti, mano-dvārika-javana-mano vā pañca-dvārika-javana-mano vā etesaŋ gocara-visayaŋ rajjanâdi-vasena anubhoti. Cakkhu-viññāṇaŋ hi rūpa-dassana-mattam eva: ettha rajjanaŋ vā dussanaŋ vā muyhanaŋ vā n' atthi. Ekasmiŋ[6] pana dvāre javanaŋ rajjati vā dussati vā muyhati vā. Sota-viññāṇâdīsu pi es' eva nayo.

Tatrâyaŋ upamā: Pañca kira dubbala-bhojakā rājānâŋ sevitvā kicchena kasirena ekasmiŋ pañca-kulika-gāme parittakaŋ āyaŋ labhiŋsu. Tesaŋ tattha maccha-bhāgo maŋsa-bhāgo, aḍḍha-kahāpaṇo vā,[7] yotta-kahāpaṇo vā, andu[8]-

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[1] A, G. dhikkaŋ.
[2] A, G. vikāyo.
[3] =MA. ii, 348.
[4] A, G, C_1 *omit phrase.*
[5] A, G. ti āha.
[6] A, G, B_1 etasmiŋ; MA. masmiŋ.
[7] *So* A, G, C_1.
[8] B_1 addu; *the rest omit.*

kahāpaṇo vā, māsa-kahāpaṇo vā, aṭṭha-kahāpaṇo vā, soḷasa-kahāpaṇo vā, catu-saṭṭhi-kahāpaṇo vā daṇḍo ti ettaka-mattam eva pāpuṇāti. Sata-vatthukaŋ pañca-sata-vatthukaŋ sahassa-vatthukaŋ mahā-baliŋ rājā gaṇhāti.

Tattha pañca-kulika-gāmo viya pañca pasādā daṭṭhabbā; pañca dubbala-bhojakā viya pañca viññāṇāni; rājā viya javanaŋ; dubbala-bhojakānaŋ parittaka-āya-pāpuṇanaŋ viya cakkhu-viññāṇâdīnaŋ rūpa-dassanâdi-mattaŋ; rajjanâdīni pana etesu n' atthi. Rañño mahābali-ggahaṇaŋ viya tesu dvāresu javanassa rajjanâdīni veditabbāni.

Evam ettha *mano* ti kusalâkusala-javanaŋ vuttaŋ; *sati paṭisaraṇan* ti, magga-sati-paṭisaraṇaŋ. Javana-mano hi magga-sati-paṭisaraṇaŋ.[1] *Vimutti* ti, phala-vimutti. *Nibbāna paṭisaraṇan* ti, phala-vimuttiyā nibbānaŋ-paṭisaraṇaŋ. *Nâsakkhi pañhassa pariyantaŋ gahetun* ti,[2] pañhassa paricchedaŋ pamāṇaŋ gahetuŋ nâsakkhi: apaṭisaraṇa-dhammassa paṭisaraṇan ti pucchi. Nibbānaŋ nām' etaŋ apaṭisaraṇaŋ, na kiñci paṭisarati. *Nibbān' ogadhan* ti, nibbān' abbhantaraŋ, nibbānaŋ anupaviṭṭhaŋ. *Brahmacariyan* ti, magga-brahmacariyaŋ. *Nibbāna-parâyanan* ti, nibbānaŋ paraŋ ayanam assa, parā gati.[3] Na tato paraŋ gacchatī ti attho. Nibbānaŋ pariyosānaŋ avasānam assā ti,[4] *nibbāna-pariyosānaŋ*.

Mūlajātā patiṭṭhitā ti, maggen' āgata-saddhā vuccati. *Imamhi ca bhikkhave samaye* ti, kiŋ sandhāy' āha? Jhāna-anāgāmitaŋ. Tasmiŋ hi samaye brāhmaṇassa paṭhama-maggena pañca akusala-cittāni pahīnāni; paṭhama-jjhānena pañca nīvaraṇānī ti jhāna-anāgāmi-ṭṭhāne ṭhito so aparihīna-jjhāno kālaŋ katvā tatth' eva parinibbāyeyya. Sace pan' assa putta-dāraŋ anusāsantassa kammante vicārentassa iṭṭhe jhānaŋ nassati; iṭṭhe jhāna-gati anibaddhā hoti, aniṭṭhe[5] pana nibaddhā ti. Imaŋ jhāna-anāgāmitaŋ sandhāya evam āha.

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[1] G. maggassa pana arahati; B_1 paṭissarati.

[2] *Cf.* MA. ii, 370 *on* M. i, 304 (*where the question is* nibbānassa kiŋ paṭibhāgo ?).

[3] A, G. ayanaŋ ayati *only*.

[4] A, G. n. p. āsavānaŋ khayāti.

[5] B_1, C_1 naṭṭhe jhāne gati an. hoti, anaṭṭhe p. n.

3.

Tatiye: *Añjana-vane* ti, añjana-vaṇṇa-pupphānaŋ rukkhānaŋ ropita-vane. *Yaŋ hi bhikkhave saddhindriyaŋ taŋ saddhābalan* ti, taŋ hi adhimokkha-lakkhaṇe ind' aṭṭhena saddh' indriyaŋ assaddhiye akampanena saddhā-balaŋ. Itaresaŋ paggaha-upaṭṭhāna-avikkhepa-pajānana-lakkhaṇesu ind' aṭṭhena indriya-bhāvo kosajja-muṭṭhasacca-vikkhepâvijjāsu akampanena bala-bhāvo veditabbo.

Evam eva kho ti, tassa nadiyā eka-sotaŋ viya saddhā-viriya-sati-samādhi-paññā-vasena etesaŋ[1] ninnānā-karaṇaŋ veditabbaŋ. Dve sotāni viya ind' aṭṭha-akampan' aṭṭhehi indriya-bala-vasena nānā-karaṇaŋ veditabbaŋ.

4.

Catutthe: *amatogadhan* ti, amata-abbhantaraŋ.[2] *Amata-parâyanan* ti,[3] amata-nibbattikaŋ.[4] *Amata-pariyosānan* ti, amata-niṭṭhaŋ.

Sādhu sādhū ti, therassa byākaraṇaŋ pasaŋsanto sādhu-kāraŋ deti.

5–9.

Pañcame: *tadanvayā* ti, taŋ anugacchamānā; anuvattamānā ti attho. Pubba-koṭṭhakaŋ ādiŋ katvā paṭipātiyā chasu suttesu bal' indriyān' eva kathitāni.

10.

[226] Dasame: *Ime kho te dhammā* ti, upari saha-vipassanā tayo maggā. *Ye me pubbe sutavā ahesun* ti, ye mayā pubbe arahatta-phal' indriyaŋ nāma atthī ti kathentānaŋ yeva sutā.[5] *Kāyena phusitvā* ti, nāma-kāyena phusitvā, paṭilabhitvā. *Paññāya ca ativijjha passāmī* ti, paccavekkhanā-paññāya ca paṭivijjhitvā passāmi. *Yā hi 'ssa bhante saddhā* ti, ayaŋ katara[6]-saddhā? Catūhi indriyehi sam-

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[1] A, G. etassa kiṇṇānak; B_1 ekassa ninn. (*as if from* ninna). (*N.B.* ninnānā=na nānā.)

[2] *At* AA. (*Sinh.*) 629, 674, 723; *it*=nibbāna-patiṭṭha.

[3] *At* AA.=nibbānâvasāna. [4] C_1 nipphatt.

[5] A, G. vutta; B_1 kathentass' eva sutavā ahesuŋ.

[6] A, G. kira.

payuttā saddhā heṭṭhā kathitā. Ayaŋ pana paccavekkhanā-saddhā; sampayuttā saddhā missakā; paccavekkhanā-saddhā lokikā va. Sesaŋ sabbattha uttān' attham evā ti.

VI. SŪKARA-KHATA-VAGGA.[1]

1.

[*Text* v, 227.] Chaṭṭhassa paṭhame: *sūrenā*[2] ti, sūra-bhāvena. *Bodhāyā* ti, bujjhan' atthāya.

2.

Dutiye: *Mallakesū* ti, evaŋ-nāmake janapade. Imasmiŋ sutte cattāri indriyāni missakāni, ariya-ñāṇaŋ lokuttaraŋ. Tam pi pana catukk'[3] indriya-nissitaŋ katvā missakan ti bhājetuŋ vaṭṭati.

3.

Tatiye: *na h' eva kho kāyena phusitvā*[4] *viharatī* ti, na nāma-kāyena phusitvā paṭilabhitvā viharati. Phusituŋ paṭilabhituŋ na sakkoti. *Paññāya ca paṭivijjha passatī* ti, paccavekkhanā-paññāya pana upari-arahatta-phal' indriyaŋ nāma atthī ti jānāti. Asekha-bhūmiyaŋ *phusitvā viharatī* ti paṭilabhitvā viharati. *Paññāyā* ti, paccavekkhanā-paññāya arahatta-phal' indriyaŋ nāma atthī ti pajānāti. *Na kuhiñci kismiñcī* ti, dve pi aññamañña-vevacanān' eva. Kismiñ ci bhave na[5] uppajjissantī ti attho.

Imasmiŋ sutte pañc' indriyāni lokuttarāni, cha lokikāni vaṭṭa-nissitāni gahitāni.

4, 5.

Catutthe: *yāni kānici padāni*[6] *bodhāya saŋvattantī* ti, yāni kānici dhamma-padāni. Ye keci dhamma-koṭṭhāsā bujjhan' atthāya saŋvattanti. Pañcamaŋ uttānam eva.

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[1] *In text called* Chaṭṭho *only*.
[2] C_1 sūrayena.
[3] A, G. catutth'; C_1 catu.
[4] A, G. phassitvā.
[5] A, G. kismici vibhāvena uppajjati; B_1 kismiñci vibhavena.
[6] *Cf.* MA. ii, 218.

6, 7.

Chaṭṭhe: *cittaŋ rakkhati āsavesu ca sâsavesu ca dhammesū* ti, tebhūmaka-dhamme ārabbha āsav' uppattiŋ vārento āsavesu ca sâsavesu ca dhammesu cittaŋ rakkhati nāma. Sattamaŋ uttānam eva.

8.

Aṭṭhame: *Sūkarakhatāyan* ti, sūkara-khata-leṇe. Kassapa-Buddha-kāle kira taŋ leṇaŋ ekasmiŋ Buddh' antare paṭhaviyā vaḍḍhamānāya anto-bhūmi-gataŋ jātaŋ. Ath' eka-divasaŋ eko sūkaro tassa chadana-pariyanta-samīpe paŋsuŋ khaṇi. Deve vuṭṭhe paŋsu-dhoto chadana-pariyanto pākaṭo ahosi. Eko vana-carako disvā 'pubbe sīlavantehi paribhutta-ṭṭhānena bhavitabbaŋ. Paṭijaggissāmi nan' ti samantato paŋsuŋ apanetvā, leṇaŋ sodhetvā, vati[1]-parikkhepaŋ katvā, dvāra-vāta-pānaŋ yojetvā, suparinițṭhita-parikamma-cittakammaŋ rajata-patta-sadisāya vālikāya siñcitaŋ[2] pariveṇa-leṇaŋ katvā, mañca-pīṭhaŋ paññāpetvā, Bhagavato vasan' atthāya adāsi. Leṇaŋ gambhīraŋ ahosi. Otaritvā āruyhitabbaŋ. Taŋ sandhāy' etaŋ vuttaŋ.

Parama-nipaccākāran ti, bhāva-na-puŋsakaŋ. Parama-nipaccākārī hutvā vattamāno pavattatī ti vuttaŋ hoti. *Anuttaraŋ yoga-kkheman* ti, arahattaŋ. *Sappaṭisso* ti, sajeṭṭhako. Sesaŋ sabbattha uttān' attham evā ti.

VII. BODHI-PAKKHIYA-VAGGA.

Sattama-vagge satta phalāni[3] [237] pubba-bhāgāni. Tesaŋ heṭṭhā dve phalāni ādiŋ katvā missakāni. Sesam p' ettha ito parañ ca sabbaŋ uttān' attham eva.

Indriya-saŋyutta-vaṇṇanā samattā.

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[1] B_1, C_1 kuṭi. [2] B_1 santharitaŋ.
[3] B_1 balāni. A, G. *omit this* §.

V.

SAMMAPPADHĀNA-SAŊYUTTA-VAṆṆANĀ

Sammappadhāna-saŋyutte sakale pi pubba-bhāga-vipassanā kathitā ti.

VI.

BALA-SAŊYUTTA-VAṆṆANĀ

Bala-saŋyutte [249] balāni missakān' eva kathitāni. Sesaŋ sabbattha uttānam evā ti.

VII.

IDDHIPĀDA-SAŊYUTTA-VAṆṆANĀ

I. CĀPĀLA-VAGGA.

1.

[*Text* v, **254**.] Iddhipāda-saŋyuttassa paṭhame[1]: chandaŋ nissāya[2] pavatto samādhi, *chanda-samādhi*. Padhāna-bhūtā sankhārā, *padhāna-sankhārā*. *Samannāgatan* ti, tehi dhammehi upetaŋ. Iddhiyā pādaŋ iddhi-bhūtaŋ vā pādan ti, *iddhi-pādaŋ*. Sesesu pi es' eva nayo. Ayam ettha sankhepo, vitthāro pana *Iddhipāda-Vibhange* (Vib. 216) āgato va. *Visuddhi-Magge*[3] pana tesaŋ attho dīpito. Tathā *Magga-Bojjhanga-Satipaṭṭhāna-Saŋyuttesu* c' eva idha ca eka-paricchedo eva.

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[1] *Cf.* VibhA. 303; M. ii, 11.

[2] *Cf.* S. v, 268 *infr.*

[3] VM. ii, 385.

5.

Pañcame: *iddhipāda-padesan*[1] ti, tayo ca magge tīṇi ca phalāni.

6–9.

[256] Chaṭṭhe: *samattaŋ iddhin* ti, arahatta-phalam eva. Ādito paṭṭhāya pana navasu pi suttesu vivaṭṭa[2]-pādakā eva iddhi-pādā kathitā

10.

[259] Dasame: *nisīdanan*[3] ti, camma-khaṇḍaŋ adhippetaŋ.

Udena-cetiyan ti, Udena-yakkhassa cetiya-ṭṭhāne kata-vihāro vuccati. *Gotamakâdīsu* pi es' eva nayo. *Bhāvitā* ti, vaḍḍhitā. *Bahulīkatā* ti, punappunaŋ katā. *Yānīkatā* ti, yutta-yānaŋ viya katā. *Vatthukatā* ti, patiṭṭhān' aṭṭhena vatthu viya katā. *Anuṭṭhitā* ti, adhitiṭṭhitā.[4] *Paricitā* ti, samantato citā suvaḍḍhitā. *Susamāraddhā* ti, suṭṭhu samāraddhā. Iti aniyamena kathetvā puna niyametvā[5] dassento *Tathāgatassa kho* ti ādim āha.

Ettha ca *kappan* ti, āyu-kappaŋ. Tasmiŋ tasmiŋ kāle yaŋ manussānaŋ āyu-ppamāṇaŋ, taŋ paripuṇṇaŋ karonto. *Tiṭṭheyya kappâvasesan* ti, appaŋ[6] vā bhiyyo ti, vutta-vassa-satato atirekaŋ vā.

Mahāsīva-tthero pan' āha: 'Buddhānaŋ aṭṭhāne gajjitaŋ nāma n' atthi; yath' eva hi Beḷuva-gāmake uppannaŋ maraṇ' antikaŋ vedanaŋ dasa-māse vikkhambhesi, evaŋ punappunaŋ taŋ samāpattiŋ samāpajjitvā dasa-māse pi karonto imaŋ bhadda-kappam eva tiṭṭheyya. Kasmā pana na ṭhito ti? Upādinnaka-sarīraŋ nāma khaṇḍiccâdīhi abhibhuyyati. Buddhā nāma khaṇḍiccâdi-bhāvaŋ appatvā pañcame[7] āyu-koṭṭhāse bahujanassa piya-manāpa-kāle yeva parinibbāyanti. Buddhânubuddhesu ca mahāsāvakesu[8] parinibbutesu ekaken' eva khāṇukena viya ṭhātabbaŋ hoti,

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[1] *Text* iddhi-padesaŋ; B_1 iddhipāde santi; A, G. iddhipāde ti.
[2] A, G. citta.
[3] *Cf.* DA. ii, 554; UdA. 322; Pṭs. i, 172.
[4] *All but* D A. adhiṭṭhitā.
[5] DA, A, G. niyām.
[6] A, G. kappaŋ.
[7] UdA. pacchime.
[8] DA *adds*. ca.

dahara-sāmaṇera-parivārena vā. Tato 'aho Buddhānaŋ parisā' ti hīḷetabbataŋ vā āpajjeyya. Tasmā 'na ṭhito' ti. Evaŋ vutte pi so pana 'na ruccati[1] āyu-kappo' ti; idam eva Aṭṭhakathāyaŋ niyamitaŋ.

Yathā taŋ Mārena pariyuṭṭhita-citto ti, ettha *tan* ti nipāta-mattaŋ; yathā Mārena pariyuṭṭhita-citto ajjhotthaṭa-citto añño pi koci puthujjano paṭivijjhituŋ na sakkuṇeyya, evam eva nâsakkhi paṭivi[illegible]itun ti attho. Māro hi yassa sabbena sabbaŋ dvādasa vipallāsā appahīnā, ten' assa Māro cittaŋ pariyuṭṭhāti. Therassa cattāro vipallāsā appahīnā, ten' assa Māro cittaŋ pariyuṭṭhāsi. So pana citta-pariyuṭṭhā-naŋ karonto kiŋ karotī ti? Bherava-rūpârammaṇaŋ vā dasseti, saddhârammaṇaŋ vā sāveti. Tato sattā taŋ disvā sutvā vā satiŋ vissajjetvā vivaṭa-mukhā honti. Tesaŋ mu-khena hatthaŋ pavesetvā hadayaŋ maddati; te visaññino hutvā tiṭṭhanti. Therassa pan' esa mukhena hatthaŋ pave-setuŋ kiŋ sakkhissati? Bheravârammaṇaŋ pana dassesi. Taŋ disvā thero nimitt' obhāsaŋ na paṭivijjhi. Jānanto yeva Bhagavā kimatthaŋ yāva tatiyaŋ āmantesi? Parato *tiṭṭhatu bhante Bhagavā* ti yācite, 'tuyh' ev' etaŋ dukkataŋ, tuyh' ev' etaŋ aparaddhan' ti dosâropanena soka-taru-karaṇ' atthaŋ.

Māro pāpimā ti, ettha satte anatthe niyojento māretī ti, Māro. *Pāpimā* ti, tass' eva vevacanaŋ. So hi pāpa-dhamma-samannāgatattā Pāpimā ti vuccati. Kaṇho Antako Namuci Pamatta-bandhū ti pi tass' eva nāmāni. *Bhāsitā kho pan' esā* ti, ayaŋ hi Bhagavato sambodhi-ppattiyā aṭṭhame sattâhe bodhi-maṇḍaŋ[2] yeva āgantvā, 'Bhagavā, yad-atthaŋ tumhehi pāramiyo pūritā, so vo attho anuppatto. Paṭividdhaŋ sabbaññuta-ñāṇaŋ. Kiŋ vo loka-vicaraṇenā?' ti[3] vatvā yathā ajja evam evaŋ *parinibbātu dāni bhante Bhagavā*; *parinibbātu Sugato* ti yāci. Bhagavā c' assa *na tâvâhan* ti ādīni vatvā paṭikkhipi. Taŋ sandhāya 'bhāsitā kho pan' esā' ti ādim āha.

[261] Tattha *viyattā* ti, magga-vasena viyattā; tath' eva *vinītā*, tathā *visāradā*. *Bahussutā* ti, tepiṭaka-vasena bahu-

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[1] UdA. vuccati; DA. *omits* na.
[2] DA, B_1 maṇḍe.
[3] UdA. viharanāya; DA, A, G. vicār.

ssutaŋ etesan ti, bahu-ssutā; tam eva dhammaŋ dhārentī ti, *dhamma-dharā*. Atha vā: pariyatti-bahussutā c' eva paṭivedha-bahussutā ca, pariyatti-paṭivedha-dhammānaŋ yeva dhāraṇato *dhamma-dharā* ti. Evam p' ettha attho daṭṭhabbo. *Dhammânudhamma-paṭipannā* ti, ariyassa dhammassa anudhamma-bhūtaŋ vipassanā-dhammaŋ paṭipannā. *Sāmīci-paṭipannā* ti, anucchavika-paṭipadaŋ paṭipannā. *Anudhamma-cārino* ti, anudhamma-caraṇa-sīlā. *Sakaŋ ācariyakan* ti, attano ācariya-vādaŋ. *Ācikkhissantī* ti ādīni sabbāni aññam aññassa vevacanāni. *Saha-dhammenā* ti, sa-hetukena sa-kāraṇena vacanena. *Sappaṭihāriyan* ti, yāva niyyānikaŋ katvā dhammaŋ desessanti. *Brahma-cariyan* ti, sikkhā-ttaya-sangahitaŋ sakalaŋ sāsana-brahma-cariyaŋ. *Iddhan* ti, samiddhaŋ jhān' assāda-vasena. *Phītan* ti, vuḍḍhi-ppattaŋ sabba-phāli-phullaŋ[1] viya abhiññā-sampatti-vasena. *Vitthārikan* ti, vitthaṭaŋ: tasmiŋ tasmiŋ disā-bhāge patiṭṭhita-vasena. *Bahujaññan* ti, bahūhi ñātaŋ paṭividdhaŋ mahājan' ābhisamaya-vasena. *Puthubhūtan* ti, sabbâkāra-vasena puthula-bhāva-ppattaŋ. Kathaŋ? *Yāva-deva[2]-manussehi suppakāsitan* ti, yattakā viññu-jātikā devā c' eva manussā ca atthi, sabbehi suṭṭhu pakāsitan ti attho.

[262] *Apposukko* ti, nirālayo: 'Tvaŋ hi, Pāpima, aṭṭhama-sattâhato paṭṭhāya "parinibbātu dāni, bhante, Bhagavā; parinibbātu Sugato" ti viravanto āhiṇḍittha. Ajja dāni paṭṭhāya vigat' ussāho hohi. Mā mayhaŋ parinibbān' atthāya vāyāmaŋ karohī' ti vadati.

Sato sampajāno āyu-sankhāraŋ ossajī ti, satiŋ supaṭṭhitaŋ katvā ñāṇena paricchinditvā āyu-sankhāraŋ vissaji, pajahi. Tattha na Bhagavā hatthena leḍḍuŋ viya āyu-sankhāraŋ ossaji, temāsa-mattam eva pana phala[3]-samāpattiŋ samāpajjitvā; tato paraŋ na samāpajjissāmī ti cittaŋ uppādesi. Taŋ sandhāya vuttaŋ 'ossajī' ti; ussajī ti pi pāṭho.

Mahābhūmi-calo ti, mahanto paṭhavī-kampo. Tadā kira dasa-sahassī loka-dhātu akampittha. *Bhiŋsanako* ti, bhaya-

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[1] G. pāli; C_1 pāḷi; UdA. phali; DA. phāli-pullaŋ (pāli *prob.*=pari. *Some Sinh. MSS. read* paribhūtaŋ).

[2] DA. c' eva.

[3] DA, UdA. *omit.*

janako. *Deva-dundubhiyo*[1] *ca phaliŋsū*[2] ti, deva-bheriyo phaliŋsu,[3] devo sukkha-gajjitaŋ gajji: akāla-vijullatā niccharinsu, khaṇika-vassaŋ vassī ti vuttaŋ hoti.

Udānaŋ udānesī ti, kasmā udānesi? Koci nāma vadeyya: 'Bhagavā pacchato pacchato anubandhitvā "Parinibbāyatha, bhante. Parinibbāyatha, bhante" ti, upadduto bhayena āyu-sankhāraŋ vissajjesī' ti. Tass' okāso mā hotu; bhītassa[4] udānaŋ nāma n' atthī ti, etassa dīpan' atthaŋ pīti-vega-vissaṭṭhaŋ udānaŋ udānesi.

[263] Tattha sabbesaŋ soṇa-sigālâdīnaŋ paccakkha-bhāvato tulitaŋ paricchinnan ti *tulaŋ*. Kiŋ taŋ? Kāmâvacara-kammaŋ na tulaŋ; na vā assa tulaŋ, sadisam assa aññaŋ lokiya-kammaŋ atthī ti, *atulaŋ*.[5] Kiŋ taŋ? Mahaggataŋ kammaŋ. Atha vā: Kāmâvacaraŋ rūpâvacarañ ca tulaŋ, arūpâvacaraŋ atulaŋ. Appa-vipākaŋ vā tulaŋ, bahuvipākaŋ atulaŋ. *Sambhavan* ti, sambhavassa hetu-bhūtaŋ piṇḍa-kārakaŋ rāsi-kārakan ti attho. *Bhava-sankhāran* ti, puna-bbhava-sankhāraŋ. *Avassajī* ti, vissajjesi. *Munī* ti, Buddha-muni. *Ajjhatta-rato* ti, niyak' ajjhatta-rato. *Samāhito* ti, upacār' appaṇā-samādhi-vasena samāhito. *Abhida*[6] *kavacam ivā* ti, kavacaŋ viya bhindi. *Atta-sambhavan* ti, attani sañjātaŋ kilesaŋ. Idaŋ vuttaŋ hoti: Sa-vipāk' aṭṭhena sambhavaŋ bhavâbhisankhāran' aṭṭhena bhava-sankhāran ti ca laddha-nāmaŋ tulâtula-sankhātaŋ lokiya-kammañ ca ossaji. Sangāma-sīse mahāyodho kavacaŋ viya *atta-sambhavaŋ* kilesañ ca *ajjhatta-rato* samāhito hutvā *abhidā* ti.

Atha vā *tulan* ti, tulento tīrento; *atulañ ca sambhavan* ti, nibbānañ c' eva bhavañ ca. *Bhava-sankhāran* ti, bhavagāmi-kammañ ca *avassaji munī* ti. Pañca-kkhandhā aniccā, pañcannaŋ khandhānaŋ nirodho nibbānaŋ niccan ti ādinā nayena tulayanto Buddha-muni bhave ādīnavaŋ nibbāne ca ānisaŋsaŋ disvā taŋ khandhānaŋ mūla-bhūtaŋ bhavasankhāraŋ kammaŋ kamma-kkhayāya saŋvattatī ti, evaŋ-

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[1] B_1 dudrabhiyo.
[2] *Text*, A, G. cal-.
[3] UdA. nadiŋsu; A, G. caliŋsu.
[4] A, G, B_1 tassa *only*.
[5] *All punctuate differently*.
[6] *Text*, B_1, C_1 abhindi (*see* UdA. 329 n.).

vuttena kamma-kkhaya-karena ariya-maggena avassaji. Kathaŋ? *Ajjhatta-rato samāhito abhida kavacam iva atta-sambhavaŋ.* So hi vipassanā-vasena ajjhatta-rato, samatha-vasena samāhito ti, evaŋ pubba-bhāgato paṭṭhāya samatha-vipassanā-balena kavacam iva atta-bhāvaŋ pariyonandhitvā ṭhitaŋ attani sambhavattā atta-sambhavan ti laddha-nāmaŋ sabbaŋ kilesa-jātaŋ[1] abhindi. Kilesâbhāven' eva kammaŋ appaṭisandhikattā avassaṭṭhaŋ nāma hotī ti. Evaŋ kilesa-ppahānena kammaŋ pajahi. Pahīna-kilesassa ca bhayaŋ nāma n' atthi. Tasmā abhīto va āyu-sankhāraŋ ossaji, abhīta-bhāva-ñāpan' atthañ ca udānaŋ udānesī ti veditabbo.

II. PĀSĀDA-KAMPANA-VAGGA.

1, 2.

[263] Dutiyassa paṭhame: *na ca atilīno* ti ādīni parato āvibhavissanti. Imasmiŋ sutte cha abhiññā-pādakā iddhi-pādā kathitā. Tathā dutiye ca.

3.

[268] Tatiye: *chandan*[2] ti, kattu-kamyatā chandaŋ. *Nis-sāyā* ti, nissayaŋ katvā, adhipatiŋ katvā ti attho. *Padhāna-sankhārā* ti, padhāna-bhūtā sankhārā, catu-kicca-sādha-kassa sammapadhāna-viriyass' etaŋ adhivacanaŋ.

Iti ayañ ca chando ti ādīsu chando chanda-samādhinā c' eva padhāna-sankhārehi ca; padhāna-sankhārâpi chandena c' eva samādhinā ca samannāgatā. Tasmā sabbe v' ete dhamme ekato katvā *ayaŋ vuccati, bhikkhave, chanda-samā-dhi-padhāna-sankhāra-samannāgato iddhi-pādo* ti vuttaŋ.

Iddhi-pāda-Vibhange[3] pana yo *tathā-bhūtassa vedanā-kkhandho* ti ādinā nayena imehi dhammehi samannāgatā sesa-arūpino dhammā iddhipādā ti vuttā. Api ca ime pi tayo dhammā iddhī pi honti iddhi-pādâpi. Kathaŋ? Chan-daŋ hi bhāvayato[4] chando iddhi nāma hoti, samādhi-padhā-na-sankhārā chand' iddhi-pādo nāma. Samādhiŋ bhā-ventassa samādhi-iddhi nāma hoti, chanda-padhāna-san-

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[1] DA. jālaŋ.
[2] *Cf.* VibhA. 303; VM. ii, 385.
[3] Vibh. 216 *ff.*; VibhA. 307.
[4] A, G. sā pi yathā chande.

khārā samādh' iddhiyā[1] pādo nāma. Padhāna-sankhāre bhāventassa padhāna-sankhārā iddhi nāma hoti, chanda-samādhi-padhāna-sankhār' iddhiyā pādo nāma, sampayutta-dhammesu hi ekasmiŋ ijjhamāne sesâpi ijjhanti yeva. Api ca tesaŋ tesaŋ dhammānaŋ pubba-bhāga-vasena pi etesaŋ iddhi-pādatā veditabbā. Paṭhama-jjhānaŋ iddhi nāma.[2] Paṭhama-jjhānassa pubba-bhāga-parikamma-sampayuttā chandâdayo iddhi-pādo nāma. Eten' upāyena yāva n' eva-saññā-nâsaññâyatanā iddhi-vidhaŋ ādiŋ katvā, yāva dibba-cakkhu-ñāṇā[3] sotâpatti-maggaŋ ādiŋ katvā, yāva arahatta-maggā nayo netabbo. Ses' iddhi-pādesu pi es' eva nayo.

Keci pana 'anipphanno[4] iddhi-pādo' ti vadanti. Idaŋ tesaŋ vāda-maddan' atthāya Abhidhamme Uttaracūḷa-vāro[5] nāma āgato: 'Cattāro iddhipādā; chand' iddhipādo viriy' iddhipādo citt' iddhipādo vīmaŋs' iddhipādo ti. Tattha katamo chand' iddhipādo? Idha bhikkhu, yasmiŋ samaye lokuttaraŋ jhānaŋ bhāveti, niyyānikaŋ apacaya-gāmiŋ diṭṭhi-gatānaŋ pahānāya paṭhamāya bhūmiyā pattiyā, vivicc' eva kāmehi . . . *pe* . . . paṭhamaŋ jhānaŋ upasampajja viharati dukkhā-paṭipadaŋ dandhâbhiññaŋ, yo tasmiŋ samaye chando chandīkatā kattu-kamyatā kusalo dhamma-cchando, ayaŋ vuccati chand' iddhipādo. Avasesā dhammā chand' iddhi-pāda-sampayuttā' ti (Vibh. 223). Ime pana lokuttara-vasen' eva āgatā.

Tattha Raṭṭhapāla-tthero[6] chandaŋ dhuraŋ katvā lokuttara-dhammaŋ nibbattesi: Soṇa-tthero viriyaŋ dhuraŋ katvā: Sambhūta-tthero cittaŋ dhuraŋ katvā, āyasmā Mogharājā vīmaŋsaŋ dhuraŋ katvā ti. Tattha yathā catusu amaccesu ṭhān' antaraŋ patthetvā rājānaŋ upanissāya viharantesu eko upaṭṭhāne chanda-jāto rañño ajjhāsayañ ca ruciñ ca ñatvā, divā ca ratto ca upaṭṭhahanto rājānaŋ āradhetvā ṭhān' antaraŋ pāpuṇi. Yathā so evaŋ chanda-dhurena lokuttara-dhammaŋ nibbattako veditabbo.

Eko pana 'divase divase upaṭṭhātuŋ na sakkomi. Uppanne kicce parakkamena ārādhessāmī' ti kūpite paccante

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[1] C_1 indriyā.
[2] A, G, B. *omit.*
[3] B_1 abhiññā.
[4] A, G. anippanno; B_1 anibbatto.
[5] B_1 -vādo.
[6] VibhA. 306 *and notes.*

raññā pahito parakkamena satta-maddanaŋ katvā pāpuṇi. Yathā so, evaŋ viriya-dhurena lokuttara-dhammaŋ nibbattako veditabbo.

Eko 'divase divase upaṭṭhānaŋ urena satti-sara[1]-sampaṭicchanam pi bhāro eva. Manta-balena ārādhessāmī' ti khatta[2]-vijjāya kata-paricayatā manta-saŋvidhānena rājānaŋ ārādhetvā pāpuṇi. Yathā so, evaŋ citta-dhurena lokuttara-dhammaŋ nibbattako veditabbo.

Aparo 'kiŋ imehi upaṭṭhānâdīni? Rājāno nāma jāti-sampannassa ṭhān' antaraŋ denti. Tādisassa dento mayhaŋ dassatī' ti jātimā jāti-sampattim[3] eva nissāya ṭhān' antaraŋ pāpuṇi. Yathā so, evaŋ suparisuddhaŋ vīmaŋsaŋ nissāya vīmaŋsa-dhuro lokuttara-dhammaŋ nibbattako veditabbo ti.

Iti imasmiŋ sutte vivaṭṭa-pādak' iddhi kathitā.

4.

[269] Catutthe: *uddhatā*[4] ti, uddhacca-pakatikā vipphandamāna-cittā. Uddhaccena hi ekârammaṇe cittaŋ vipphandati, dhaja-yaṭṭhi vātena pahatā viya. *Unnaḷā* ti, uggata[5]-nalā uṭṭhita-tuccha-mānā ti vuttaŋ hoti. *Capalā* ti, patta-cīvara-maṇḍanâdi-cāpallena yuttā. *Mukharā* ti, mukha-kharā; khara-vacanā ti vuttan hoti. *Vikiṇṇa-vācā* ti, asaŋyata-vacanā, divasam pi niratthaka-vacana-palāpino. *Muṭṭha-satino* ti, naṭṭha-satino. *Asampajānā* ti, paññā-rahitā. *Asamāhitā* ti, upacār' appaṇā-samādhi-rahitā.[6] *Vibbhanta*[7]-*cittā* ti, ubbhanta-cittā samādhi-virahena laddh' okāsena uddhaccena. *Pākat' indriyā* ti, asaŋvut' indriyā.

[270] *Iddhâbhisankhāran*[8] ti, āpo-kasiṇaŋ samāpajjitvā, vuṭṭhāya, pāsāde patiṭṭhitaŋ paṭhavī-bhāgaŋ udakan ti adhiṭṭhāya, udaka-piṭṭhe viya pattaŋ,[9] pāsādaŋ vehāsaŋ abbhuggantvā, pād' anguṭṭhakena pahari.

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[1] A, G. patissa; B_1 sattiyaŋ sampaṭicchannaŋ.
[2] A, G. khattiya; B_1 khatti.
[3] B_1 sampannam.
[4] *Cf.* SnA. ii, 337; MA. i, 152; SA. i, 115; AA. ii, 43; PuggA. 217; UdA. 238.
[5] B_1 uddhata.
[6] C_1 *omits sentence.*
[7] A, G, B_1 bhanta.
[8] *Cf.* MA. ii, 304.
[9] *So* A, G, MA.; *but* B_1, C_1 -piṭṭhe; ṭhita-p. *At* SnA. nāvaŋ.

Gambhīra-nemo ti, gambhīra-āvāṭo; gambhīra-bhūmiyaŋ anupatiṭṭhite ti attho. *Sunikhāto* ti,[1] suṭṭhu nikhāto, koṭṭetvā suṭṭhu nissaya[2]-ṭṭhapito ti. Idha abhiññā-pādak' iddhi kathitā.

5.

[272] Pañcame: *chanda-pahānatthan* ti, idha taṇhā-chandassa pahān' atthaŋ, idhâpi vivaṭṭa-pādak' iddhi kathitā.

9.

[276] Navame: *yo bhikkhave maggo* ti, abhiññā-pādakaŋ catuttha-jjhānaŋ adhippetaŋ.

10.

Dasame: *kosajja-sahagato* ti, idha bhikkhu chandaŋ uppādetvā kamma-ṭṭhānaŋ manasikaronto nisīdati. Ath' assa citte līnâkāro okkamati. So 'līnâkaro me okkanto' ti ñatvā, apāya-bhayena cittaŋ tajjetvā, puna chandaŋ uppādetvā, kammaṭṭhānaŋ manasikaroti. Ath' assa puna līnâkāro okkamati. So puna apāya-bhayena cittaŋ tajjetvā, chandaŋ uppādetvā, kammaṭṭhānaŋ manasikarotī ti, evam assa kosajjena vokiṇṇatā chando kosajja-sahagato nāma hoti. *Kosajja-sampayutto* ti,[3] tass' eva vevacanaŋ.

Uddhacca-sahagato ti, idha bhikkhu chandaŋ uppādetvā, kammaṭṭhānaŋ manasi karonto nisīdati. Ath' assa cittaŋ uddhacce patati. So Buddha-dhamma-sangha-guṇe āvajjetvā, cittaŋ hāsetvā, tosetvā, kammaniyaŋ katvā, chandaŋ uppādetvā, kammaṭṭhānaŋ manasikaroti. Ath' assa puna cittaŋ uddhacce patati. So puna Buddha-dhamma-sangha-guṇe āvajjetvā, cittaŋ hāsetvā, tosetvā, kammaniyaŋ katvā, chandaŋ uppādetvā, kammaṭṭhānaŋ manasikarotī ti. Evam assa uddhaccena vokiṇṇatā chando uddhacca-sahagato nāma hoti.

Thīna-middha-sahagato ti, idha bhikkhu . . . *pe* . . . thīna-middhaŋ uppajjati. So 'uppannaŋ me thīna-middhan' ti ñatvā, udakena mukhaŋ puñchitvā, kaṇṇe ākaḍḍhitvā,

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[1] *Cf.* AA. *on* A. iv, 106.
[2] B[1], C[1] *omit* n.
[3] A, G. *insert* cintati.

paguṇaŋ dhamman sajjhāyitvā, divā ti gahitaŋ āloka-saññaŋ manasi karitvā, thīna-middhaŋ vinodetvā, puna chandaŋ uppādetvā, kammaṭṭhānaŋ manasi-karoti. Ath' assa puna thīna-middhaŋ uppajjati. So vutta-nayen' eva puna thīna-middhaŋ vinodetvā, chandaŋ uppādetvā, kammaṭṭhānaŋ manasi karoti. Evam assa thīna-middhena vokiṇṇatā chando thīna-middha-sahagato nāma hoti.

Anuvikkhitto ti, idha bhikkhu . . . *pe* . . . Ath' assa kāma-guṇârammane cittaŋ vikkhipati. So 'bahiddhā vikkhittaŋ me cittan' ti ñatvā *Anamatagga*[1]-*Devadūta*[2]-*Celopama*[3]-*Anāgata-bhaya*[4]-suttâdīni āvajjento sutta-daṇḍena[5] cittaŋ tajjetvā, kammaniyaŋ katvā, puna chandaŋ uppādetvā, kammaṭṭhānaŋ manasi karoti.

Ath' assa puna cittaŋ vikkhipati. So puna sutta[6]-daṇḍena . . . *pe* . . . manasi-karoti. Evam assa kāma-vitakka-vokiṇṇatā chando bahiddhā pañca kāma-guṇe ārabbha *anuvikkhitto anuvisaṭo*[7] hoti.

Yathā pure tathā pacchā ti, kammaṭṭhāna-vasena pi desanā-vasena pi purima-pacchimatā veditabbā. Kathaŋ? Kammaṭṭhāne tāva kammaṭṭhānassa abhiniveso pure nāma, arahattaŋ pacchā nāma. Tattha yo bhikkhu mūla-kammaṭṭhāne abhinivisitvā, atilīnâdīsu catusu ṭhānesu cittassa okkamanaŋ paṭisedhetvā,[8] duṭṭha[9]-goṇe yojetvā sārento viya, caturassa-ghaṭikaŋ otārento[10] viya, catunnaŋ ṭhānānaŋ ekaṭṭhāne pi asajjanto,[11] sankhāre sammasitvā arahattaŋ pāpuṇāti,—ayam pi yathā pure tathā pacchā viharati nāma. Ayaŋ kamaṭṭhāna-vasena purima-pacchimatā. Desanā-vasena pana kesā pure nāma, matthalungaŋ pacchā nāma. Tattha yo bhikkhu kesesu abhinivisitvā vaṇṇa-saṇṭhānâdi-vasena kesâdayo parigaṇhanto catusu ṭhānesu asajjanto yāva matthalungaŋ bhāvanaŋ pāpeti,—ayam pi yathā pure

[1] S. ii, 178. [2] M. iii, 178; A. i, 132.
[3] S. v, 440; C_1 Velāma (?); A, G. Coḷopama.
[4] ? S. ii, 70. [5] A, G. ayuttaŋ atta-d.; B_1 atta-d.
[6] A, G, B. atta. [7] C_1 anuvisado.
[8] A, G. ṭhapetvā. [9] A, G. kuṭa.
[10] A, G. c. ṭhitaŋ otāretvā.
[11] G. asajjento; B_1 āpajjanto (*and below*).

tathā pacchā viharati nāma. Evaŋ desanā-vasena purima-pacchimatā veditabbā.

[278] *Yathā pacchā tathā pure* ti, idaŋ purimass' eva vevacanaŋ. *Yathā adho tathā uddhan* ti, idaŋ sarīra-vasena veditabbaŋ. Ten' ev' āha *uddhaŋ pāda-talā adho kesa-matthakā* ti. Tattha yo bhikkhu pāda-talato paṭṭhāya yāva kesa-matthakā dvattiŋsâkāra-vasena vā pād' angulīnaŋ agga-pabb' aṭṭhito yāva sīsa-kaṭāhaŋ, sīsa-kaṭāhato yāva pād' angulīnaŋ agga-pabb' aṭṭhīni, tāva aṭṭhi-vasena vā bhāvanaŋ pāpeti, catusu ṭhānesu eka-ṭṭhāne pi asajjanto,—ayam pi yathā adho tathā uddhaŋ viharati nāma.

Yeh' ākārehī ti, yehi koṭṭhāsehi. *Yehi lingehī* ti, yehi saṇṭhānehi. *Yehi nimittehī* ti, yehi upaṭṭhānehi. *Āloka-saññā suggahitā hotī* ti, yo bhikkhu angane nisīditvā āloka-saññaŋ manasi karoti, kālena nimmīleti, kālena ummīleti: ath' assa yadā nimmīlentassâpi ummīletvā olokentassa viya eka-sadisam eva upaṭṭhāti, tadā āloka-saññā jātā nāma hoti. *Divā-saññā* ti pi tass' eva nāmaŋ. Sā puna rattiŋ uppajjamānā suggahitā nāma hoti. *Svādhiṭṭhitā* ti pi tass' eva vevacanaŋ. Suṭṭhu adhiṭṭhitā, suṭṭhu ṭhapitā svādhiṭṭhitā nāma vuccati. Sā atthato suggahitā yeva. Yo vā ālokena thīna-middhaŋ vinodetvā, chandaŋ uppādetvā kammaṭṭhānaŋ manasi karoti, tassa divâpi āloka-saññā suggahitā svādhiṭṭhitā nāma. Ratti vā hotu divā vā yena ālokena thīna-middhaŋ vinodetvā kammaṭṭhānaŋ manasi—karoti, tasmiŋ thīna-middha-vinodane āloke uppannā saññā suggahitā yeva nāma. Viriyâdīsu pi es' eva nayo.

Imasmiŋ sutte channaŋ[1] abhiññānaŋ pādak' iddhi kathitā.

III.

2.

[282] Tatiyassa dutiye: *iminā cātu-mahābhūtikena kāyenā* ti,[2] catu-mahābhūta-mayena evaŋ bhārikena garukena samānena pi. (*Opapātiniyā*) *pahotī* ti,[3] taŋ sakkoti. Idaŋ Tepiṭaka-Buddha-vacane asambhinna-padaŋ.

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[1] A, G. chandaŋ. [2] C_1 *omits, and inserts* abhijānātī ti, ussahati.

[3] *Text* opapāti ha; A, G. opātihamā ti; C_1 pahotī ti *only*; B_1 omātī ti. *P. Dict. suggests to omit. I bracket what seems to me the probable reading.*

[283] *Kāyam pi citte samādahatī* ti, kāyaŋ gahetvā citte āropeti,[1] citta-sannissitaŋ karoti, citta-gatiyā peseti; cittaŋ nāma mahaggata-cittaŋ; citta-gati-gamanaŋ lahukaŋ hoti. *Cittam pi kāye samādahatī* ti, cittaŋ gahetvā kāye āropeti, kāya-sanissitaŋ karoti, kāya-gatiyā peseti: kāyo nāma karaja-kāyo: karaja-kāya-gati-gamanaŋ dandhaŋ hoti. *Sukha-saññañ ca lahu-saññañ cā* ti, abhiññā-citta-sahajāta-saññā. Sā hi santa[2]-sukha-samannāgatattā sukha-saññā nāma hoti. Kilesa-dandhāyitattassa ca abhāvā lahu-saññā nāma. *Ayogulo divasaŋ santatto lahutaro c' eva hotī* ti, so hi dvīhi tīhi janehi ukkhipitvā kammār' uddhane pakkhitto pi divasaŋ dhamamāno[3] vivarânupaviṭṭhena[4] tejena c' eva vāyena ca vāyo-sahagato ca usmā-sahagato ca tejo-sahagato ca hutvā evaŋ lahuko hoti. Yathā naŋ kammāro mahā-saṇḍāsena gahetvā ekato parivatteti, ukkhipati, paharati,[5] evaŋ pana mudu ca hoti kammaniyo ca. Yathā naŋ so khaṇḍâkhaṇḍaŋ bhindati,[6] kuṭena hananto dīgha-caturassâdi-bhedam pi karoti.

Imasmiŋ sutte vikubban' iddhi kathitā.

3–11.

[284-293] Tatiye vivaṭṭa-pādak' iddhi kathitā. Tathā catutthe. Api ca dve phalāni[7] ādiŋ katvā heṭṭhā missak' iddhipādā kathitā. Sattasu phalesu[8] sabba-bhāgā. Sattamâdīni cattāri heṭṭhā kathita-nayen' eva. Ekādasama-dvādasamesu cha abhiññā. Sesaŋ sabbattha uttān' attham evā ti.

Iddhipāda-saŋyutta-vaṇṇanā samattā.

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[1] *Cf.* VM. ii, 404; Pṭs. ii, 209.
[2] B_1 yanta.
[3] B_1, C_1 paccamāno.
[4] *So* B; A, G. vivarânuhitena; C_1 cirânuppavattena.
[5] B_1, C_1 bahi nīharati.
[6] B_1 vicchindati; C_1 chindati.
[7] A, G, B_1 balāni.
[8] A, G, B_1 balesu.

VIII.

ANURUDDHA-SAṆYUTTA-VAṆṆANĀ

I. RAHOGATA-VAGGA.

1.

[294] Anuruddha-saṇyuttassa paṭhame: *āraddhā* ti, paripuṇṇā. Sankhepato pan' ettha chattiṇsāya-ṭṭhānesu arahattaṇ pāpetvā vipassanā kathitā.

2.

Dutiye: dvādasa ṭhānesu arahattaṇ pāpetvā vipassanā kathitā.

3.

[298] Tatiye: *mahābhiññātan* ti, cha abhiññā-bhāvaṇ. *Hīnaṇ dhamman* ti ādīsu imāya pāḷiyā attho veditabbo. 'Katame dhammā hīnā? Dvādasa akusala-citt' uppādā. Ime dhammā hīnā. Katame dhammā majjhimā? Tīsu bhūmisu kusalaṇ, tīsu bhūmisu vipāko, tīsu bhūmisu kiriyâbyākataṇ sabbañ ca rūpaṇ. Ime dhammā majjhimā. Katame dhammā paṇītā? Cattāro maggā apariyāpannā, cattāri ca sāmañña-phalāni nibbānañ ca. Ime dhammā paṇītā' ti.[1]

Catutthe: *Kaṇṭakīvane* ti, mahā-karamadda[2]-vane.

6, 7.

Chaṭṭhe: *sahassa-lokan* ti, iminā therassa padhāna[3]-vihāro dassito. Thero hi pāto va mukhaṇ dhovitvā atītânāgate kappa-sahassaṇ anussarati; paccuppanne pan' assa[4] cakkavāḷa-sahassaṇ ekâvajjanassa āpāthaṇ[5] āgacchati. Sattamaṇ uttānam eva.

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[1] *Cf.* Dhs. §§, 1025, 1027.

[2] *So* A, G. *Cf.* SA. ii, 293 n.; B_1 manda; C_1 maṇḍa.

[3] B_1, C_1 satata. [4] B_1, C_1 pana dasa. [5] A, G. pākataṇ.

8.

[300] Aṭṭhe: *Salaḷâgāre* ti, salaḷa-rukkha-mayāya paṇṇa-sālāya; salaḷa-rukkhassa vā dvāre ṭhitattā evaŋ-nāmake agāre. Imasmiŋ sutte vipassanāya saddhiŋ vipassaka-puggalo kathito ti.

9.

[302] Navame: *āsabhiŋ vācan* ti, arahatta-bhāva-dīpakaŋ uttama-vācaŋ. Sesaŋ sabbattha uttān' attham eva.

II.

[304] Dutiya-vagge: *ṭhānañ ca ṭhānato* ti ādīhi. Thero dasabala-ñāṇaŋ paṭijānāti. Kim pan' etaŋ sāvakānaŋ hoti? Eka-desena hoti. Sabbaññu-Buddhānaŋ pan' etaŋ nippadesaŋ sabbâkāra-paripūran ti.

Anuruddha-saŋyutta-vaṇṇanā samattā.

IX.

JHĀNA-SAŊYUTTA-VAṆṆANĀ

[307] Jhāna-saŋyuttaŋ uttān' attham eva.

X.

ĀNĀPĀNA-SAŊYUTTA-VAṆṆANĀ

I.

1.

[311] Ānāpāna-saŋyuttassa paṭhame: *ekadhammo* ti, eko dhammo. Sesam ettha yaŋ vattabbaŋ siyā taŋ sabbâkārena *Visuddhi-Magge Ānāpāna-sati-kammaṭṭhāna-niddese* vuttam eva.[1]

6.

[314] Chaṭṭhe: *bhāvetha no* ti, bhāvetha nu? *Kāmacchando* ti, pañca-kāma-guṇika-rago. *Ajjhattaŋ bahiddhā ca dhammesū* ti, ajjhattika-bāhiresu dvādasesu āyatana-

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[1] VM. i, 266 *ff*.

dhammesu. *Paṭigha-saññā sappaṭivinītā* ti, paṭigha-sampayutta-saññā suṭṭhu paṭivinītā samucchinnā ti attho. Iminā attano anāgāmi-maggaŋ katheti. Idāni arahatta-maggassa vipassanaŋ dassento *so sato va assasissāmī* ti ādim āha.

7.

[315] Sattame: *iñjitattaŋ vā phanditattaŋ vā* ti, ubhayen' eva acalanaŋ kathitaŋ.

8.

[317] Aṭṭhame: *n' eva kāyo kilamati vā cakkhūnī* ti, aññesu hi kammaṭṭhānesu kammaŋ karontassa kāyo pi kilamati, cakkhūni pi vihaññanti.[1] Dhātu-kammaṭṭhānasmiŋ hi kammaŋ karontassa kāyo kilamati, yante pakkhipitvā pīḷanâkāra-ppatto viya hoti. Kasiṇa[2]-kammaṭṭhāne kammaŋ karontassa cakkhūni phandanti, kilamanti, nikkhamitvā patanâkāra-pattāni viya honti. Imasmiŋ pana kammaṭṭhāne kammaŋ karontassa n' eva kāyo kilamati, na akkhīni vihaññanti. Tasmā evam āha.

[318] *Sabbaso rūpa-saññan*[3] ti ādi kasmā vuttaŋ ? Kiŋ ānāpāne kasiṇa-ugghāṭanaŋ[4] labbhatī ti ? Labbhati. Tipiṭaka-Cūḷâbhaya-tthero pan' āha: 'Yasmā ānāpāna-nimittaŋ tāraka-rūpa-muttā-guḷikâdi-sadisaŋ[5] hutvā paññāyati, tasmā tattha kasiṇ' ugghāṭanaŋ labbhatī' ti.[6] Tipiṭaka-Cūḷanāga-tthero 'na labbhate vā' ti āha. Alabhante[7] ayaŋ ariy' iddhi-ādiko pabhedo kasmā gahito ti ? Ānisaŋsa-dassan' atthaŋ. Ariyaŋ vā hi iddhiŋ cattāri vā rūpâvacara-jjhānāni catasso vā arūpa-samāpattiyo nirodha-samāpattiŋ vā patthayamānena bhikkhunā ayaŋ ānāpāna-sati-samādhi sādhukaŋ manasi kātabbo.

Yathā hi, nagare laddhe yaŋ catusu disāsu uṭṭhānaka-bhaṇḍaŋ catuhi dvārehi nagaram eva pavisati, janapado laddho ca hoti, nagarass' eva so ānisaŋso, evaŋ ānāpāna-sati-samādhi-bhāvanā ānisaŋso esa ariy' iddhi-ādiko pabhedo;

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[1] C_1 *omits sentence.*
[2] A, G. tasmiŋ.
[3] *Cf.* VM. i, 328.
[4] A, G. jhānaŋ.
[5] *Cf.* VM. i, 285.
[6] *Cf.* VM. ii, 627.
[7] A, G. ahaŋ bhante alaŋ (?); C_1 ahaŋ bhante.

sabbâkārena bhāvite ānāpāna-sati-samādhimhi sabbam etaŋ yogino nipphajjatī ti ānisaŋsa-dassan' atthaŋ vuttaŋ.

[319] *Sukhaŋ ce* ti, ettha *so* ti kasmā na vuttaŋ? Yasmā *bhikkhū* ti imasmiŋ vāre nâgataŋ.

9.

[320] Navame: *Vesāliyan* ti,[1] evaŋ-nāmake itthi-linga-vasena patta[2]-vohāre nagare. Taŋ hi nagaraŋ tikkhattuŋ pākāra-parikkhepa-vaḍḍhanena[3] visāla[4]-bhūtattā Vesālī ti vuccati. Idam pi ca nagaraŋ sabbaññutaŋ patte yeva Sammāsambuddhe sabbâkāra-vepullataŋ pattan ti veditabbaŋ. Evaŋ gocara-gāmaŋ dassetvā nivāsana-ṭṭhānam āha *Mahāvane Kūṭâgāra-sālāyā* ti. Tattha Mahāvanaŋ nāma sayanjātam aropimaŋ saparicchedaŋ mahantaŋ vanaŋ. Kapilavatthu-sāmantā pana mahāvanaŋ Himavantena saha ekâbaddhaŋ aparicchedaŋ hutvā mahāsamuddaŋ āhacca tiṭṭhati. Idaŋ tādisaŋ na hoti. Saparicchedaŋ[5] mahantaŋ vanan ti, Mahāvanaŋ. Kūṭâgāra-sālā pana Mahāvanaŋ nissāya kate ārāme kūṭâgāraŋ anto katvā haŋsa-vaṭṭaka-channena katā sabbâkāra-sampannā Buddhassa Bhagavato gandha-kuṭī ti veditabbā.

Aneka-pariyāyena asubha-kathaŋ kathetī ti, anekehi kāraṇehi asubhâkāra-sandassana-ppavattaŋ kāya-vicchandanīyaŋ[6] kathaŋ katheti, seyyath' īdaŋ:—'Atthi imasmiŋ kāye kesā, lomā, nakhā, dantā . . . *pe* . . . muttan' ti (M. i, 57, *etc.*). Kiŋ vuttaŋ hoti? 'Bhikkhave, imasmiŋ byāma-matte kaḷebare[7] sabbâdarena[8] pi vicinanto na koci kiñci muttaŋ vā maṇiŋ vā veḷuriyaŋ vā (agaruŋ vā)[9] candanaŋ vā kunkumaŋ vā kappūraŋ vā vāsa-cuṇṇâdiŋ vā aṇumattam pi sucibhāvaŋ passati. Atha kho parama-duggandhaŋ jegucchaṃ assirīka-dassanaŋ kesa-lomâdi-nāna-ppakāraŋ asucim eva passati. Tasmā na ettha chando vā rāgo vā karaṇīyo. Ye pi uttam' ange sirasmiŋ jātā kesā nāma, te pi asubhā c' eva

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1 *Cf.* DA. i, 309; MA. ii, 268; UdA. 184. *The Comy. is derived from* VinA. ii, 393 (*on* Pārājika III.).

2 A, G. kata.

3 C_1 chaḍḍh.

4 B_1, C_1 Vesālī.

5 *So read at* UdA. 184.

6 *MSS.* vicchind.

7 S. i, 62; A. ii, 48.

8 A, G. ākārena.

9 *So* VinA.

asucino ca paṭikkūlā ca. So ca nesaŋ asubhâsuci-paṭikkūla-bhāvo vaṇṇato pi saṇṭhānato pi gandhato pi āsayato pi okāsato pī ti pañcah' ākārehi[1] veditabbo. Evaŋ lomâdīnan ti. Ayam ettha sankhepo. Vitthāro pana *Visuddhi-Magge*[2] vutta-nayen' eva veditabbo. Iti Bhagavā ekam-ekasmiŋ koṭṭhāse pañca-pañca-ppabhedena aneka-pariyāyena asubha-kathaŋ katheti.

Asubhāya vaṇṇaŋ bhāsatī ti, uddhumātakâdi-vasena asubha-mātikaŋ nikkhipitvā pada-bhājaniyena taŋ taŋ vibhajanto vaṇṇento saŋvaṇṇento asubhāya vaṇṇaŋ bhāsati. *Asubha-bhāvanāya vaṇṇaŋ bhāsatī* ti, yā ayaŋ kesâdīsu vā uddhumātakâdīsu vā ajjhatta-bahiddhā vatthusu asubhâkāraŋ gahetvā pavattassa cittassa bhāvanā vaḍḍhanā phātikammaŋ,[3] tassa asubha-bhāvanāya ānisansaŋ dassento vaṇṇaŋ bhāsati, guṇaŋ parikitteti, seyyath' īdaŋ:—'Asubha-bhāvanâbhiyutto, bhikkhave, bhikkhu kesâdīsu vā vatthūsu uddhumātakâdīsu vā pañc' anga-vippahīnaŋ pañc' anga-samannāgataŋ tividha-kalyāṇaŋ dasa-lakkhaṇa-sampannaŋ paṭhama-jjhānaŋ paṭilabhati. So taŋ paṭhama-jjhāna-sankhātaŋ citta-mañjūsaŋ[4] nissāya vipassanaŋ vaḍḍhetvā uttam' atthaŋ arahattaŋ pāpuṇātī' ti.

Icchām' ahaŋ, bhikkhave, aḍḍha-māsaŋ paṭisallīyitun[5] ti, 'ahaŋ, bhikkhave, ekaŋ aḍḍha-māsaŋ paṭisallīyituŋ, nilīyituŋ, ekako va hutvā, viharituŋ icchāmī' ti attho. *Nâmhi kenaci upasankamitabbo aññatra ekena piṇḍa-pāta-nīhārakenā* ti, yo attanā payutta[6]-vācaŋ akatvā, mam' atthāya saddhesu kulesu paṭiyattaŋ piṇḍa-pātaŋ nīharitvā, mayhaŋ upanāmeti, taŋ piṇḍa-pāta-nīhārakaŋ ekaŋ bhikkhuŋ ṭhapetvā nâmhi aññena kenaci bhikkhunā vā gahaṭṭhena vā upasankamitabbo ti.

Kasmā pana evam āhā ti? Atīte kira pañca-satā miga-luddhakā leḍḍu[7]-daṇḍa-vākurâdīhi araññaŋ parikkhipitvā haṭṭha-tuṭṭhā[8] ekato yeva yāva-jīvaŋ miga-pakkhi-ghāta-

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[1] VinA. kāraṇehi. [2] VM. *cap.* vi.
[3] A, G. addhanā kāthik: C_1 vaḍḍhanā hoti.
[4] A, G. paññassaŋ (? pañjasaŋ). [5] *Cf. supr. on text* 12.
[6] ? payuta; *cf.* UdA. 61. [7] VinA, C_1 mahatīhi.
[8] A, G. tattha hutvā.

kammena jīvikaŋ kappetvā niraye upapannā. Te tattha paccitvā pubba-katena kenaci-d-eva kusala-kammena manussesu upapannā kalyāṇûpanissaya-vasena sabbe pi Bhagavato santike pabbajjañ ca upasampadañ ca labhiŋsu. Tesaŋ tato mūlâkusala-kammato[1] avipakka-vipākā aparâparacetanā[2] tasmiŋ aḍḍha-mās' abbhantare att' upakkamena ca par' upakkamena ca jīvit' ūpacchedāya okāsam akāsi. Taŋ Bhagavā addasa. Kamma-vipāko nāma na sakkā kenaci paṭibāhituŋ. Tesu ca bhikkhūsu puthujjanâpi atthi, sotâpannā, sakadāgāmi-anāgāmi-(arahā)[3]-khīṇâsavâpi. Tattha khīṇâsavā appaṭisandhikā; itare ariya-sāvakā niyatigatikā sugati-parâyanā; puthujjanānaŋ gati aniyatā.

Atha Bhagavā cintesi: Ime atta-bhāve chanda-rāgena maraṇa-bhaya-bhītā na sakkhissanti gatiŋ visodhetuŋ. Handa nesaŋ chanda-rāga-pahānāya asubha-kathaŋ kathemi. Taŋ sutvā atta-bhāve vigata-cchanda-rāgatāya gativisodhanaŋ katvā sagge paṭisandhiŋ gaṇhissanti. Evaŋ tesaŋ mama santike pabbajjā sâtthikā[4] bhavissatī ti. Tato tesaŋ anuggahāya asubha-kathaŋ kathesi, kammaṭṭhānasīsena, no maraṇa-vaṇṇa-saŋvaṇṇanâdhippāyena, kathetvā ca pan' assa etad ahosi: Sace maŋ imaŋ aḍḍha-māsaŋ bhikkhū passissanti, ajja eko bhikkhu mato, ajja dve . . . *pe* . . . ajja dasā ti āgantvā ārocessanti. Ahañ ca taŋ nivāretuŋ na sakkā[5]: ayañ ca kamma-vipāko na sakkā mayā vā aññena vā paṭibāhituŋ.[6] Svāhaŋ taŋ sutvâpi kiŋ karissāmi? Kiŋ me anatthikena anaya-byasanena sutena? Handâhaŋ bhikkhūnaŋ adassanaŋ upagacchāmī ti. Tasmā evam āha: 'icchāmâhaŋ, bhikkhave, aḍḍha-māsaŋ paṭisallīyituŋ. Nâmhi kenaci upasankamitabbo aññatra ekena piṇḍapāta nīhārakenā' ti.

Apare pan' āhu: 'Parūpavāda-vivajjan' atthaŋ evaŋ vatvā paṭisallīno' ti. Pare kira Bhagavantaŋ upavadissanti[7]: 'Ahaŋ sabbaññu. Ahaŋ saddhammaŋ vara-cak-

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[1] A, G. kammapatho paripakka.
[2] A, G. vedanā. [3] VinA. *omits.*
[4] A, G. dhamma-santitāya jhāna-santikā (?).
[5] VinA, C_1 *omit sent.* [6] A, G. *garble the sentence.*
[7] *MSS.* upavad.

ka-vattī' ti paṭijānamāno attano pi sāvake aññamaññaŋ ghātente nivāretuŋ na sakkoti. 'Kim aññaŋ sakkhissatī?' ti. Tatra paṇḍitā vakkhanti: 'Bhagavā paṭisallānam anuyutto na imaŋ pavattiŋ jānāti. Koci 'ssa ārocayitâpi n' atthi. Sace jāneyya addhā nivāreyyā' ti. Idaŋ pana icchāmattaŋ. Paṭhamam[1] ev' ettha kāraṇaŋ.

Nâssudhā ti, ettha *assudhā* ti pada-pūraṇa-matte avadhāraṇ' aṭṭhe vā nipāto. N' eva koci Bhagavantaŋ upasankamī ti attho. Anekehi vaṇṇa-saṇṭhānâdīhi kāraṇehi vokāro assā ti, *anekâkāra-vokāro.* Anekâkāra-vokiṇṇo anekâkāra-sammisso ti vuttaŋ hoti. Ko so? *Asubha-bhāvanânuyogo.* Taŋ anekâkāra-vokāraŋ. *Asubha-bhāvanânuyogam anuyuttā viharantī* ti, yutta-payuttā viharanti. *Aṭṭiyamānā* ti,[2] tena kāyena aṭṭā, dukkhitā honti. *Harāyamānā* ti, lajjamānā. *Jigucchamānā* ti, vijigucchayamānā.[3] *Sattha-hārakaŋ pariyesantī* ti, jīvita-haraṇaka-satthaŋ pariyesanti. Na kevalañ ca te satthaŋ pariyesitvā attanā va attānaŋ jīvitā voropenti, Migalaṇḍikaŋ pana samaṇa-kuttakaŋ upasankamitvā, 'Sādhu no, āvuso, jīvitā voropehī' ti vadanti.[4] Ettha ca ariyā n' eva pāṇâtipātaŋ kariŋsu, na samādāpesuŋ, na samanuññā ahesuŋ. Puthujjanā pana sabbam akaŋsu.

Paṭisallānā vuṭṭhito[5] ti, tesaŋ pañcannaŋ bhikkhu-satānaŋ jīvita-kkhaya-patti-bhāvaŋ ñatvā tato ekī-bhāvato vuṭṭhito; jānanto pi ajānanto viya kathā-samuṭṭhāpan' atthaŋ *āyasmantaŋ Ānandaŋ āmantesi. Kinnu kho, Ānanda, tanubhūto viya bhikkhu-sangho* ti, Ānanda, ito pubbe bahū bhikkhū upaṭṭhānaŋ āgacchanti, uddesaŋ paripucchaŋ gaṇhanti, sajjhāyanti, eka-pajjoto viya ārāmo dissati. Idāni pana aḍḍha-māsa-mattassa accayena tanu-bhūto viya, tanuko, mando, appako, viralo viya jāto bhikkhu-sangho. Kinnu kho kāraṇaŋ? Kiŋ disāsu pakkantā[6] bhikkhū ti?

Ath' āyasmā Ānando kamma-vipākena tesaŋ jīvita-kkhaya-pattiŋ asallakkhento asubha-kammaṭṭhānânuyoga-pac-

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[1] *MSS.* paṭhame va.
[2] *Cf.* MA. ii, 90.
[3] B_1, C_1 jigucchaŋ uppādayamānā.
[4] Vin. iii, 68, Migalaṇḍika; *but* VinA. Migaladdhika.
[5] *Cont. at* VinA. ii, 40.
[6] A, G. pakkh.

cayā pana sallakkhento *tathā hi pana bhante Bhagavā* ti ādiŋ vatvā bhikkhūnaŋ arahatta-ppattiyā aññaŋ kamma-ṭṭhānaŋ yācanto, *sādhu bhante Bhagavā* ti ādim āha [321]. Tass' attho: Sādhu, bhante, Bhagavā aññaŋ kāraṇaŋ ācikkhatu yena bhikkhu-sangho arahatte patiṭṭhaheyya. Mahāsamuddaŋ orohana[1]-titthāni viya aññāni pi dasânussatidasakasiṇa-catudhātu-vavatthāna-brahmavihār' ānāpāna-satippabhedāni bahūni nibbān' ārohana-kammaṭṭhānāni santi. Tesu Bhagavā bhikkhū samassāsetvā[2] aññataraŋ kammaṭṭhānaŋ ācikkhatū ti adhippāyo.

Atha Bhagavā tathā kātu-kāmo theraŋ uyyojento *tena h' Ānandā* ti ādim āha. Tattha *Vesāliyaŋ upanissāyā* ti, Vesāliŋ upanissāya samantā gāvute pi aḍḍha-yojane pi *yāvatikā bhikkhū viharanti* sabbe sannipātehī ti attho. *Sabbe upaṭṭhāna-sālāyaŋ sannipātetvā* ti, attanā gantuŋ yuttaṭṭhānaŋ sayaŋ gantvā, aññattha dahara-bhikkhū pahiṇitvā, muhutten' eva anavasese bhikkhū upaṭṭhāna-sālāyaŋ samūhaŋ katvā. *Yassa dāni, bhante, Bhagavā kālaŋ maññatī* ti, ettha ayaŋ adhippāyo: Bhagavā, bhikkhu-sangho sannipatito. Esa[3] kālo bhikkhūnaŋ dhamma-kathaŋ kātuŋ, anusāsaniŋ dātuŋ. Idāni yassa tumhe kālaŋ jānātha, taŋ kattabban ti.

Atha *kho Bhagavā bhikkhū āmantesi. Ayam pi kho, bhikkhave* ti, āmantetvā ca pana bhikkhūnaŋ arahatta-pattiyā pubbe ācikkhita-asubha-kammaṭṭhānato aññaŋ pariyāyaŋ ācikkhanto *ānāpāna-sati-samādhī* ti ādim āha. Tattha *ānāpāna-sati-samādhī* ti,[4] ānāpāna-pariggāhikāya satiyā saddhiŋ sampayutto samādhi, ānāpāna-satiyaŋ vā samādhi, ānāpānasati-samādhi. *Bhāvito* ti, uppādito vaḍḍhito ca.[5] *Bahulīkato* ti, punappunaŋ kato. *Santo c' eva paṇīto cā* ti, santo c' eva paṇīto c' eva. Ubhayattha eva saddena niyamo veditabbo. Kiŋ vuttaŋ hoti? Ayaŋ hi yathā asubha-kammaṭṭhānaŋ kevalaŋ paṭivedha-vasena santañ ca paṇītañ ca: olārikârammaṇattā pana paṭikkūlârammaṇattā ca ārammaṇa-vasena n' eva santaŋ na paṇītaŋ. Na evaŋ kenaci

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[1] A, G, B_1 oropana.
[2] A, G. sanghaŋ yācāpetvā.
[3] *MSS.* desanā.
[4] *Cf.* Pṭs. i, 172.
[5] *MSS.* vā.

pariyāyena asanto vā appaṇīto vā. Atha kho ārammaṇa-santatāya pi santo, vūpasanto, nibbuto, paṭivedha-sankhātāya anga-santatāya pi: ārammaṇa-paṇītatāya pi paṇīto atitti-karo anga-paṇītatāya pī ti. Tena vuttaŋ *santo c' eva paṇīto cā* ti.

Asecanako ca sukho ca vihāro ti, ettha pana n' āssa secanan ti asecanako; anāsittako, abbokiṇṇo, pāṭekko,[1] āveṇiko, n' atth' ettha parikammena vā upacārena vā santatā-ādiŋ manasi-karoto pabhuti; attano sabhāven' eva santo ca paṇīto cā ti attho. Keci pana *asecanako* ti anāsittako, oja-vanto; sabhāven' eva madhuro ti vadanti. Evam ayaŋ asecanako ca appit' appita-kkhaṇe kāya-cetasika-sukha-paṭilābhāya saŋvattanato sukho ca vihāro ti veditabbo.

Uppann' uppanne ti, avikkhambhite avikkhambhite. *Pāpake* ti, lāmake. *Akusale dhamme* ti, akosalla-sambhūte dhamme. *Ṭhānaso antarādhāpetī* ti, khaṇen' eva antarādhāpeti, vikkhambheti. *Vūpasametī* ti, suṭṭhu upasameti; nibbedha-bhāgiyattā vā anupubbena ariya-magga-vuḍḍhi-ppatto samucchindati, paṭipassambhetī ti pi vuttaŋ hoti.

Gimhānaŋ pacchime māse ti, Āsāḷha-māse. *Ūhataŋ rajo-jallan* ti, aḍḍha-māse vātâtapa-sukkhāya go-mahisâdi-pāda-ppahāra-sambhinnāya paṭhaviyā uddhaŋ hataŋ ūhataŋ, ākāse samuṭṭhitaŋ rajañ ca renuñ ca. *Mahā akālamegho* ti, sabbaŋ nabhaŋ ajjhottharitvā uṭṭhito, Āsāḷha-juṇha-pakkhe sakalaŋ aḍḍha-māsaŋ vassanaka-megho. So hi asampatte vassa-kāle uppannattā akāla-megho ti idha adhippeto. *Ṭhānaso antarādhāpeti vūpasametī* ti, khaṇen' eva adassanaŋ neti, paṭhaviyaŋ sannisīdāpeti. *Evam eva kho* ti, opamma-nidassanaŋ etaŋ. Tato paraŋ vutta-nayam evā ti.

10.

Dasame [322]: *Kimbilāyan* ti, evaŋ-nāmake nagare. *Etad avocā* ti, thero kira cintesi: Ayaŋ desanā na yathânusandhiŋ katā. Yathânusandhiŋ gamessāmī ti desanânusandhiŋ ghaṭento avoca.

Kāyaññataran ti, paṭhavī-kāyâdīsu kāyesu aññataraŋ

[1] *MSS.* pāṭiyekko.

vadāmi, vāyo-kāyaŋ vadāmī ti attho. Atha vā cakkhâyatanaŋ . . . *pe* . . . kabalinkāro āhāro ti pañca-vīsati rūpa-koṭṭhāsā rūpa-kāyo nāma. Tesu ānāpānaŋ phoṭṭhabbâyatanena sangahitattā kāyaŋ aññataraŋ hoti. Tasmâpi evam āha. *Tasmā-t-ihā* ti, yasmā catusu koṭṭhāsesu rūpakāye aññataraŋ vāyo-kāyaŋ, pañca-vīsati-koṭṭhāse vā rūpakāye aññataraŋ ānāpānaŋ anupassati, tasmā kāye kāyânupassī ti attho. Evaŋ sabbattha attho veditabbo.

[324] *Vedanâññataran* ti, tīsu vedanāsu aññataraŋ sukha-vedanaŋ sandhāy' etaŋ vuttaŋ. *Sādhukaŋ manasikāran* ti, pīti-paṭisaŋveditâdi-vasena uppann' uppannaŋ sundaraŋ manasi-kāraŋ. Kim pana manasi-kāro sukhavedanā hotī ti? Na hoti. Desanā-sīsaŋ pan' etaŋ: Yath' eva hi anicca-saññā-bhāvanânuyogam anuyuttā ti ettha paññā-nāmena paññā vuttā, evam idhâpi manasikāra-nāmena jhāna-vedanā vuttā ti veditabbā. Etasmiŋ hi catukke paṭhama-pade pīti-sīsena vedanā vuttā; dutiya-pade sukhan ti sarūpen' eva vuttā. Citta-sankhāra-pada-dvaye saññā ca vedanā ca cetasikā ete dhammā citta-paṭiladdhā[1] citta-sankhārā ti vacanato vitakka-vicāre ṭhapetvā sabbe pi citta-sampayuttakā dhammā citta-sankhāre sangahitā ti vacanato citta-sankhāra-nāmena vedanā vuttā. Taŋ sabbaŋ manasikāra-nāmena sangahetvā idha 'sādhukaŋ manasikāran' ti āha.

Evaŋ sante pi yasmā esā vedanā ārammaṇaŋ na hoti, tasmā vedanânupassanā na yujjatī ti. Mahā-satipaṭṭhānâdīsu pi hi taŋ taŋ sukhâdi-vatthuŋ ārammaṇaŋ katvā vedanā vediyati. Taŋ pana vedanā-pavattiŋ upādāya āha 'ahaŋ vediyāmī' ti vohāra-mattaŋ hoti.[2] Taŋ sandhāya *sukhaŋ vedanaŋ vedayamāno sukhaŋ vedanaŋ vedayāmī* ti ādi[3] vuttaŋ.

Api ca *pīti-paṭisaŋvedī* ti ādīnaŋ attha-vaṇṇanāyam etassa parihāro vutto yeva. Vuttaŋ h' etaŋ *Visuddhi-Magge*: 'Dvīhâkārehi pīti paṭisaŋveditā hoti: ārammaṇato ca asammohato ca. Kathaŋ ārammaṇato pīti paṭisaŋveditā hoti? Sappītike dve jhāne samāpajjati: tassa samāpatti-kkhaṇe jhāna-paṭilābhena ārammaṇato pīti paṭisaŋveditā hoti,

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[1] A, G, B_1 baddhā. [2] VibhA. 264.
[3] *Not in text, but in the* pe *above* [323].

ārammaṇassa paṭisaŋveditattā. Kathaŋ asammohato? Sappītike dve jhāne samāpajjitvā vuṭṭhāya jhāna-sampayuttaŋ pītiŋ khayato vayato sammasati, tassa vipassanākkhaṇe lakkhaṇa-paṭivedhena asammohato pīti paṭisaŋveditā hoti. Vuttaŋ h' etaŋ *Paṭisambhidāyaŋ*: "Dīghaŋ assāsa-vasena cittassa ekaggataŋ avikkhepaŋ pajānato sati upaṭṭhitā hoti; tāya satiyā, tena ñāṇena sā pīti paṭisaṇveditā hotī" ti (Pṭs. i, 187). Eten' eva nayena avasesa-padāni pi atthato veditabbānī' ti (VM. i, 287). Iti yath' eva jhānapaṭilābhena ārammaṇato pīti-sukha-citta-sankhārā paṭisaŋviditā honti, evaŋ iminâpi jhāna-sampayuttena vedanāsankhāta-manasikāra-paṭilābhena ārammaṇato vedanā paṭisaŋviditā hoti. Tasmā suvattam etaŋ *vedanāsu vedanânupassī bhikkhu tasmiŋ samaye viharatī* ti.

Nâhaŋ Ānanda muṭṭhassatissa asampajānassā ti, ettha ayaŋ adhippāyo: Yasmā 'citta-paṭisaŋvedī assāsissāmī' ti ādinā nayena pavatto bhikkhu kiñcâpi assāsa-passāsa-nimittaŋ ārammaṇaŋ karoti, tassa pana cittassa ārammaṇe satiñ ca sampajaññañ ca upaṭṭhapetvā pavattanato citte cittânupassī nām' esa hoti, na hi muṭṭha-ssatissa asampajānassa ānāpāna-sati-bhāvanā atthi, tasmā ārammaṇe citta-paṭisaŋvedī-vasena citte cittânupassī bhikkhu tasmiŋ samaye viharatī ti.

So yaŋ taŋ hoti abhijjhā-domanassaŋ pahānaŋ, taŋ paññāya disvā sādhukaŋ ajjhupekkhitā hotī ti, ettha abhijjhā kāmacchanda-nīvaraṇam eva: domanassa-vasena byāpāda-nīvaraṇaŋ dassitaŋ. Idaŋ hi catukkaŋ vipassanā-vasena vuttaŋ. Dhammânupassanā ca nīvaraṇa-pabbâdi-vasena chabbidhā[1] hoti. Tassa nīvaraṇa-pabbam-ādi tassâpi idaŋ nīvaraṇadvayam-ādi. Iti dhammânupassanāya-ādi dassetuŋ 'abhijjhā-domanassan' ti āha. *Pahānan* ti, aniccânupassanāya nicca-saññaŋ pajahatī ti evaŋ pahāna-karan ñāṇaŋ[2] adhippetaŋ. *Taŋ paññāya disvā* ti, taŋ anicca-virāga-nirodhapaṭinissagga-ñāṇa-sankhātaŋ pahāna-ñāṇaŋ aparāya-vipassanā-paññāya tam pi aparāyā ti evaŋ vipassanā-paramparaŋ dasseti. *Ajjhupekkhitā hotī* ti, yañ c' assa samatha[3]-paṭi-

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[1] C_1 pañca-vidhā. [2] B_1 pahānaññāṇaŋ; C_1 pahānaka-ñāṇaŋ.
[3] *Cf.* VibhA. 313. A, G. paṭhama; B_1 patha.

pannaŋ ajjhupekkhati, yañ ca ekato va upaṭṭhānaŋ ajjhupekkhatī ti dvidhā ajjhupekkhati nāma. Tattha sahajātānam pi ajjhupekkhanā hoti,[1] ārammaṇassa pi ajjhupekkhanā: idha ārammaṇ' ajjhupekkhanā adhippetā.

Tasmā-t-ih' Ānandā ti, yasmā aniccânupassī assāsissāmī ti ādinā nayena pavatto[2] na kevalaŋ nīvaraṇâdi-dhamme, abhijjhā-domanassa-sīsena pana vuttānaŋ dhammānaŋ pahāna-karaŋ ñāṇaŋ paññāya disvā, ajjhupekkhitā hoti, tasmā *dhammesu dhammânupassī bhikkhu tasmiŋ samaye viharatī* ti veditabbo.

[325] *Evam eva kho* ti, ettha cātu-mmahāpatho viya āyatanāni daṭṭhabbāni: tasmiŋ paŋsu-puñjo viya chasu āyatanesu kilesā: catūhi disāhi āgacchantā sakaṭa-rathā viya catusu ārammaṇesu pavattā cattāro satipaṭṭhānā: ekena sakaṭena vā rathena vā paŋsu-puñjassa upahananaŋ viya kāyânupassanâdīhi pāpakānaŋ akusalānaŋ dhammānaŋ upaghāto veditabbo ti.

II.

1.

[326] Dutiyassa paṭhame: *evaŋ byākareyyāthā* ti, kasmā attano vihāra-samāpattiŋ ācikkhati? Upārambha-mocan' atthaŋ. Sace hi te 'na jānāmā' ti vadeyyuŋ, atha nesaŋ titthiyā 'tumhe "asuka-samāpattiyā nāma no Satthā temāsaŋ vihāsī" ti pi na jānātha. Atha kasmā? Naŋ upaṭṭhahantā viharathā' ti upārambhaŋ āropeyyuŋ. Tassa mocan' atthaŋ evam āha.

Atha kasmā, yathā aññattha sato va assasati, dīghan vā assasanto ti evaŋ vā-kāro vutto, evam idha na vutto ti? Ekanta-santattā. Aññesaŋ hi assāso vā pākaṭo hoti, passāso vā. Bhagavato ubhayam etaŋ pākaṭam eva. 'Niccaŋ upaṭṭhita-ssatitāyā' ti ekanta-santattā na vutto. Atha 'sikkhāmī' ti avatvā, kasmā 'assasāmī' ti[3] ettakam eva vuttan ti? Sikkhitabbâbhāvā. Satta hi sekhā nāma sik-

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[1] C_1 sahajātāni ajjhupekkhati.

[2] A, G. *insert* na pavatto.

[3] A, G. assasissāmi.

khitabba-bhāvā sekhā nāma: khīṇâsavā asikkhitabbā-bhāvā-asekhā nāma.[1] N' atthi tesaŋ sikkhitabba-kiccan ti sikkhitabbâbhāvā na vuttaŋ.

2.

Dutiyaŋ uttānam eva.

3.

[331] Tatiye: *pavicinatī* ti, aniccâdi-vasena pavicinati. Itaraŋ pada-dvayaŋ etass' eva vevacanaŋ.

[332] *Nirāmisā* ti,[2] nikkilesā. Kāyika-cetasika-daratha-paṭipassaddhiyā kāyo pi cittam pi passambhati. *Samādhiyatī* ti, sammā ṭhapiyati, appanā cittaŋ viya hoti. *Ajjhupekkhitā hotī* ti, sahajāta-ajjhupekkhanāya ajjhupekkhitā hoti. Evaŋ cuddasa-vidhena kāya-pariggāhakassa bhikkhuno tasmiŋ kāye[3] sati sati-sambojjh' ango, tāya satiyā sampayuttaŋ ñāṇaŋ dhamma-vicaya-sambojjh' ango, taŋ sampayuttam eva kāyika-cetasika-viriyaŋ viriya-sambojjh' ango, pīti-passaddhi-citt'ekaggatā pīti-passaddhi-samādhi-sambojjh' ango ti imesaŋ channaŋ bojjhangānaŋ anosakkana-anativattana-sankhāto majjhattâkāro upekkha-sambojjhango. Yath' eva hi samappavattesu assesu[4] sārathino 'ayaŋ olīyatī' ti[5] tudanaŋ vā, 'ayaŋ atidhāvatī' ti ākaḍḍhanaŋ vā n' atthi, kevalaŋ davaŋ passamānassa[6] ṭhitâkāro va hoti, evam eva imesaŋ channaŋ bojjhangānaŋ anosakkana-anativattana-sankhāto majjhattâkāro upekkhā-sambojjhango nāma hoti.

Ettāvatā kiŋ kathitaŋ? Eka-citta-kkhaṇikā nānā-saraṇa-lakkhaṇā[7]-vipassanā-bojjhangā nāma kathitā.

[333] *Viveka-nissitan* ti ādīni vutt' atthān' eva.[8] Ettha pana soḷasa-kkhattukā ānāpāna-sati missakā kathitā. Ānāpāna-mūlaka-satipaṭṭhānā pubba-bhāgā. Tesaŋ mūla-bhūta-

[1] C_1 *confuses and adds* Tathāgatā asikkhitabbā.
[2] *Cf.* MA. *on* M. iii, 85.
[3] B_1 samaye.
[4] *Cf.* SA. i, 76.
[5] A, G. ilīyati.
[6] A, G. davaŋ passadānassa; B_1 evaŋ passamānassa; C_1 javamānassa.
[7] C_1 sallakhaṇā *only*.
[8] VibhA. 316; MA. *on* M. iii, 88; Pṭs.A. i, 216.

ānāpāna-sati pubba-bhāgā, bojjhanga-pūrakā satipaṭṭhānā te pi bojjhangā pubba-bhāgā va. Vijjā-vimutti-pūrakā pana bojjhangā nibbattita-lokuttarā, vijjā-vimuttiyo ariya-phala-sampayuttā. Vijjā vā catuttha-magga-sampayuttā vimutti phala-sampayuttā ti.

4–6.

Catuttha-pañcama-chaṭṭhāni pi iminā va samāna-paricchedāni. Sesaŋ sabbattha uttānam evā ti.

Ānāpāna-saŋyutta-vaṇṇanā samattā.

XI.

SOTÂPATTI-SAŊYUTTA-VAṆṆANĀ

I. VELUDVĀRA-VAGGA.

1.

[342] Sotâpatti-saŋyuttassa paṭhame: *kiñcâpī* ti, anuggaha-garahaṇesu nipāto. Catunnaŋ hi dīpānaŋ issariyâdhipaccaŋ rajjaŋ anuggaṇhanto catunnañ ca apāyānaŋ appahīna-bhāvaŋ garahanto. Satthā *kiñcâpi, bhikkhave, rājā cakkavattī* ādim āha. Tattha *catunnaŋ dīpānan* ti, dvi-sahassa-parivārānaŋ catunnaŋ mahādīpānaŋ. *Issariyâdhipaccan* ti,[1] issariya-bhāvo, issariyaŋ; adhipati-bhāvo, adhipaccaŋ: issariyaŋ adhipaccaŋ etasmiŋ rajje, na[2] chedana-bhedanâdi issariyâdhipaccaŋ kāretvā ti evarūpaŋ rajjaŋ pavattāpetvā. *Kiñcâpi bhikkhave ariya-sāvako* ti, ettha *kiñcâpī* ti anuggaha-pasaŋsāsu nipāto. Piṇḍiyālopena hi yāpanaŋ anuggahanto catunnañ ca apāyānaŋ pahīna-bhāvaŋ pasaŋsanto. Satthā[3] 'kiñcâpi, bhikkhave, ariya-sāvako' ti ādim āha. Tattha *nantakānī* ti,[4] na antakāni. Terasa-hattho pi hi vattha-sāṭako dasa-cchedanato paṭṭhāya nantakan t' eva sankhaŋ gacchati.

Avecca-pasādenā ti, acala-ppasādena. So panâyaŋ pasādo eko aneko ti[5] ? Eko va so maggena āgata-ppasādo. Yesu pana vatthusu apubbaŋ acarimaŋ rūhati, tesaŋ vasena 'Buddhe avecca-ppasādenā' ti ādinā nayena tidhā vutto. Yasmā ca eko, tasmā va ni-nnānâkārako hoti. Ariya-sāvakassa hi Buddhe yeva pasādo ca pemañ ca gāravañ ca mahantaŋ, na Dhamme vā Sanghe vā: Dhamme yeva vā

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[1] MA. *on* M. ii, 120.

[2] A, G. rajjana; B_1 rajjena. [3] C_1 *omits* §.

[4] (AA. *on* A. iii, 187=pilotika-khaṇḍaŋ; *on* A. iv, 376, anta-cchinna-pilotika).

[5] C_1 eko aneko va.

mahantaŋ, na Buddhe vā Sanghe vā: Sanghe yeva vā mahantaŋ, na Buddhe vā Dhamme vā ti etaŋ n' atthi.

Iti pi so Bhagavā ti ādīni *Visuddhi-Magge* (VM. i, 198) vitthāritān' eva.

Ariya-kantehī ti, Ariyānaŋ kantehi piya-manāpehi. Pañca hi sīlāni bhav' antara-gatâpi Ariyā na kopenti. Evaŋ tesaŋ piyāni tāni taŋ sandhāy' etaŋ vuttaŋ. *Akhaṇḍehī* ti[1] ādi sadisam eva vuttaŋ.[2] Mukha-vaṭṭiyamhi bhinne kaŋsapāti[3] khaṇḍā ti vuccati. Majjhe bhinnā chiddā ti: ekasmiŋ padese visabhāga-vaṇṇā gāvī sabalā ti: nānā-binducitrā[4] (gāvī viya) kammāsā ti. Evam eva paṭipātiyā ādimhi ante vā bhinnaŋ sīlaŋ *khaṇḍaŋ* nāma: majjhe bhinnaŋ *chiddaŋ*. Yattha katthaci dvinnaŋ vā tiṇṇaŋ vā paṭipātiyā bhinnattā *sabalaŋ*: ekantaraŋ bhinnaŋ *kammāsaŋ*. Tesaŋ dosānaŋ abhāvena akhaṇḍâditā veditabbā. *Bhujissehī* ti, bhujissa-bhāva-karehi duvattâdīhi.[5] *Viññū-pasatthehī* ti, Buddhâdīhi viññūhi pasaŋsitehi. *Aparāmaṭṭhehī* ti, 'idaŋ nāma tayā kataŋ, idaŋ vitakkitan' ti evaŋ parāmasituŋ asakkuṇeyyehi. *Samādhi-saŋvattanikehī* ti, appanā-samādhiŋ upacāra-samādhiŋ saŋvattetuŋ samatthehi.

2.

[**344**] Dutiye: *yesaŋ saddhā* ti padena Buddhe pasādo gahito. *Sīlan* ti padena Ariyakantāni sīlāni gahitāni. *Pasādo* ti padena sanghe pasādo gahito. *Dhammadassanan* ti padena dhamma-pasādo gahito ti. Evaŋ cattāri sotâpattiyangāni vuttāni. *Kālena paccentī* ti,[6] kālena pāpuṇanti. *Brahmacariyogadhaŋ sukhan* ti, brahma-cariyaŋ ogāhetvā ṭhitaŋ upari-magga-ttaya-sampayuttaŋ sukhaŋ. Yo pan' esa gāthāya āgato pasādo, so katara-pasādo hotī ti? Tipiṭaka-cūḷabhaya-tthero 'āgata-maggassa pasādo' ti āha. Tipiṭaka-Cūlanāga-tthero 'āgata-maggassa paccavekkhanā-pasādo' ti. Ubho pi therā paṇḍitā, bahussutā. Ubhinnaŋ subhāsitaŋ. Missaka-pasādo eso ti.

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1 *For terms see* DA. ii, 536; MA. ii, 400.
2 A, G. ariya-kanta-sīla-vasena.
3 C_1 ekadesā pāti.
4 A, G, B_1 bhinna-cittā.
5 B_1, C_1 *omit.*
6 *Text*, A, G. paccanti.

3, 4.

[345] Tatiye: *tasmā* ti, yasmā catusu sotâpattiyangesu sandissasi,[1] tasmā. *Cha-vijjā-bhāgiye* ti, vijjā-koṭṭhāsike. *Sabba-sankhāresū* ti, sabbesu tebhūmaka-sankhāresu. Evam assa upari tiṇṇaŋ maggānaŋ vipassanā kathitā. *Vighātan* ti, dukkhaŋ. Catutthaŋ uttānam eva.

5.

[347] Pañcame: *sotâpattiyangan* ti, sotâpattiyā pubba-bhāga-paṭilābhaŋ. Buddhe avecca-pasādâdayo pana paṭiladdha-guṇā sotâpannassa angā nāma. Te pi pana sotâpattiyangan ti āgatā. Tatrâyaŋ dvinnam pi vacan' attho: Sappurisaŋ sevanto, bhajanto, payirupāsanto, dhammaŋ suṇanto, yoniso manasi-karonto, dhammânudhammaŋ pubba-bhāga-paṭipadaŋ paṭipajjanto sotâpattiŋ paṭilabhatī ti sappurisa-sevanâdayo sotâpatti-atthāya angan ti sotâpattiyangaŋ nāma. Itare paṭhama-magga-sankhātāya sotâpattiyā angan ti sotâpattiyangaŋ. Paṭividdha-sotâpatti-maggassa sotâpatti-maggo angan ti pi sotâpattyangaŋ.

6.

[348] Chaṭṭhe: *Sādhuke paṭivasantī* ti, Sādhuka-nāmake attano bhoga-gāmake vasanti. Tesu Isidatto[2] sakadāgāmi, Purāṇo sotâpanno sadāra[3]-santuṭṭho. *Magge purisaŋ ṭhapesun* ti, tesaŋ kira gāma-dvārena Bhagavato gamana-maggo. Tasmā 'Bhagavā kāle vā akāle vā amhākaŋ suttānaŋ vā pamattānaŋ vā gaccheyya. Atha passituŋ na labheyyāmā' ti magga-majjhe purisaŋ ṭhapesuŋ.

Anubandhiŋsū ti, purakkhatvā va[4] piṭṭhito piṭṭhito anubandhiŋsu. Bhagavā sakaṭa-maggassa majjhe jangha-maggena agamāsi. Itare ubhosu passesu anugacchantā agamaŋsu. *Maggā okammā* ti,[5] Buddhānaŋ hi kenaci saddhiŋ gacchantānaŋ yeva paṭisanthāraŋ kātuŋ vaṭṭati: kenaci saddhiŋ ṭhi-

[1] A, G. suddhisi; B_1 sannissati.
[2] *Cf.* M. ii, 123. [3] A, G. aparā (?).
[4] B_1 purakkhato; C_1 na dūrato va.
[5] A, G. ukkammā, *but* okk. *below*; B_1 ukkamā.

takānaŋ; kenaci saddhiŋ divasa-bhāgaŋ nisinnānaŋ. Tasmā Bhagavā cintesi: Imehi me saddhiŋ gacchantassa paṭisanthāraŋ kātuŋ ayuttaŋ. Ṭhitakena kātuŋ na yuttaŋ. Ime hi mayhaŋ sāsane sāmino, āgata-phalā. Imehi saddhiŋ nisīditvā va sadisa[1]-bhāgaŋ paṭisanthāraŋ karissāmī ti *maggā okkamma yena aññataraŋ rukkha-mūlaŋ ten' upasankami.*

[349] *Paññatte āsane nisīdī* ti, te kira chatt' ūpāhanaŋ kattara-daṇḍa-pāda-bbhañjana-telāni c' evā aṭṭha-vidhañ ca pānakaŋ sarabha-pāda-pallankañ ca gāhāpetvā āgamaŋsu. Ābhataŋ pallankam pi uṭṭhāpetvā adaŋsu. Bhagavā nisīdi. *Ekam antaŋ nisīdiŋsū* ti, 'sesāni chatt' upāhanâdīni bhikkhu-sanghassa dethā' ti vatvā sayam pi Bhagavantaŋ vanditvā ekam antaŋ nisīdiŋsu.

Sāvatthiyā Kosalesu cārikaŋ pakkamissatī ti ādi sabbaŋ Majjhima-padesa-vasena vuttaŋ. Kasmā niyatattā? Bhagavato hi cārikā-caraṇam pi aruṇ' uṭṭhāpanam pi niyataŋ. Majjhima-padese yeva cārikaŋ carati. Majjhima-padese aruṇaŋ uṭṭhāpetī ti niyatattā Majjhima-desa-vasena vuttaŋ.[2]

[350] *Āsanne no Bhagavā bhavissatī* ti, ettha na kevalaŋ āsannattā yeva tesaŋ somanassaŋ hoti, atha kho 'idāni dānaŋ dātuŋ, gandha-mālâdi-pūjaŋ kātuŋ, dhammaŋ sotuŋ, pañhaŋ pucchituŋ labhissāmā' ti somanassaŋ hotī ti.

Tasmā-t-iha, thapatayo, sambādho gharâvāso ti, 'thapatayo, yasmā tumhākaŋ mayi dūri-bhūte anappakaŋ domanassaŋ, āsanne anappakaŋ somanassaŋ hoti, tasmâpi veditabbam etaŋ "sambādho gharâvāso" ti. Gharâvāsassa hi dosena tumhākaŋ evaŋ hoti. Sace pana gharâvāsaŋ pahāya pabbajitā assatha, evaŋ vo[3] mayā santike gacchantānañ ca āgacchantānañ ca taŋ na bhaveyyā' ti imam atthaŋ dīpento evam āha.

Tattha sakiñcana-sapalibodh' aṭṭhena sambādhatā veditabbā. Mahâvāse vasantassa pi hi sakiñcana-sapalibodh' aṭṭhena gharâvāso sambādho. *Rajâpatho* ti, rāga-dosa-moha-rajānaŋ āpatho, āgamana-ṭṭhānan ti attho. *Abbh'*[4]

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[1] B_1, C_1 divasa (?). [2] A, G. *omit para.*

[3] A, G, B_1 ath' assa evaŋ te; C_1 atha evaŋ vo.

[4] *Cf.* M. ii, 204 (*where* abbhokāso=kusala-kiriyāya okāsa-sabhāva); SA. ii, 179.

okāso pabbajjā ti, pabbajjā pana akiñcana-apalibodh' aṭṭhena abbh' okāso. Catu-ratanike pi hi gabbhe dvinnaŋ bhikkhūnaŋ pallanke ghaṭetvā nisinnānam pi akiñcana-apalibodh' aṭṭhena pabbajjā abbh' okāso nāma hoti.

Alañ ca pana vo, thapatayo, appamādāyā ti, evaŋ sambādha-gharâvāse vasantānaŋ tumhākaŋ appamādam eva kātuŋ yuttan ti attho.

[351] *Ekaŋ purato ekaŋ pacchato nisīdāpemā* ti, te kira dve pi janā sabbâlankāra-paṭimaṇḍitesu dvīsu nāgesu itthiyo evaŋ nisīdāpetvā, rañño nāgaŋ majjhe katvā, ubhosu passesu gacchanti. Tasmā evam āhaŋsu. *Nāgo pi rakkhitabbo* ti, yathā kiñci visevitaŋ[1] na karoti, evaŋ rakkhitabbo hoti. *Tâpi bhaginiyo* ti, yathā pamādaŋ nâpajjanti evaŋ rakkhitabbā honti. *Attâpī* ti, sita-hasita-kathita-vipekkhitâdīni[2] akarontehi attâpi rakkhitabbo hoti. Tathā karonto hi 'sāmi-dubbho eso' ti niggahetabbo ti.

Tasmā-t-iha, thapatayo ti, yasmā tumhe rājā niccaŋ rājabhaṇḍaŋ paṭicchāpeti,[3] tāsmâpi sambādho gharâvāso rajâpatho. Yasmā pana paŋsu-kūlika-bhikkhuŋ[4] evaŋ paṭicchāpento n' atthi, tasmā abbh' okāso pabbajjā. Evaŋ sabbattha pi *alañ ca pana vo, thapatayo, appamādāyā* ti appamādam eva karothā ti dasseti.

Muttacāgo ti, vissaṭṭha-cāgo. *Payatapāṇī* ti, āgatâgatānaŋ dān' atthāya dhota-hattho. *Vossaggarato* ti, vossaggasankhāte cāge rato. *Yācayogo* ti, yācitabbaka-yutto. *Dāna-saŋvibhāga-rato* ti, dānena c' eva appamattakam pi kiñci laddhā tato pi saŋvibhāga-rato. *Appaṭivibhattan* ti,[5] 'idaŋ amhākaŋ bhavissati, idaŋ bhikkhūnan' ti evaŋ akata-vibhāgaŋ sabbaŋ dātabbam eva hutvā ṭhitan ti attho.

7.

Sattame: *Veḷudvāran* ti, gāma-dvāre paveṇi-āgatassa veḷugacchassa atthitāya evaŋ-laddha-nāma.[6]

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[1] A, G. vāsevitaŋ; B₁ nītepitaŋ (?).
[2] B₁ vikkhepaka-akaronto pi.
[3] *Not in P. Dict., but see Childers s.v.*; B₁ -chādeti.
[4] A, G, B₁ bhikkhu.
[5] *Cf.* MA. ii, 396.
[6] C₁ -nāmo gāmo.

[353] *Attûpanāyikan* ti, attani upanetabbaŋ.

[355] *Samphabhāsenā* ti,[1] amanta-bhāsena. *Samphappalāpa-bhāsenā* ti, niratthakena aññāṇa-vacanenā ti attho.

8.

[356] Aṭṭhame: *Ñātike* ti,[2] ekaŋ taḷākaŋ nissāya dvinnaŋ cūḷa-pitu-mahāpitu[3]-puttānaŋ dve gāmā. Ñātike ti laddhanāmake ekasmiŋ ñāti-gāmake.

Giñjakâvasathe ti, iṭṭhaka-maye āvasathe.

Orambhāgiyānan ti, heṭṭhā-bhāgiyānaŋ, kāma-bhave yeva paṭisandhi-gāhāpakānan ti attho. Oran ti laddha-nāmehi vā tīhi maggehi pahātabbānī ti pi oraŋ-bhāgiyāni. Tattha kāma-cchando byāpādo ti, imāni dve samāpattiyā vā avikkhambhitāni maggena vā asamucchinnāni nibbatti-vasena uddhaŋ-bhāgaŋ rūpa-bhāvaŋ vā arūpa-bhāvaŋ vā gantuŋ na denti. Sakkāya-diṭṭhi-ādīni tīṇi tattha nibbattam pi ānetvā puna idh' eva nibbattāpentī ti. Sabbāni pi orambhāgiyān' eva.

Anāvatti-dhammā ti, paṭisandhi-vasena anāgamana-sabhāvā. *Rāga-dosa-moha-tanuttā* ti, ettha kadāci uppattiyā ca pariyuṭṭhāna-mandatāya cā ti: dvedhâpi tanu-bhāvo veditabbo. Sakad-āgāmissa hi puthujjanānaŋ viya abhiṇhaŋ rāgâdayo na uppajjanti, kadāci karahaci uppajjanti, uppajjamāne ca puthujjanānaŋ viya bahala-bahalā na uppajjanti, makkhikā pattaŋ[4] viya, tanukā uppajjanti. Dīgha-bhāṇaka-Tipiṭaka-Mahāsīva-tthero pan' āha: 'Yasmā sakadāgāmissa putta-dhītaro honti, orodhā ca honti, tasmā bahalā va kilesā; idaŋ pana bhava-tanuka-vasena kathitan' ti. Taŋ *Aṭṭhakathāya* pana: 'Sotâpannassa satta bhave ṭhapetvā aṭṭhame bhave bhava-tanukaŋ n' atthi: sakadāgāmissa dve bhave ṭhapetvā pañcasu bhavesu bhava-tanukaŋ n' atthi; anāgāmissa rūpârūpa-bhavaŋ ṭhapetvā kāma-bhave bhava-tanukaŋ n' atthi; khīṇâsavassa kismici bhave bhava-tanukaŋ n' atthī' ti vuttattā paṭikkhittaŋ hoti.

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[1] C_1 *omits phrase*; A, G. sampa-b. (=samanta-b.). *I follow* B_1.

[2] *So all MSS.*; *but at* DA. ii, 543 Nādika. *Cf.* Vol. ii, 75.

[3] *MSS.* piti-.

[4] DA. macchika-puttaŋ; A, G. m. pattaŋ. *Cf.* MA. i, 163.

[357] *Imaŋ lokan* ti, idaŋ kāmâvacara-lokaŋ sandhāya vuttaŋ. Ayaŋ h' ettha adhippāyo: Sace hi manussesu sakad-āgāmi-phalaŋ patto devesu nibbattitvā arahattaŋ sacchikaroti, icc' etaŋ kusalaŋ. Asakkonto pana avassaŋ manussa[1]-lokaŋ āgantvā sacchikaroti; (devesu sakad-āgāmi-phalaŋ patto pi sace manussesu nibbattitvā arahattaŋ sacchikaroti, icc' etaŋ kusalaŋ; asakkonto pana avassaŋ deva-lokaŋ gantvā sacchikarotī ti).

Avinipāta-dhammo ti, vinipatanaŋ vinipāto. Nâssa vinipāto dhammo ti, avinipāta-dhammo, catusu apāyesu avinipāta-sabhāvo ti attho. *Niyato* ti, dhamma-niyāmena[2] niyato. *Sambodhi-parāyano* ti, upari-magga-ttaya-sankhātā sambodhi paraŋ ayanaŋ assa gati paṭisaraṇaŋ avassaŋ pattabbā ti sambodhi-parāyano.

Vihesā h' esā[3] ti, tesaŋ tesaŋ ñāṇa-gati-uppattiŋ ñāṇâbhisamparāyaŋ olokentassa kāya-kilamatho va esa, Ānanda, Tathāgatassā ti dīpeti. Citta-vihesā pana Buddhānaŋ n' atthi. *Dhammâdāsan* ti, dhamma-mayaŋ ādāsaŋ. *Yenā* ti, yena dhammâdāsena sammanāgato. *Khīṇâpāya-duggati-vinipāto* ti, idaŋ nirayâdīnaŋ yeva vevacana-vasen' eva vuttaŋ. Nirayâdayo hi vaḍḍhi-sankhātato ayato apetattā apāyā. Dukkhassa gati paṭisaraṇan ti, *duggati*: dukkhatakārino ettha vivasā nipatantī ti, *vinipāto*.

9.

Navamaŋ uttānam eva.

10.

[359] Dasame: *paropaṇṇāsā* ti, atireka-paṇṇāsa. *Sādhika-navutī* ti, atireka-navuti. *Cha-atirekānī* ti, chahi adhikāni. So kira gāmo kiñcâpi nâtimahā ahosi, ariya-sāvakā pan' ettha bahū. Tattha tattha ahi-vāta-rogena eka-ppahāren' eva catubbisati-pāṇa-sata-sahassāni kālam akaŋsu. Tesu ariya-sāvakā ettakā nāma ahesuŋ. Sesaŋ sabbattha uttānam evā ti.

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[1] A, G, B_1 deva- *and omit part bracketed.*

[2] DA. niyamena.

[3] *Text* p' esā; B_1 p' ethā; DA, C_1 v' esa.

II. RĀJAKÂRĀMA-VAGGA.

1.

[360] Dutiyassa paṭhame: *Rājakârāme* ti, raññā kāritattā evaŋ laddha-nām' etaŋ raññā Pasenadi-Kosalena kataŋ. Paṭhama-bodhiyaŋ kira[1] lābh' agga-yas' agga-ppattaŋ Satthāraŋ disvā titthiyā cintayiŋsu: Samaṇo Gotamo lābh' agga-yas' agga-ppatto. Na kho pan' esa aññaŋ kiñci sīlaŋ vā samādhiŋ vā nissāya evaŋ lābh' agga-yas' agga-ppatto, bhūmisīsaŋ[2] pana tena gahitaŋ. Sace mayam pi Jetavana-samīpe ārāmaŋ kārāpetuŋ sakkuṇeyyāma, lābh' agga-yas' agga-ppattā bhaveyyāmā ti. Te, attano upaṭṭhāke samādapetvā sata-sahassa-mattaŋ kahāpaṇe labhitvā, te ādāya rañño santikaŋ agamaŋsu. Rājā 'kim etan?' ti pucchi. 'Mayaŋ Jetavana-samīpe titthiyârāmaŋ karoma. Sace samaṇo Gotamo samaṇassa Gotamassa sāvakā vā āgantvā vāressanti,[3] vāretuŋ mā adatthā' ti lañcaŋ[4] adaŋsu. Rājā lañcaŋ gahetvā 'gacchatha, kārethā' ti āha.

Te gantvā, attano upaṭṭhākehi dabba-sambhāre āharāpetvā, thambh' ussāpanâdīni karontā, uccā-saddā mahā-saddā eka-kolāhalaŋ akaŋsu. Satthā gandha-kuṭito nikkhamma, pamukhe ṭhatvā 'Ke pana te, Ānanda, uccā-saddā mahā-saddā? Kevaṭṭā maññe macche vilopentī?' ti pucchi. 'Titthiyā, bhante, Jetavana-samīpe titthiyârāmaŋ karontī' ti. 'Ānanda, ime sāsanena paṭiviruddhā bhikkhu-sanghassa aphāsu-vihāraŋ karissanti. Rañño ārocetvā vārāpehī' ti.

Thero bhikkhu-sanghena saddhiŋ gantvā rāja-dvāre aṭṭhāsi. Rañño 'therā, deva, āgatā' ti nivedayiŋsu. Rājā lañcassa gahitattā na nikkhami. Therā gantvā Satthu ārocayiŋsu. Satthā Sāriputta-Moggallāne peseti. Rājā tesam pi dassanaŋ na adāsi. Te āgantvā Satthu ārocayiŋsu 'na, bhante, rājā nikkhanto' ti. Satthā taŋ khaṇaŋ yeva byākāsi 'attano rajje ṭhatvā kālaŋ kātuŋ na labhissatī' ti.

Dutiya-divase sāmaŋ yeva bhikkhu-sangha-parivāro gan-

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1 *Cf.* JA. ii, 169 (*Bharu-jātaka*).
2 A, G. sīlaŋ.
3 *Inserted by* C_1.
4 B_1 lañjaŋ.

tvā rāja-dvāre aṭṭhāsi. Rājā 'Satthā āgato' ti sutvā, nikkhamitvā, nivesanaŋ pavesetvā, pallanke nisīdāpetvā, yāgu-khajjakaŋ adāsi. Satthā paribhutta-yāgu-khādanīyo 'yāva bhattaŋ niṭṭhāti tāva Satthu santike nisīdissāmī' ti āgantvā nisinnaŋ rājānaŋ 'Tayā, mahārāja, idaŋ nāma katan' ti avatvā kāraṇen' eva naŋ saññāpessāmī' ti idaŋ atīta-kāraṇaŋ āhari.

'Mahārāja, pabbajite nāma aññamaññaŋ yujjhāpetuŋ na vaṭṭati. Atīte pi isayo aññamaññaŋ yujjhāpetvā saha-raṭṭhena[1] rājā samuddaŋ paviṭṭho' ti. 'Kadā, Bhagavā?' ti.

'Atīte, mahārāja, Bharu[2]-raṭṭhe Bharu-rājā nāma rajjaŋ kāreti. Pañca-sata-pañca-satā dve isi-gaṇā pabbata-pādato loṇ' ambila-sevan' atthāya Bharu-nagaraŋ gantvā,—nagarassa avidūre dve rukkhā atthi—, paṭhamâgato isi-gaṇo ekassa rukkhassa mūle nisīdi, pacchâgato ti ekassā ti. Te yathâbhirantaŋ viharitvā pabbata-pādaŋ agamaŋsu. Te puna agacchantā pi attano rukkha-mūle yeva nisīdanti. Addhāne gacchante eko rukkho sukkhi. Tasmiŋ rukkhe āgatā tāpasā 'ayaŋ rukkho mahā. Amhākam pi tesam pi pahotī' ti,[3] itaresaŋ rukkha-mūlassa eka-dese nisīdiŋsu. Te pacchā āgantvā rukkha-mūlaŋ apavisitvā bahi-ṭṭhitā va 'kasmā tumhe ettha nisīdathā?' ri āhaŋsu. 'Ācariya, amhākaŋ rukkho sukkho. Ayaŋ rukkho mahā. Tumhe pi pavisatha. Tumhākam pi pahossatī' ti. Te 'na mayaŋ pavisissāma. Nikkhamatha tumhe' ti. 'Kathaŋ vaḍḍhetvā na tumhe attano manena[4] nikkhamissathā?' ti hatthâdīsu gahetvā nikkaḍḍhiŋsu.[5]

Te 'hotu, sikkhāpessāma ne' ti iddhiyā sovaṇṇa-mayāni dve cakkāni rajata-mayañ ca akkhaŋ māpetvā pavattentā rāja-dvāraŋ agamaŋsu. Rañño 'evarūpaŋ, deva, tāpasā paṇṇâkāraŋ gahetvā ṭhitā' ti nivedayiŋsu. Rājā tuṭṭho, 'pakkosathā' ti. Te pakkosāpetvā 'mahākammaŋ tumhehi kataŋ. Atthi vo kiñci mayā kattabban?' ti. 'Āma, mahārāja, amhākaŋ nisinna-ṭṭhānaŋ ekaŋ rukkha-mūlaŋ atthi. Taŋ aññehi isīhi gahitaŋ. Taŋ no dāpehī' ti.

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1 A, G. pasād' aṭṭhena (?).
2 A, G, B_1 Kuru.
3 B_1, C_1 pahossati.
4 A, G. vacanena; B_1 mānena.
5 A, G. nīhariŋsu.

Rājā purise pesetvā tāpase nikkaḍḍhāpesi. Te bahiṭṭhitā 'kinnu kho datvā[1] labhiŋsū?' ti olokayamānā 'idaŋ nāmā' ti disvā, 'mayam pi lañcaŋ datvā puna gaṇhissāmā' ti iddhiyā sovaṇṇa-mayaŋ ratha-pañjaraŋ māpetvā ādāya agamaŋsu. Rājā disvā tuṭṭho 'kiŋ, bhante, kātabban?' ti āha. 'Mahārāja, amhākaŋ rukkha-mūle añño isi-gaṇo nisinno. Taŋ rukkha-mūlaŋ dāpehī' ti. Rājā purise pesetvā te nikkaḍḍhāpesi. Tāpasā aññamaññaŋ kalahaŋ katvā 'ananucchavikaŋ amhehi katan' ti vippaṭisārino hutvā pabbata-pādam eva agamaŋsu.

Tato devatā 'ayaŋ rājā dvinnaŋ isi-gaṇānaŋ hatthato lañcaŋ gahetvā aññamaññaŋ kalahaŋ kāresī' ti kujjhitvā mahāsamuddaŋ ubbaṭṭetvā[2] tassa rañño vijitaŋ yojanasahassa-matta-ṭṭhānaŋ samuddam eva akaŋsu.

Isīnaŋ antaraŋ katvā Bharurājā[3] ti me sutaŋ
Ucchinno saha raṭṭhe hi sa rājā vibhavaŋ gato ti.

Evaŋ Bhagavā imasmiŋ atīte dassite,[4] yasmā Buddhānaŋ nāma kathā okappaniyā hoti, tasmā rājā attano kiriyaŋ sallakkhetvā anupparikkhitvā[5] 'mayā[6] katan' ti, 'gaccha, bhane, titthiye nikkaḍḍhathā' ti nikkaḍḍhāpetvā cintesi: Mayā kārito vihāro nāma n' atthi. Tasmiŋ yeva thāne vihāraŋ karissāmī ti tesaŋ dabba-sambhāre pi adatvā vihāraŋ kāresi. Taŋ sandhāy' etaŋ vuttaŋ.

2, 3.

[361] Dutiye: *udaya-gāminin* ti, attano samaye vaḍḍhigāminiŋ. *Maraṇaŋ āgaccheyyāsī* ti, maraṇaŋ iccheyyāsi, pattheyyāsi vā.[7] Tatiyaŋ uttānam eva.

4.

Catutthe: *sabba-duggati-bhayaŋ samatikkanto* ti, manussadobhaggena paṭikkhittaŋ.

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[1] B_1 disvā. [2] B_1 uppaṭṭetvā.
[3] *As above*, A, G, B_1 Kuru (*quoted also* JA. v, 118).
[4] B_1 im. kathite *only*. [5] B_1, C_1 anupadhāretvā.
[6] B_1 *inserts* akatabbaŋ; C_1 kammaŋ akatabbaŋ.
[7] C_1 *omits*; A, G. seṭṭhavāsī (?).

5.

Pañcame: *sabba-duggati-vinipāta-bhayaŋ samatikkanto* ti, manussa-dobhaggena saddhiŋ cattāro apāyā paṭikkhittā.

6.

Chaṭṭhe: *mittā* ti, aññamaññassa gehe āmisa-paribhoga-vasena vohāra-mittā. *Amaccā* ti, āmantana-paṭimantana-iriyāpathâdīsu ekato pavatta-kiccā. *Ñātī* ti, sassu-sasura-pakkhikā. *Sālohitā* ti, samāna-lohitā bhāti-bhagini-mātulâdayo.

7.

[365] Sattame: *aññathattaŋ* nāma pasād' aññathattaŋ, bhāv' aññathattaŋ, gati-aññathattaŋ, lakkhaṇ' aññathattaŋ, vipariṇām'[1] aññathattan ti aneka-vidhaŋ. Tattha mahā-bhūtesu bhāv' aññathattaŋ adhipetaŋ. Suvaṇṇâdi-bhāvena hi ghana-saṇṭhitāya[2] paṭhavī-dhātuyā vilīyitvā udaka-bhāvaŋ āpajjamānāya purima-bhāvo vigacchati, bhāv' aññathattaŋ paññāyati; lakkhaṇaŋ pana na vigacchati, kakkhaḷa-lakkhaṇā va hoti. Ucchu-rasâdi-bhāvena ca yūsâkārâpattitāya[3] āpo-dhātuyā pacchiŋ patvā[4] ghana-paṭhavī-bhāvaŋ āpajjamānāya purima-bhāvo vigacchati, bhāv' aññathattaŋ paññāyati. Lakkhaṇaŋ pana na vigacchati, ābandhana[5]-lakkhaṇā va hoti. *Tatr' idaŋ aññathattan* ti, ettha pana gati-aññathattaŋ adhippetaŋ. Taŋ hi ariya-sāvakassa n' atthi. Pasād' aññathattam pi n' atthi. Idha pana pasāda-phalaŋ[6] pakāsetuŋ gati-aññathattam eva dassitaŋ.

Sesaŋ sabbattha uttānam eva.

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[1] A, G. mano-.
[2] B_1 sandhikāya.
[3] A, G. vayassâk; B_1 o' assa rasâk; C_1 yūsâkāra-saṇṭhitāya.
[4] A, G. paccimatvā; C_1 sussitvā. *I follow* B_1 *in this doubtful reading.*
[5] *Cf.* VM. i, 352.
[6] A, G. balaŋ.

III. SARAKÂNI-VAGGA.[1]

1, 2.

[369] Tatiyassa paṭhame: *iddhan* ti, tela-madhu-phāṇitâdīhi samiddhaŋ. *Phītan*[2] ti, hatth' ūpaga-sīs' ūpaga-gīv' ūpagâdi alankāra-vasena supupphitaŋ. *Âkiṇṇa-manussan* ti, nirantara-manussaŋ. *Sambādha-byūhan* ti, *byūhā* vuccanti anibbiddha[3]-racchāyo yā paviṭṭha-maggen' eva nigacchanti. Tā sambādhā bahukā etthā ti, sambādha-byūhaŋ. Iminâpi nagarassa ghana-vāsam eva dīpeti. *Bhantenā* ti, ito c' ito ca paribbhamantena uddhata-cārinā. Dutiyam uttānam eva.

3.

[372] Tatiye: *Bhagavā va etaŋ jāneyya etehi dhammehi samannāgataŋ vā asamannāgataŋ vā* ti, idaŋ so Sakko tīhi vā dhammehi samannāgatassa puggalassa sotâpanna-bhāvaŋ Bhagavā catūhi vā dhammehi samannāgatassa sotâpanna-bhāvaŋ Bhagavā jānāti ti adhippāyena āha.

[374] *Koci-d-eva dhamma-samuppādo uppajjeyyā* ti, kiñci-d-eva kāraṇaŋ uppajjeyya. *Ekato assa*[4] *Bhagavā, ekato bhikkhu-sangho* ti, yasmiŋ kāraṇe[5] uppanne Bhagavā bhikkhu-sanghena nānā-laddhiko hutvā ekaŋ vādaŋ vadanto ekato assa, bhikkhu-sangho pi ekaŋ vattento[6] ekato ti attho. *Ten' evâhan* ti, ahaŋ hi yaŋ vādaŋ tumhe vadetha tam ev' āhaŋ gaṇheyyan ti. Nanu ca ariya-sāvakassa ratana-ttaye pasāda-nānattaŋ n' atthi ? Atha kasmā esa evam āhā ti ? Bhagavato sabbaññutāya. Evaŋ hi 'ssa hoti: Bhikkhu-sangho attano asabbaññutāya ajānitvā pi katheyya, Satthu pana aññāṇaŋ nāma n' atthi. Tasmā evam āha. *Aññatra kalyāṇā aññatra kusalā* ti, kalyāṇam eva kusalam eva vadāmi. Na kalyāṇa-kusala-vimuttan ti. Api c' assa anāvajja, na doso eso ti.[7]

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[1] *Text* Saranāni. [2] *Cf.* SA. ii, 117.
[3] B_1, C_1 avinib. [4] A, G. B_1 ayaŋ.
[5] A, G. samaye uppannaŋ ; B_1 kāraṇe uppannaŋ.
[6] B_1, C_1 vadanto.
[7] B_1 assā anāvajja, na doso. *The rest* anāvajjana-doso.

4.

[376] Catutthe: *idha, Mahānāma, ekacco puggalo* ti, idaŋ na kevalaŋ Sarakāni eva apāyato mutto. Ime pi puggalā muttā ti dassetuŋ āraddhaŋ. [377] *Mattaso nijjhānaŋ khamatī* ti,[1] pamāṇena va olokanaŋ khamati. Iminā dhammânusāriŋ magga-ṭṭha-puggalaŋ dasseti. *Agantvā nirayan* ti, magga-ṭṭha-puggalo hi apāyato parimutto ti vā parimuccissatī ti vā vattuŋ na vaṭṭati. Parimuccatī ti pana vattuŋ vaṭṭati.[2] Yasmā ca parimuccati, tasmā gantā nāma na hotī ti, *agantā* ti vutto. Na gacchatī ti attho.

Saddhā-mattaŋ hoti pema-mattan ti, iminā saddhânusāriŋ magga-ṭṭha-puggalaŋ dasseti. *Mahāsālā* ti, samīpe ṭhite cattāro mahāsāle sāra-rukkhe dassento āha. *Maraṇa-kāle sikkhaŋ samādiyī* ti, maraṇa-samaye tīsu sikkhāsu paripūra-kārī ahosī ti dasseti.

5.

[379] Pañcame: *dukkhettan* ti, visama-khettaŋ. *Dubbhūmin* ti, visama-bhūmiŋ; upari-bhūmi loṇ' ūpahataŋ.[3] *Khaṇḍānī* ti,[4] paribhinnāni. *Pūtinī* ti, udakena temetvā pūti-bhāva-sampannāni. *Vātâtapa-hatānī* ti, vātâtapena hatattā niroja-bhāvaŋ gatāni.[5] *Asāradānī* ti,[6] nirassādāni,[7] adinna-sārāni. *Asukha-sayitānī* ti,[8] na koṭṭhāsâdīsu pakkhipitvā suṭṭhu ṭhapitāni. *Sukha-sayitānī* ti,[9] vassa-vutthato[10] cattāro māse acalitāni.

6.

[381] Chaṭṭhe: *ṭhānaso vedanā paṭippassambheyyā*[11] ti, khaṇena vedanā paṭippassambheyya. [384] *Micchā-ñāṇenā*

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[1] *Cf.* MA. ii, 106; SA. ii, 346.

[2] C_1 *confuses the whole sentence*; A, G, C_1 muñc. *for* mucc.

[3] C_1 *rewrites.*

[4] *Cf.* SA. ii, 272; AA. ii, 210.

[5] A, G. v-ahatāni *only*.

[6] *Text*, B_1 asārāni; C_1 asārād-; A, G. asarad-. (AA. nissārāni.)

[7] B_1, C_1 *omit.*

[8] B_1 passitāni.

[9] *Here text* sahitāni; B_1 passitāni.

[10] A, G. vassaka-ṭṭhānato; B_1 vassika-ṭ; C_1 ṭhapita-ṭh.

[11] *Text* -uŋ.

ti, micchā-paccavekkhaṇena. *Micchā-vimuttiyā* ti, aniyyānika-vimuttiyā.

Tasmā saddhañ ca sīlañ cā ti, gāthā vutt' atthā eva.[1] [385] *Yatra hi nāmā* ti, yo nāma.

7.

[386] Sattame: *samparāyikaŋ maraṇa-bhayan* ti, samparāya-hetukaŋ maraṇa-bhayaŋ. [387] *Gihi-sāmīcikānī* ti, gihīnaŋ anucchavikāni. Sesaŋ sabbattha uttānam evā ti.

IV. PUÑÑÂBHISANDA-VAGGA.

1.

[391] Catutthassa paṭhame: *puññâbhisandā kusalâbhisandā* ti, puñña-nadiyo kusala-nadiyo. *Sukhassâhārā* ti, sukhassa paccayā.

4.

Catutthe: *devapadānī* ti, devānaŋ ñāṇena devehi[2] vā ñāṇena akkanta-padāni. *Visuddhiyā* ti, visuddhattāya pariyodapanāya.[3]

Imasmiŋ sutte cattāro pi phala-ṭṭha-puggalā visuddh' aṭṭhena devā nāma jātā.

8.

[396] Aṭṭhame: *pāraŋ gantvā* ti, pāraŋ vuccati nibbānaŋ. Taŋ patvā ti attho. *Āsavānaŋ khayāya saŋvattantī* ti, na paṭhamaŋ nibbānaŋ gantvā pacchā saŋvattanti; gacchamānā eva saŋvattantī ti. Desanā pana evaŋ katā.

10.

[398] Dasame: *divā pavivekāya rattiŋ paṭisallānāyā* ti, divā pavivek' atthāya rattiŋ paṭisallān' atthāya.

Dhammā pātubhavantī ti, samatha-vipassanā dhammā uppajjanti. Sesaŋ sabbattha uttānam evā ti.

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[1] *Supr. on text*, 344.
[2] A, G. devo; C_1 devassa.
[3] B_1, C_1 atthāya.

V. SAGĀTHA-PUÑÑÂBHISANDA-VAGGA.

1.

[400] Pañcamassa paṭhame: *asankheyyo* ti, āḷhaka-gaṇanāya asankheyyo. Yojana-vasena pan' assa sankhā atthi. *Bahubheravan* ti, saviññāṇaka-aviññāṇakānaŋ bheravârammaṇānaŋ vasena bahu-bheravaŋ. *Puthū* ti, bahu. *Savantī* ti, sandamānā. *Upayantī* ti, upagacchanti.

2.

Dutiye: *yatth' imā*[1] *mahānadiyo saŋsandanti samentī* ti, yasmiŋ sambhijje etā mahānadiyo ekī-bhavanti; nirantarā savantī[2] ti attho.

3.

[402] Tatiye: *puññakāmo* ti, puññatthiko.[3] *Kusale patiṭṭhito* ti, magga-kusale patiṭṭhito. *Bhāveti maggaŋ amatassa pattiyā* ti, nibbānassa pāpuṇan' atthaŋ arahatta-maggaŋ bhāveti. *Dhamma-sārâdhigamo* ti, dhamma-sāro vuccati ariya-phala-dhamma-sāro. So adhigamo assā ti, dhamma-sārâdhigamo. Adhigata-phalo ti attho. *Khaye rato* ti, kilesa-kkhaye rato.

4.

Catutthe: *aḍḍho-mahaḍḍhano* ti, satta-vidhena ariya-dhanena aḍḍho c' eva mahaḍḍhano ca. Ten' eva bhogena *mahābhogo*. Sesaŋ sabbattha uttānam evā ti.

VI. SAPAÑÑA-VAGGA.

2.

[405] Chaṭṭhassa dutiye ayam adhippāyo:—Sotâpanno bhikkhu ettakena vosānaŋ anāpajjitvā tān' eva indriya-bala-bojjhangāni samodhānetvā, vipassanaŋ vaḍḍhitvā, sakad-āgāmi-maggaŋ anāgāmi-arahatta-maggaŋ pāpuṇissatī ti. Imam atthaŋ sandhāya Bhagavatā imasmiŋ sutte sāsane tanti-paveṇi kathitā ti.

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[1] B₁, C₁ yatthimā; *text*, A, G. yatthavā.
[2] B₁ bhavanti; C₁ honti.
[3] A, G. atthi-rato.

3.

[407] Tatiye: *Dhammadinno* ti, sattasu janesu eko. Buddha-kālasmiŋ hi Dhammadinno upāsako, Visākho upāsako, Uggo gahapati, Citto gahapati, Hatthako Āḷavako, Cūḷa-Anāthapiṇḍiko, Mahā-Anāthapiṇḍiko ti ime satta janā pañca-sata-upāsaka-parivārā ahesuŋ. Tesu esa aññataro.

Gambhīrā ti, dhamma-gambhīrā: *Sallasuttâdayo.*[1] *Gambhīratthā* ti, attha-gambhīrā: *Cetanā-suttantâdayo.*[2] *Lokuttarā* ti, lokuttar' attha-dīpakā; *Asankhata-Saŋyuttâdayo.*[3] *Suññatā-paṭisaŋyuttā* ti, satta suññatā-dīpakā: *Khajjanīya-suttantâdayo.*[4] *Upasampajja viharissāmā* ti, paṭilabhitvā viharissāma. *Evaŋ hi vo, Dhammadinna, sikkhitabban* ti, evaŋ tumhehi Candopama-paṭipadaŋ,[5] Ratha-vinīta-paṭipadaŋ,[6] Moneyya-paṭipadaŋ,[7] Mahā-Ariya-vaŋsa-paṭipadaŋ[8] pūrentehi sikkhitabbaŋ.

Iti Satthā imesaŋ upāsakānaŋ asayha-bhāraŋ āropesi. Kasmā? Ete kira na attano bhūmiyaŋ ṭhatvā ovādaŋ yāciŋsu, avisesena pana sabba-bhāraŋ ukkhipituŋ samathā viya 'ovadatu no, bhante, Bhagavā' ti yāciŋsu. Tesaŋ Satthā asayha-bhāraŋ āropento evam āha. *Na kho n' etan* ti,[9] na kho etaŋ. *Na*-kāro pan' ettha byañjana-sandhi-mattam evā ti veditabbo. *Tasmā* ti, yasmā idāni attano bhūmiyaŋ ṭhatvā ovādaŋ yācatha, tasmā.

4.

[408] Catutthe: *na kho n' etan* ti,[10] na kho amhehi[11] etaŋ. *Sappañño upāsako* ti, sotâpanno adhippeto. *Assāsaniyehi dhammehī* ti, assāsa-karehi dhammehi. *Assasatâyasmā* ti,[12] assasatu āyasmā. [409] *Māriso* ti, maraṇa-paṭibaddho(?). *Maraṇa-dhammo* ti, maraṇa-sabhāvo. *Adhimocehī* ti, ṭhapehi. *Adhimocitan* ti, ṭhapitaŋ.

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[1] *At* SA. ii, 229, Sallekha-. ? S. iv, 207.
[2] ? A. ii, 157 (*Sañcetanika-vagga*). [3] S. iv, 359.
[4] S. iii, 81. [5] (*Cf.* VM. i, 93) *e.g.*, S. iii, 131.
[6] *Cf.* M. i, 145. [7] *Cf.* A. i, 273. [8] *Cf.* A. ii, 26.
[9] A, G. pan' etaŋ; *and* pana-karo (*see next sutta*).
[10] *Text* te etaŋ; A, G, B_1 pan' etaŋ.
[11] B_1 angehi (?). [12] *Text* assāsat.

[410] *Evaŋ vimuttassā* ti,[1] evaŋ arahatta-vimuttassa.[2] *Yadidaŋ vimuttiyā vimuttin* ti,[3] yam idaŋ vimuttiŋ ārabbha vimuttiyā nānā-karaṇaŋ vattabbaŋ siyā, taŋ na vadāmi. Bhikkhu-sanghassa hi cetiy' angana-bodhiyangana-vattesu c' eva asīti-kkhandhaka-vattesu cā ti āgamanīya-guṇesu pamāṇaŋ nāma n' atthi. Paṭividdhe pana magge vā phale vā upāsakānañ ca nānā-karaṇaŋ n' atthi.

9, 10.

[411] Navame: *paññā-paṭilābhāya saŋvattantī* ti, ettha satta-sekha-paññā-paṭilābhan ti nāma. Khīṇâsavo paṭiladdha-pañño nāma veditabbo. Parato *paññā-vuḍḍhiyā* ti ādīsu pi es' eva nayo. Sesaŋ sabbattha uttānam evā ti.

VII. MAHĀPAÑÑĀ-VAGGA.

1–13.

[412] Sattame: *mahāpaññatāya saŋvattantī* ti, mahante atthe pariganhātī ti. Mahāpaññā ti ādinā *Paṭisambhidāyaŋ*[4] vutta-nayen' eva sabbattha sabba-padesu attho veditabbo. Sesaŋ sabbattha uttānam evā ti.

Sotâpatti-saŋyutta-vaṇṇanā samattā.

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[1] *Text* vuttassa (?); A, G. vimuttaŋ; C_1 vimutta-cittassa.
[2] A, G. vimutti; B_1 vimuttaŋ; C_1 *rewrites.*
[3] A, G. vimuttiyā vimuttiyaŋ; B_1 v. vimuttaŋ. *Cf.* M. ii, 129.
[4] Pts. ii. 189.

XII.

SACCA-SAŊYUTTA-VAṆṆANĀ

I. SAMĀDHI-VAGGA.

1, 2.

[414] Sacca-saŋyuttassa paṭhame: *samādhiŋ, bhikkhave* ti, te kira bhikkhū citt' ekaggatāya parihāyanti. Atha nesaŋ Satthā: Evam ete citt' ekaggataŋ labhitvā, kammaṭṭhānaŋ vaḍḍhetvā, visesaŋ pāpuṇissantī ti imaŋ desanaŋ ārabhi. *Tasmā-t-iha, bhikkhave, idaŋ dukkhan ti yogo karaṇīyo* ti, ettha yathā-bhūtâdi-vasena kāraṇa-cchedo veditabbo. Idaŋ vuttaŋ hoti: Bhikkhave, yasmā samāhito bhikkhu cattāri saccāni yathā-bhūtaŋ pajānāti, tasmā tumhehi pi samāhitehi catunnaŋ saccānaŋ yathā-bhūtaŋ pajānan' atthāya idaŋ dukkhan ti yogo karaṇīyo. Tathā yasmā cattāri saccāni[1] Tathāgatass' eva pātubhāvā pākatāni honti, yasmā ca Tathāgatena suvibhattāni, yasmā ca tesu aparimāṇā vaṇṇā aparimāṇāni pada-byañjanāni, yasmā ca duppaṭividdhattā vaṭṭaŋ vaḍḍhati, tesaŋ paṭividdha-kālato paṭṭhāya na vaḍḍhanti, tasmā 'evaŋ no vaṭṭaŋ na vaḍḍhissatī' ti tumhehi idaŋ dukkhan ti yogo karaṇīyo.

Dutiyaŋ kāya-viveka-vikalānaŋ kāya-viveka-paṭilābh' atthāya vuttaŋ.

3–5.

[415] Tatiye: *abhisamayāyā* ti, abhisamay' atthāya.

[416] *Samaṇā vā brāhmaṇā vā* ti c' ettha sāsanâvacarā adhippetā, catuttha-pañcamesu tena tena abhilāpena: bujjhanakānaŋ pana ajjhāsayena tāni vuttāni.

6.

[417] Chaṭṭhe: *abhisambuddhaŋ pakāsesun* ti, 'abhisambuddho ahan' ti evaŋ attānaŋ abhisambuddhaŋ pakāsayiŋsu. Imasmiŋ hi sutte sabbaññu-buddhā ca samaṇagahanena gahitā.

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[1] A, G, B₁ *omit.*

10.

[419] Dasame: *anekavihitan* ti, aneka-vidhaŋ. *Tiracchāna-kathan* ti,[1] anīyānikattā sagga-mokkha-maggānaŋ tiraccha-bhūta-kathaŋ. *Rājakathan* ti ādīsu rājānaŋ ārabbha 'Mahāsammato Mandhātā Dhammâsoko evaŋ mahânubhāvo' ti ādinā nayena pavatta-kathā. Esa nayo *corakathâ*dīsu. Tesu 'asuko rājā abhirūpo dassanīyo' ti ādinā nayena gehasita-kathā va tiracchāna-kathā hoti. 'So pi nāma evaŋ mahânubhāvo khayaŋ gato' ti evaŋ pavattā pana kammaṭṭhāna-bhāve tiṭṭhati.[2] Coresu pi 'Mūladevo evaŋ mahânubhāvo, Meghamālo evaŋ mahânubhāvo' ti[3] tesaŋ kammaŋ paṭicca 'aho surā!' ti[4] gehasita-kathā va tiracchāna-kathā. Yuddhe pi 'Bhārata[5]-yuddhâdīsu asukena asuko evaŋ mārito, evaŋ viddho' ti kām' assāda-vasen' eva kathā tiracchāna-kathā. 'Te pi nāma khayaŋ gatā' ti evaŋ pavattā pana sabbattha kammaṭṭhānam eva hoti. Api ca *annâ*dīsu 'evaŋ vaṇṇa-gandha-rasa-phassa-sampannaŋ khādimha bhuñjimha pivimha paribhuñjimhā' ti kām' assāda-vasena kathetuŋ na vaṭṭati. Sâtthakaŋ pana katvā 'pubbe evaŋ vaṇṇâdisampannaŋ anna-pāna-vattha-sayana-mālā-gandha-vilepanaŋ sīlavantānaŋ adamha, cetiyesu pūjaŋ akamhā' ti kathetuŋ vaṭṭati.

*Ñāti-kathâ*dīsu pi 'amhākaŋ ñātakā sūrā samatthā' ti vā, 'pubbe evaŋ mayaŋ vicitrehi yānehi vicarimhā' ti vā assāda-vasena vattuŋ na vaṭṭati. Sâtthakaŋ pana katvā 'te pi no ñātakā khayaŋ gatā' ti vā, 'pubbe mayaŋ evarūpā upāhanā sanghassa adamhā' ti vā kathetabbaŋ.

*Gāma-kathâ*dīsu pi suniviṭṭhā dunniviṭṭhā subhikkhā dubbhikkhâdi-vasena vā, 'asuka-gāma-vāsino sūrā samatthā' ti vā evaŋ assāda-vasena vattuŋ na vaṭṭati. Sâtthakaŋ pana katvā 'saddhā pasannā' ti vā, 'khayaŋ gatā' ti vā vattuŋ vaṭṭati.

*Nigama-nagara-janapada-kathâ*dīsu pi es' eva nayo.

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[1] *Cf.* DA. i, 89; M. ii, 1 *and* VinA. iv, 882 (ariya-maggassa tiracchānabhutā kathā).

[2] B_1 bhāveti (?).

[3] C_1 *omits second.*

[4] C_1 evam ahesun ti.

[5] C_1 *omits.*

Itthi-kathā pi vaṇṇa-saṇṭhānâdīni paṭicca assāda-vasena na vaṭṭati. 'Saddhā pasannā khayaŋ gatā' ti evam eva vaṭṭati.

Sūra[1]*-kathā* pi 'Nandimitto nāma yodho sūro ahosī' ti assāda-vasena na vaṭṭati. 'Saddho ahosi khayaŋ gato' ti evam eva vaṭṭati.

Surā-kathā ti pi pāṭho. Sâpi ce surā-kathā 'evarūpā nāma surā-pītā-rati-jananī hotī ti assāda-vasena na vaṭṭati. Ādīnava-vasena pana 'ummattaka-saŋvattanikā' ti ādinā nayena vaṭṭati.[2]

[**420**] *Visikhā-kathā* pi 'asuka-visikhā suniviṭṭhā' ti vā, 'asuka-visikhāya vāsino sūrā samatthā' ti vā assāda-vasen' eva vattuŋ na vaṭṭati. 'Saddhā pasannā khayaŋ gatā' ti evam eva vaṭṭati.

Kumbha-ṭṭhāna-kathā ti, udaka-tittha-kathā ti vuccati, kumbha-dāsi-kathā vā. 'Sâpi pāsādikā naccituŋ gāyituŋ chekā' ti assāda-vasena na vaṭṭati. 'Saddhā pasannā' ti ādinā nayena vaṭṭati.

Pubba-peta-kathā ti, atīta-ñāti-kathā. Tattha vattamānā ñāti-kathā sadiso va vinicchayo.

Nānatta-kathā ti, purima-pacchima-kathāhi vimuttā avasesā nāna-sabhāvā niratthaka-kathā.

Lok' akkhāyikā ti, 'ayaŋ loko kena nimmito?' 'Asukena nāma nimmito.' 'Kāko seto aṭṭhīnaŋ setattā.' 'Balākā[3] rattā lohitassa rattattā' evam-ādikā lokāyata-vitaṇḍa-sallāpa-kathā.

Samudd' akkhāyikā nāma 'kasmā samuddo sāgaro?' 'Sagara-deven' eva khatattā[4] sāgaro. "Khato[5] me" ti hattha-muddāya taŋ niveditattā samuddo' ti evam-ādikā niratthaka-samudd' akkhāyikā[6]-kathā.

Itibhavâbhava-kathā ti (bhavo ti vuḍḍhi, abhavo ti hāni)[7]: iti bhavo iti abhavo ti yaŋ vā taŋ vā niratthaka-kāraṇaŋ vatvā pavattita-kathā, iti-bhavâbhava-kathā. Ettha ca bhavo ti sassataŋ, abhavo ti ucchedaŋ; bhavo ti vuḍḍhi,

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[1] *Text* surā. [2] *Not in* DA. [3] B_1 bakā.
[4] A, G. khaṇit. [5] A, G. kato.
[6] A, G, B_1 akkhāna (? akkhāta *or* -khāta).
[7] *So* DA, *which omits from* ettha ca.

abhavo ti hāni; bhavo ti kāma-sukhaŋ, abhavo ti atta-kilamatho. Iti imāya chabbidhāya iti-bhavâbhava-kathāya saddhiŋ battiŋsa[1] tiracchāna-kathā nāma honti. Sesaŋ sabbattha uttānam evā ti.

II. DHAMMA-CAKKA-PPAVATTANA-VAGGA.

1.

[420] Dutiyassa paṭhame: *Bārāṇasiyan* ti,[2] evaŋ-nāmake nagare. *Isipatane Migadāye* ti, isīnaŋ patan' uppatana-vasena evaŋ-laddha-nāme. Migānaŋ abhaya-dāna-vasena dinnattā Migadāya-sankhāte ārāme.

Ettha ni uppann' uppannā sabbaññū isiyo patanti, dhamma-cakka-ppavattan' atthaŋ nisīdantī ti attho. Nandamūlaka-pabbhārato sattâh' accayena nirodha-samāpattito vuṭṭhitā Anotattadahe kata-mukha-dhovanâdi-kiccā ākāsen' āgantvā Pacceka-Buddha-isiyo p' ettha osīdana[3]-vasena patanti, uposathañ ca anuposathañ ca sannipatanti, gandhamādanaŋ paṭigacchantā va tato va uppatantī[4] ti iminā isīnaŋ patan' uppatana-vasena taŋ Isipatanan ti vuccati.[5]

Āmantesī ti, Dīpankara-pāda-mūle kat' abhinīhārato paṭṭhāya, pāramiyo pūrento, anupubbena pacchima-bhave kat' ābhinikkhamano,[6] anupubbena bodhi-maṇḍaŋ patvā, tattha aparājita-pallanke nisinno Māra-balaŋ bhinditvā, paṭhama-yāme pubbe-nivāsaŋ anussaritvā, majjhima-yāme dibba-cakkhuŋ visodhetvā, pacchima-yāmâvasāne dasa-sahassī-loka-dhātuŋ unnādento sabbaññutaŋ patvā satta-sattâhāni bodhi-maṇḍe vītināmetvā, Mahābrahmunā āyācita-dhamma-desano Buddha-cakkhunā lokaŋ voloketvā, lokânuggahena Bārāṇasiŋ gantvā, pañca-vaggiye saññāpetvā, dhamma-cakkaŋ pavattetu-kāmo āmantesi.

[421] *Dve 'me, bhikkhave, antā* ti, dve ime, bhikkhave, lāmaka-koṭṭhāsā. Imassa pana samudāhāra-nigghoso heṭṭhā avīcito upari-bhav' aggaŋ patvā, dasa-sahassī-loka-dhātuŋ

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[1] A, G. pavatti (?).
[2] *Cf.* VinA. *on* Vin. i, 10.
[3] C_1 otaraṇa.
[4] A, G. uṭṭhahanti.
[5] AA. ii, 180 (Isipadane ti pi pāṭho).
[6] B_1 bhavañ ca patvā mahâbhinikkamanena.

pattharitvā, aṭṭhāsi. Tasmiŋ yeva samaye aṭṭhārasa-koṭi-sankhā Brahmāno samāgacchiŋsu. Pacchima-disāya suriyo aṭṭham eti, pācīna-disāya Āsāḷha-nakkhattena yutto puṇṇa-cando uggacchati. Tasmiŋ samaye Bhagavā imaŋ *Dhamma-cakka-ppavattana-suttaŋ* ārabhanto 'dve ime, bhikkhave, antā' ti ādim āha.

Tattha *pabbajitenā* ti, gihī-saŋyojanaŋ chinditvā, pabbajj' upagatena. *Na sevitabbā* ti, na valañjetabbā. *Yo c' āyaŋ kāmesu kāma-sukhallikânuyogo* ti, yo c' āyaŋ vatthu-kāmesu kilesa-kāma-sukhassa anuyogo. *Hīno* ti, lāmako. *Gammo* ti, gāma-vāsīnaŋ santako. *Pothujjaniko* ti, puthujjan' andha-bāla-janena āciṇṇo. *Anariyo* ti, na Ariyo, na visuddho, na uttamo, na Ariyānaŋ santako. *Anattha-saŋhito* ti, na attha-saŋhito. Hita-sukhâvaha-kāraṇaŋ anissito ti attho. *Atta-kilamathânuyogo* ti, attano kilamathassa anuyogo. Attano dukkha-karaṇan ti attho. *Dukkho* ti, kaṇṭak' āpassaya-seyyâdīhi[1] atta-māraṇehi dukkhâvaho. Paññā-cakkhuŋ ka-rotī ti, *cakkhu-karaṇī*. Dutiya-padaŋ tass' eva vevacanaŋ. *Upasamāyā* ti, kiles' upasamathāya. *Abhiññāyā* ti, catun-naŋ saccānaŋ abhijānan' atthāya. *Sambodhāyā* ti, tesaŋ yeva sambujjhan' atthāya. *Nibbānāyā* ti, nibbānassa sac-chikiriyāya. Sesam ettha yaŋ vattabbaŋ siyā, taŋ heṭṭhā tattha tattha vuttam eva. Sacca-kathâpi sabbâkāren' eva[2] *Visuddhi-Magge*[3] vitthāritā.

[422] *Tiparivattan* ti, sacca-ñāṇa-kicca-ñāṇa-kata-ñāṇa-sankhātānaŋ tiṇṇaŋ parivaṭṭānaŋ vasena tiparivaṭṭaŋ. Et-tha hi 'idaŋ dukkhaŋ Ariya-saccaŋ, idaŋ dukkha-samudayan' ti evaŋ catusu saccesu yathā-bhūtaŋ ñāṇaŋ sacca-ñāṇaŋ nāma. Tesu yeva pariññeyyaŋ pahātabban ti, evaŋ kattab-ba-kicca-jānana-ñāṇaŋ kicca-ñāṇaŋ nāma. *Pariññātaŋ pahī-nan* ti, evaŋ tassa kiccassa kata-bhāva-jānana-ñāṇaŋ kata-ñāṇaŋ nāma.

Dvādasâkāran ti, tesaŋ yeva ekekasmiŋ sacce tiṇṇaŋ tiṇṇaŋ ākārānaŋ vasena dvādasâkāraŋ. *Ñāṇa-dassanan* ti, etesaŋ tiparivaṭṭānaŋ dvādasannaŋ ākārānaŋ vasena uppan-naŋ ñāṇa-sankhātaŋ dassanaŋ. *Dhamma-cakkhun* ti, aññat-

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[1] B_1 kaṇḍakâpassatha. [2] C_1 sabbappakār.
[3] VM. ii, 494.

tha tayo maggā tīṇi ca phalāni dhamma-cakkhu nāma honti. Idha paṭhama-maggo kathito.

[423] *Dhamma-cakke* ti, paṭivedha-ñāṇe c' eva desanā-ñāṇe ca, bodhi-pallanke nisinnassa hi catusu saccesu uppannaŋ dvādasâkāraŋ paṭivedha-ñāṇam pi, Isipatane nisinnassa dvādasâkārāya sacca-desanāya pavattitaŋ desanā-ñāṇam pi dhamma-cakkaŋ nāma ubhayam pi h' etaŋ Dasabalassa uddesa-ppavatta[1]-ñāṇam eva.[2] Taŋ imāya desanāya pakāsentena Bhagavatā dhamma-cakkaŋ pavattitaŋ nāma. Tam pan' etaŋ dhamma-cakkaŋ yāva Aññā-kondaññā-tthero aṭṭhārasahi Brahma-koṭīhi saddhiŋ sotâpatti-phale patiṭṭhāti, tāva naŋ Bhagavā pavatteti nāma. Patiṭṭhite sati[3] pavattitaŋ nāma. Taŋ sandhāya *pavattite ca Bhagavatā dhamma-cakke bhumma-devā saddam anussāvesun* ti ādi vuttaŋ.

Tattha *bhummā* ti, bhumma-ṭṭhaka-devatā. *Saddam anussāvesun* ti, eka-ppahāren' eva sādhu-kāraŋ datvā. *Etaŋ Bhagavatā* ti ādīni vadantā anusāvayiŋsu.

[424] *Obhāso* ti, sabbaññuta-ñāṇ' obhāso. So hi tadā devânubhāvaŋ atikkamitvā virocittha. *Aññāsi vata bho Kondañño* ti, imassa pi udānassa udāhāra-nigghoso dasasahassī-loka-dhātuŋ pharitvā aṭṭhāsi.

9.

[430] Navame: *aparimāṇā vaṇṇā* ti,[4] appamāṇāni akkharāni. *Byañjanā* ti, tesaŋ yeva vevacanaŋ: vaṇṇānaŋ vā ekadeso yadi byañjanā nāma. *Sankāsanā* ti, vibhattiyo. Ekam ekasmiŋ hi sacce sabbâkārena vitthāriyamāne vaṇṇâdīnaŋ anto nāma n' atthi. Tasmā evam āha.

10.

Dasame: sabhāva-vijahan' aṭṭhena *tathaŋ*.[5] Dukkhaŋ hi dukkham eva vuttaŋ sabhāvassa amoghatāya *avitathaŋ*. Na dukkhaŋ adukkhaŋ nāma hoti. Añña-sabhāvânupagamena *anaññathaŋ*. Na hi dukkhaŋ samudayâdi-sabhāvaŋ upagacchati. Samudayâdīsu pi es' eva nayo ti.

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[1] *So* B_1; *but* C_1 ure-p (?); A, G. ubhaya (?). [2] A, G, B. ev' etaŋ.
[3] A, G. patiṭṭhite *twice, and omit* sati; C_1 patiṭṭhite va *only*.
[4] *Cf.* MA. iii, 423. [5] *Cf.* MA. i, 49; VM. ii, 494.

III. KOṬIGĀMA-VAGGA.

1.

[431] Tatiyassa paṭhame: *ananubodhā* ti, ananubujjhanena. *Appaṭivedhā* ti, apaṭivijjhanena.

2.

[433] Dutiye[1]: *ceto-vimutti paññā-vimuttī* ti, phala-samāpatti-phala-paññānaŋ nāma.

7.

[435] Sattame[2]: *tasmā Ariyānaŋ saccānī* ti, yasmā tathāni avitathāni anaññathāni ca, tasmā Ariyānaŋ saccānī ti vuccanti. Na hi tathāni Ariyāni, Ariyā pana Ariya-saccena tāni paṭivijjhanti.[3]

8.

Aṭṭhame: *Tathāgato Ariyo, tasmā Ariya-saccānī* ti, yasmā Ariyena Tathāgatena paṭividdhattā ca tāni Ariya-saccāni honti, tasmā Ariyassa saccattā Ariya-saccānī ti attho.

10.

[436] Dasame: *Sahajātiyan*[4] ti, Sahajātiya-nagare. *Yo bhikkhave dukkhaŋ passati dukkha-samudayam pi so passatī* ti ādi eka-paṭivedha-vasena vuttaŋ. Imasmiŋ sutte eka-paṭivedho va kathito.

IV. SIŊSAPĀ-VANA-VAGGA.

1.

[437] Catutthassa paṭhame: *yad idaŋ uparī* ti, yāni imāni upari Siŋsapā-vane[5] ti, siŋsapā-rukkhesu.[6]

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[1] C_1 *omits the sutta.*

[2] A, G, B_1 tatiye; C_1 dutiye. (*It is* No. 7 *of our text, which reads* ariya-s.)

[3] *All confuse, but see* VM. ii, 495.

[4] *So* A. iii, 355; *but our text,* B_1 sahañcanike; A, G. sahajātāyaŋ; C_1 sahajaniye.

[5] A, G. siŋsapāye.

[6] A, G. sisânutto (?).

2.

Dutiye: *anabhisameccā* ti, ñāṇena anabhisamāgantvā: apaṭivijjhitvā ti attho.

3.

Tatiye: *asmā lokā paraṃ lokan* ti, imamhā manussa-lokā paraṃ nirayam pi tiracchāna-yonim pi pitti[1]-visayam pi manussa-lokam pi deva-lokam pi gacchanti. Punappunaṃ vaṭṭasmiṃ yeva nibbattantī ti attho.

5.

Pañcame: *evañ ce taṃ, bhikkhave, assā* ti, bhikkhave, evañ ce etaṃ bhaveyya. Nirantaraṃ satti-satehi haññamānassa dukkha-domanasseh' ev' esa saccâbhisamayo bhaveyya ce ti attho.

9.

[443] Navame: *mukhaṃ olokentī* ti, ajjhāsayaṃ olokenti: ajjhāsayo idha mukhan ti adhippeto.

10.

Dasame: *silā-yūpo* ti, silā-thambho. *Soḷasa-kukkuko* ti, soḷasa-hattho. Soḷasa-kukkū ti pi pāṭho. *Heṭṭhā nemangamā* ti, heṭṭhā aṭṭha-kukku upari nemassā ti, aṭṭha hatthā āvāṭassa upari uggantvā ṭhiti bhaveyyuṃ. *Bhusā* ti, balavatī. Sesaṃ sabbattha uttānam evā ti.

V. PAPĀTA-VAGGA.

1.

[447] Pañcamassa paṭhame: *Sumāgadha[2]-pokkharaṇiyā* ti, evaṃ-nāmikāya pokkharaṇiyā. *Lokacintaṃ cintento* ti, 'kena nu kho candima-suriyā katā? Kena mahāpaṭhavī, kena mahāsamuddo, kena sattā uppāditā, kena pabbatā, kena amba-tāla-nāḷikerâdayo?' ti evarūpaṃ loka-cintaṃ cintento nisīdi.

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[1] B1 vitti; C1 petti. [2] A, G. Sumāgav.; B1 Māgadhāya.

Viceto ti, vigata[1]-citto vikkhitta-citto vā. *Bhūtaŋ yeva addasā* ti, te kira asurā sambarimāyā parivattetvā, yathā ne[2] so puriso hatthi-assâdīsu ārūhante ukkhipitvā, bhisa-muḷāla-chiddehi pavisante passati, evaŋ adhiṭṭhahiŋsu. Taŋ sandhāya Satthā 'bhūtaŋ yeva addasā' ti āha.

[448] *Devānaŋ yeva mohayamānā* ti,[3] devānaŋ cittaŋ mohantā. *Tasmā* ti, yasmā loka-cintaŋ cintento ummattako pi hoti, tasmā.

2.

Dutiye: *Paṭibhānakūṭo* ti, eko mahanto pabbata-sadiso dariyāda[4]-pāsāṇo.

3.

[450] Tatiye: *aniṭṭha-rūpan* ti, aniṭṭha-sabhāvaŋ.

4.

[452] Catutthe: *heṭṭhimaŋ gharaŋ akaritvā* ti, thambha-bhitti-pād' ussāpanâdinā gharassa heṭṭhima-bhāgaŋ akatvā.

5.

[453] Pañcame: *santhāgāre* ti, sippa-gaṇhana-sālāyaŋ. *Upāsanaŋ karonte* ti, kaṇḍa-kkhipana-sikkhanaŋ karonte. *Asanaŋ atipātente* ti, kaṇḍaŋ atikkamante. *Ponkhânuponkhan* ti,[5] ekaŋ kaṇḍaŋ khipitvā yathā aparassa[6] ponkhaŋ vijjhati; aparaŋ anuponkhaŋ nāma dutiyassa ponkhaŋ, puna aparaŋ tassa ponkhan ti[7] evaŋ atipātente addasa. *Yatra hi nāmā* ti, yo nāma.

[454] *Durabhisambhavataran* ti, dukkataraŋ. *Sattadhā*[8] *bhinnassa vāḷassa koṭiyā koṭiŋ paṭivijjheyyā* ti, ekaŋ vāḷaŋ sattadhā bhinditvā tassa ekaŋ bhedaŋ gahetvā, vātingaṇaŋ majjhe bandhitvā, aparaŋ bhedaŋ kaṇḍassa agga-koṭiyaŋ

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[1] C_1 vīta-.
[2] B_1 ṭhāne.
[3] *Text* bhāyamānā.
[4] B_1, C_1 mariyāda.
[5] *Cf.* DA. ii, 516.
[6] B_1 assa sarantassa; C_1 aparantassa.
[7] A, G. aparassa; C_1 *rewrites*.
[8] *Cf.* JA. v, 131; VibhA. 92; DhpA. i, 288. *Text* satadhā; C_1 sattadhā (*which is more reasonable*).

bandhitvā, usabha-matte ṭhito kaṇḍa-baddhāya koṭiyā taŋ vātingaṇa-baddha-koṭiŋ paṭivijjheyyā ti attho.

Tasmā ti, yasmā evaŋ duppaṭivijjhāni cattāri saccāni, tasmā.

7.

[456] Sattame: *aññamaññā-khādikā* ti, aññamaññaŋ khādanaŋ. *Dubbala-khādikā* ti, balavantehi macchâdīhi dubbalānaŋ macchâdīnaŋ khādanaŋ.

8.

Aṭṭhame[1]: *mahāpaṭhavī* ti, cakka-vāḷ' antarā[2] mahāpaṭhavī. *Adhiccam idaŋ, bhante* ti, idaŋ adhicc' uppattikaŋ. Sace taŋ yugaŋ na pūtibhaveyya, samudde udakaŋ na susseyya, so ca kacchapo na mareyya. Api nāma yad-icchāvasena siyā ti attho. *Evaŋ adhiccam idaŋ, bhikkhave* ti, ettha Mahāsīva-tthero cattāri yugāni dassesi:—Puratthima-cakkavaḷa-mukha-vaṭṭiyaŋ ṭhitena purisena pakkhitta-yugassa chiggaḷena tassa kāṇa[3]-kacchapassa gīvāya pavesanaŋ viya manussa-paṭilābho adhicca-paṭilābhī. Dakkhiṇa-cakkavāḷa-mukha-vaṭṭiyaŋ ṭhitena pakkhittassa pana paribbhamantassa purima-yugaŋ patvā chiggaḷena chiggaḷ' upari-āruḷhassa chiggaḷena gīva-ppavesanaŋ viya Tathāgat' uppādo adhiccatara-sambhavo. Pacchima-cakkavāḷa-mukha-vaṭṭiyaŋ ṭhitena pakkhittassa pana paribbhamantassa purima-yuga-dvayaŋ patvā chiggaḷena chiggaḷ' upari-āruḷhassa chiggaḷena gīva-ppavesanaŋ viya Tathāgata-ppaveditassa dhamma-vinayassa dīpanaŋ adhiccatara-sambhavo. Uttara-cakkavāḷa-mukha-vaṭṭiyaŋ ṭhitena pakkhittassa pana paribbhamantassa purima-yuga-ttayaŋ patvā chiggaḷena chiggaḷ' upari-āruḷhassa chiggaḷena gīva-ppavesanaŋ viya catu-sacca-paṭivedho ativiya adhiccatara-sambhavo veditabbo.

Navamâdīni *Abhisamaya-saŋyutte*[4] vutta-nayān' evā ti.

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[1] *Cf.* MA. *on* M. iii, 169.
[2] B1 c. v. gabbh' antarā nāma.
[3] B1, C1 andha.
[4] S. ii, 133 *ff.*

VI. ABHISAMAYA-VAGGA.

[459] Abhisamaya-vaggo *Abhisamaya-saŋyutte* vitthārito va.

VII. CAKKA-PEYYĀLA.

3.

[467] Cakka-peyyāle[1]: *Ariyena paññā-cakkhunā* ti, vipassanaŋ ādiŋ katvā lokiya-lokuttarena ñāṇa-cakkhunā.

Surā-meraya-majja-pamāda-ṭṭhānā paṭiviratā ti, ettha *surā*[2] nāma piṭṭha-surā odana-surā pūva-surā kiṇṇa-pakkhittā sambhāra-saŋyuttā ti pañca-vidhā. *Merayaŋ* nāma pupphâsavo, phalâsavo ti evaŋ-vutto yo koci āsavo. *Majjan* ti, tad eva ubhayaŋ, yaŋ vā pan' aññam pi surâsava-vinimuttaŋ madanīyaŋ. Yāya cetanāya taŋ pivanti sā pamādassa karaṇattā *pamāda-ṭṭhānaŋ* nāma: tato paṭiviratā ti attho.

Matteyyā[3] ti, mātu-hitā: mātari sammā paṭipannā ti attho. *Petteyyâdīsu* pitu-hitā *petteyyā*. Samaṇānaŋ hitā *sāmaññā*. Brāhmaṇānaŋ hitā *brahmaññā*. Tesu tesu sammā-paṭipannānaŋ yev' etaŋ adhivacanaŋ. *Kule jeṭṭhâpacāyino* ti, kule jeṭṭhaŋ apacāyino, nīca-vuttino ti attho.

VIII. APPAKĀ-VIRATAŊ.

[470] *Bīja-gāma-bhūta-gāma-samārambhā* ti,[4] mūla-bījaŋ, khandha-bījaŋ, agga-bījaŋ, phaḷu-bījaŋ, bīja-bījan ti pañca-vidhassa bīja-gāmassa c' eva yassa kassaci nīla[5]-tiṇa-rukkhâdhikassa bhūta-gāmassa ca samārambhā: chedana-pacanâdi-bhāvena[6] vikopanā paṭiviratā ti attho.

Vikāla-bhojanā ti, kālâtikkanta-bhojanā: majjhantikâtikkamato paṭṭhāya yāva-kālika-paribhogo ti attho.

Mālâdīsu, *mālā* ti, yaŋ kiñci pupphaŋ. *Gandhan* ti, yaŋ

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1 *All* āmaka-dhañña-p.
2 *Cf.* KhpA. 26.
3 *Cf.* PvA. 104 (metteyya).
4 *For this section cf.* DA. i, 77; MA. ii, 208; PuggA. 238.
5 DA. alla.
6 A, G, DA. bhedanâdi.

kiñci gandha-jātaŋ. *Vilepanan* ti, chavi-rāga-karaṇaŋ. Tattha pilandhanto *dhāreti* nāma, ūna-ṭṭhānaŋ pūrento *maṇḍeti* nāma, gandha-vasena chavi-rāga-vasena ca sādiyanto *vibhūseti* nāma. *Ṭhānaŋ* vuccati kāraṇaŋ, tasmā. Yāya dussīlya-cetanāya tāni mālā-dhāranâdīni mahājano karoti, tato paṭiviratā ti attho.

IX. ĀMAKADHAÑÑA-PEYYĀLA.

Sāsanassa ananulomattā visūkaŋ paṭāṇi-bhūtaŋ dassanan ti *visūka-dassanaŋ*.[1] Attanā naccana-naccāpanâdi-vasena naccā ca gītā ca vāditā ca, antamaso mayūra-naccanâdi-vasenâpi pavattānaŋ naccâdīnaŋ visūka-bhūtā dassanā cā ti *nacca-gīta-vādita-visūka-dassanā*. Naccâdīni hi attanā payojetuŋ vā parehi payojāpetuŋ vā, payuttāni passituŋ vā n' eva bhikkhūnaŋ na bhikkhunīnaŋ vaṭṭanti.

[471] *Uccā-sayanaŋ* vuccati pamāṇâtikkantaŋ. *Mahāsayanaŋ* akappiy' atthataŋ.[2] Tato paṭiviratā ti attho.

Jāta-rūpan ti, suvaṇṇaŋ. *Rajatan* ti, kahāpaṇo, lohamāsako, jatu-māsako, dāru-māsako ti ye vohāraŋ gacchanti. Tassa ubhayassâpi paṭiggahaṇā paṭiviratā. N' eva naŋ uggaṇhanti, na uggaṇhāpenti, na upanikkhittaŋ sādiyantī ti attho.

Āmaka-dhañña-paṭiggahaṇā ti, sāli-vīhi-yava-godhūma-kangu-varaka-kudrūsaka-sankhātassa satta-vidhassâpi āmakadhaññassa paṭiggahaṇā. Na kevalañ ca etesaŋ paṭiggahaṇam eva, āmasanam pi bhikkhūnaŋ na vaṭṭati yeva.

Āmaka-maŋsa-paṭiggahaṇā ti, ettha aññatra odissa-anuññātā āmaka-maŋsa-macchānaŋ paṭiggahaṇam eva bhikkhūnaŋ na vaṭṭati, no āmasanaŋ.

Itthi-kumārika-paṭiggahaṇā ti, ettha *itthī* ti puris' antaragatā. Itarā *kumārikā* nāma. Tāsaŋ paṭiggahaṇam pi āmasanam pi akappiyam eva.

[472] *Dāsī-dāsa-paṭiggahaṇā* ti, ettha dāsi-dāsa-vasen' eva tesaŋ paṭiggahaṇaŋ na vaṭṭati: 'kappiya-kārakaŋ dammi; ārāmikaŋ dammī' ti evaŋ vutte pana vaṭṭati.

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[1] =DA. i, 57. [2] *So* DA, MA.; *the rest* attharaṇaŋ.

X. BAHUTARA-SATTĀ.

Ajelakâdīsu pi khetta-vatthu-pariyosānesu kappiyâkappiya-nayo Vinaya-vasena upaparikkhitabbo. Tattha *khettaŋ* nāma yasmiŋ pubbaṇṇaŋ rūhati. *Vatthu* nāma yasmiŋ aparaṇṇaŋ rūhati. Yattha vā ubhayam pi rūhati, taŋ khettaŋ. Tad-atthāya kata[1]-bhūmi-bhāgo vatthu. Khetta-vatthu-sīsena c' ettha vāpi-taḷākâdīni sangahitān' eva.[2] *Kaya-vikkayā* ti, kayā ca vikkayā ca.

Dūteyyaŋ vuccati dūta-kammaŋ, gihīnaŋ paṇṇaŋ vā sāsanaŋ vā gahetvā tattha tattha gamanaŋ. *Pahiṇa*[3]*-gamanaŋ* vuccati gharā gharaŋ pesitassa khuddaka-gamanaŋ. *Anuyogo* nāma tad-ubhaya-karaṇaŋ. Tasmā *dūteyya-pahiṇa-gamanânuyogā* ti evam ettha attho veditabbo.

Tulā-kūṭâdīsu *kūṭan* ti, vañcanaŋ. Tattha tulā-kūṭaŋ tāva rūpa-kūṭaŋ, anga-kūṭaŋ, gahaṇa-kūṭaŋ, paṭicchanna-kūṭan ti catubbidhaŋ hoti. Tattha rūpa-kūṭaŋ nāma dve tulā sarūpā[4] katvā gaṇhanto mahatiyā gaṇhāti, dadanto khuddikāya deti. Anga-kūṭaŋ nāma gaṇhanto pacchā-bhāge hatthena tulaŋ akkamati, dadanto pubba-bhāge. Gahaṇa-kūṭaŋ nāma gaṇhanto mūle rajjuŋ gaṇhāti, dadanto agge. Paṭicchanna-kūṭaŋ nāma tulaŋ susiraŋ katvā, anto aya-cuṇṇaŋ pakkhipitvā gaṇhanto taŋ pacchā-bhāge karoti, dadanto agga-bhāge.

Kaŋso vuccati suvaṇṇa-pāti. Tāya vañcanaŋ *kaŋsa-kūṭaŋ*. Kathaŋ? Ekaŋ suvaṇṇa-pātiŋ katvā aññā dve tisso loha-pātiyo suvaṇṇa-vaṇṇā karonti. Tato janapadaŋ gantvā, kiñcid eva aḍḍha-kulaŋ pavisitvā 'suvaṇṇa-bhājanāni kiṇāthā[5]?' ti vatvā, agghe pucchite, samagghataraŋ dātu-kāmā honti. Tato tehi 'kathaŋ imesaŋ suvaṇṇa-bhāvo jānitabbo?' ti vutte, 'vīmaŋsitvā gaṇhathā' ti suvaṇṇa-pātiŋ pāsāne ghaŋsitvā sabbā pātiyo datvā gacchanti.

Māna-kūṭaŋ hadaya-bheda-sikhā-bheda-rajju-bheda-vasena tividhaŋ. Tattha hadaya-bhedo sappi-telâdi-minana-kāle lab-

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1 *All but* PuggA. akata.
2 PuggA. -ā n' eva.
3 *Text*, PuggA. pahīna.
4 B, DA. samarūpā.
5 *All* kiṇatha; *but* PuggA. kin athā.

bhati. Tāni hi gaṇhanto heṭṭhā chiddena mānena, 'saṇikaŋ āsiñcā' ti vatvā anto-bhājane bahuŋ paggaharāpetvā gaṇhāti. Dadanto chiddaŋ pidhāya, sīghaŋ pūretvā deti. Sikhā-bhedo tila-taṇḍulâdi-minana-kāle labbhati. Tāni hi gaṇhanto saṇikaŋ sikhaŋ ussāpetvā gaṇhāti. Dento vegena pūretvā sikhaŋ bhindanto deti. Rajju-bhedo khetta-vatthu-minana-kāle labbhati. Lañcaŋ alabhantā hi khettaŋ amahantam pi mahantaŋ katvā minanti.

Ukkotanâdīsu *ukkoṭanan* ti, sāmike assāmike kātuŋ lañcagahaṇaŋ. *Vañcanan* ti, tehi tehi upāyehi paresaŋ vañcanaŋ. Tatr' idaŋ ekaŋ vatthu:—Eko kira luddako migañ ca miga-potakañ ca gahetvā āgacchati. Tam eko dhutto 'Kiŋ, bho, migo agghati, kiŋ miga-potako?' ti āha. 'Migo dve kahāpaṇe, miga-potako ekan' ti ca vutte kahāpaṇaŋ datvā, miga-potakaŋ gahetvā, thokaŋ gantvā nivatto, 'Na me, bho, miga-potakena attho. Migaŋ me dehī' ti āha. 'Tena hi dve kahāpaṇe dehī' ti. So āha 'na nu, bho, mayā paṭhamaŋ eko kahāpaṇo dinno?' ti. 'Āma, dinno' ti. 'Imam pi miga-potakaŋ gaṇha, evaŋ so ca kahāpaṇo ayañ ca kahāpaṇ' agghaṇako miga-potako ti dve kahāpaṇā bhavissantī' ti. So 'kāraṇaŋ vadatī' ti sallakkhetvā miga-potakaŋ gahetvā migaŋ adāsī ti.

Nikatī ti, yoga-vasena vā māyā-vasena vā apāmangaŋ pāmangaŋ ti, amaṇiŋ maṇin ti, asuvaṇṇaŋ suvaṇṇan ti katvā paṭirūpakena vañcanaŋ.

Sāci[1]*-yogo* ti, kuṭila-yogo. Etesaŋ yeva ukkoṭanâdīnaŋ etaŋ nāmaŋ. Tasmā ukkoṭana-sāciyoga-vañcana-sāciyoga-nikati-sāciyogā ti evam ettha attho daṭṭhabbo. Keci 'aññaŋ dassetvā aññassa parivattanaŋ sāciyogo' ti vadanti. Taŋ pana vañcanen' eva sangahītaŋ.

Chedanâdīsu *chedanan* ti, hattha-cchedanâdi. *Vadho* ti, maraṇaŋ. *Bandho* ti, rajju-bandhanâdīhi bandhanaŋ. *Viparāmoso* ti, hima-viparāmoso, gumba-viparāmoso ti duvidho. Yaŋ hima-pāta-samaye himena paṭicchannā hutvā magga-paṭipannaŋ janaŋ musanti, ayaŋ hima-parāmoso. Yaŋ gumbâdīhi paṭicchannā musanti, ayaŋ gumba-parāmoso.

[1] *Text*, B_1 sāvi.

Ālopo vuccati gāma-nigamâdīnaŋ vilopa-karaṇaŋ. *Sahasā-kāro* ti, sāhasa-kiriyā. Gehaŋ pavisitvā manussānaŋ ure satthaŋ ṭhapetvā icchita-bhaṇḍa-gahaṇaŋ. Evam etasmā *chedana* . . . pe . . . *sahasākārā* paṭiviratā.

Sesaŋ sabbattha uttān' attham evā ti.

Sāratthappakāsiniyā Saŋyutta-Nikāyaṭṭhakathāya Sacca-Saŋyutta-Vaṇṇanā Samattā.

Saŋyutta-Nikāyaṭṭhakathā Niṭṭhitā.

Ettāvatā ca:—

Bahukārassa yatīnaŋ, vipassanâcāra-nipuṇa-buddhīnaŋ
Saŋyutta-vara-nikāyassa attha-saŋvaṇṇanaŋ kātuŋ,

Saddhammassa cira-ṭṭhit' atthaŋ niṭṭhapentena yā mayā
Nipuṇā Aṭṭhakathā āraddhā Sāraṭṭhapakāsinī nāma.

Sā hi Mahā-aṭṭhakathāya sāram ādāya niṭṭhitā esā,
Aṭṭha-sattati-mattāya pāliyā bhāṇavārehi.

Ekūna-saṭṭhi-matto *Visuddhi-Maggo* pi bhāṇavārehi,
Aṭṭha-ppakāsan' atthāya āgamānaŋ kato yasmā,

Tasmā tena sahâyaŋ aṭṭha-kathā bhāṇavāra-gaṇanāya
Thokena aparipūraŋ sattatiŋsa-sataŋ hoti.

Satta-tiŋsâdhika-sata-parimāṇaŋ bhāṇavārato
Evaŋ samayaŋ pakāsayantī Mahāvihāra-vāsīnaŋ

Mūlaṭṭhakathāya sāram ādāya mayā imaŋ karontena
Yaŋ puññaŋ upacitaŋ tena hotu sabbo sukhī loko.

Etissa karaṇ' atthaŋ therena Bhadanta-Jotipālena
Suci-sīlena subhāsitassa pakāsayantaŋ ñāṇena

Sāsana-vibhūti-kāmena yācamānena me suta-guṇena
Yaŋ samadhigataŋ puññaŋ tenâpi jano sukhī bhavatū ti.

Parama-visuddha-saddhā-buddhi-viriya-paṭimaṇḍitena sīlâcārajjava-maddavâdiguṇa-samudāya-samuditena saka-samayantara-gahaṇ' ajjhogahaṇa-samatthena paññā-veyyattiya-samannāgatena tipiṭaka-pariyatti-ppabhede sâṭṭhakathe Satthusāsane appaṭihata-ñāṇa-ppabhāvena mahāveyyākaraṇena karaṇa-sampatti-janita-sukha-viniggata-madhurodara-vacana-lāvaṇya-yuttena yutta-mutta-vādinā vādi-varena mahākavinā, pabhinna-paṭisambhidā-parivāre chalabiññâdi-ppabheda-guṇa-paṭimaṇḍite uttari-manussa-dhamme suppatiṭṭhita-buddhīnaŋ thera-vaŋsa-ppadīpānaŋ therānaŋ Mahā-

vihāra-vāsīnaŋ vaŋsâlankāra-bhūtena vipula-visuddha-buddhinā *Buddhaghoso* ti garuhi gahita-nāma-dheyyena therena katâyaŋ *Saŋyutta-Nikāyassa Aṭṭhakathā.*

Tāva tiṭṭhatu lokasmiŋ loka-nittharaṇesinaŋ,
Dassentī kula-puttānaŋ nayaŋ sīla-visuddhiyā,

Yāva Buddho ti nāmam pi, suddha-cittassa tādino
Lokamhi loka-jeṭṭhassa pavattati mahesino ti.

SIDDHIRASTU SUBHAMASTU SIRĪ
ASTU KALYĀṆAM ASTU.

INDEX OF WORDS

Words commented on are printed, with reference, in **heavy type**.
Names of works, suttas, etc., referred to in the Text are in *italics*.
Numbers without prefix refer to Vol. I.
Words of common occurrence are indexed thrice only to each volume, names excepted.

A

a -kāra 186
aŋsa: -kūṭa 86, 242, 257; ii, 124; iii, 92, 244: mett° 305: catur° iii, 66
aŋsu 300; iii, 96
Akaniṭṭha (Br. loka) 124, 167: -devatā-bhavana 218; iii, 2, 67, 236 (-gāmin)
akāraṇaŋ iii, 52
akāla 312; ii, 1; -cārī ii, 171: **-megha** iii, **270**
akālika 43
akiñcana 63
akilāsu iii, **224**
akissava 215
akutobhaya 278
akuppa 124, 170; ii, 154; iii, 63, 98; -tā ii, 154
akusala iii, **141, 167, 270**; -samangitā 25: mūl° iii, 267
akūjana 87
akkanta 236; -ṭṭhāna iii, 45, 54; -padaŋ iii, 289; -matta ii, 90
akkandati iii, **76**
akkamati 117, 282; iii, 305
akkamana iii, 141
akkosa ii, 301; -vatthu 37, 163, 229; ii, 374
Akkosaka-Bhāradvāja 229
akkosati 163, 342; ii, 147; akkositu-kāma 217; ii, 301; iii, 102
akkosanā ii, 147
akkha (*axle*) 87, 113; ii, 325; iii, 121, 284
akkha (*eye*) 199; -bhañjana iii, 189
akkha (*die*) 216
akkhama 40
akkhara 94, 133, 275: appamāṇ° iii, 298; catu ii, 246: **citt°** ii, **229**; **pātiyekka°** ii, 389: -bhāṇaka ii, **59**: -sampiṇḍana ii, 389
akkhāta 279; -atta ii, 387: an° 277: iii, 57
akkhātā 45
akkhāti 57; ii, 387; aggam iii, **134**; akkhātabba 45
akkhāna 44; dhamm° ii, 385
akkhāyin: kim° ii, **258**
akkhāyika: lok° samudd° iii, **295**
akkhi: -kūpaka ii, 354; -dala iii, 191; -paṭala ii, 354; -padesa ii, 100; -bheda 189
akkheyya: -to 44; **-saññī 44**
akhaṇḍa: -sīla 42; iii, **277**
agati 193: -gamana iii, 101
agada: -ālepa ii, 101
agaru (*gem*) iii, 265
agāra 52, 204; -sahita ii, 180: **āgantuka°** (*s.v.*): uposath° iii, 38: **santh°** iii, **43, 301: naḷ°** iii, **53: suññ°** iii, **111**
agāriya ii, 180; **an°** ii, 2, **180**
agga 221, **279**, 351; ii, **50, 160**; -āsana ii, 167; -upaṭṭhāka 313; -odaka ii, 167; etad° ii, 125, 139, 180; -khagga 227; -cetiya 268; -jivhā iii, 197; -tama iii, 204; -ṭhana ii, 224; -dakkhiṇeyya 206; ii, 239; -danta 65; -nagara ii, 117; -nanguṭṭha ii, 29; **-pada** iii, **114**; -pabba iii, 260; -pāyāsa 231, 277; -piṇḍa ii, 167; -puggala 16, 66, 149; -phal' ādhigamana 57; -bīja 250; iii, 303; bhav° 321 (*s.v.*); -bhūta ii, 11; -mahesī 140; yas° iii, 283; -yuga 210; lābh° iii, 1: lok° iii, 49; -sāvaka 121, 215-6; **-m akkhāyati** iii, **134**; aggato 192, 261; *see* ajja-t-agga
aggatā 241
agga (agāra) 305
aggaḷa: -dāna ii, 170; iii, 194; -dvāra 145; -sūci 48

Aggaḷava (cetiya) 268
aggi: -āyatana 233; -kkhandha 41, 280, 306; ii, 81; -ggahaṇaka iii, 196; -cuṇṇa ii, 101; -jaggika ii, 81; -jalana ii, 167; -jāla 200; -juhaṇa 233; -tatta 320; -daḍḍha ii, 172; -dhūma iii, 241; -paricaraṇa 231; **-mukha** iii, **6**; -sālā iii, 37; -huta 233; ekādasa 82
Aggikkhandhopama 5; ii, 4
Aggika-Bhāradvāja 231
Aggivessana 35
aggha 59; iii, 305
agghati 69, 321; ii, 377: iii, 152
agghanaka 159, 227, 241-3; pañcasat° iii, 119; sahass° ii, 68; Jambudīp° ii, 195
agghika (suvaṇṇa) 303: iii, 46, 219
agha (pañca-kkhandha-dukkha) **112, 193, 265**
agha (*sky*): -gāmin 128
anka 88, 163, 309; ii, 20: -pangula iii, 15 (? vanka-)
ankura 250; ii, 293; -agga ii, 84; suvaṇṇ° 125
Ankura-vatthu 61
ankusa 170
Anga-Magadha 15, 351; ii, 362
anga 272: aguṇ° iii, 86; -m-anga 227: -âbhimukha iii, 182; ārammaṇ° ii, 126; uttam° iii, 265; kāy° 30; kārak° iii, 118: -kicca iii, 191; -kūṭa iii, 305: catur° 154; tad° (*s.v.*); -paccaya 242, 279; ii, 386; -padesa iii, 182: -paridīpana 273; bojjh° (*s.v.*); bhav° (*s.v.*): magg° 238, (rahassaŋ) ii, 220; -vavatthāna ii, 352; -vijjā 248; santatā 192; ii, 126; iii, 270; -sampatti ii, 348: sotâpatti° iii, 233, **278**
angana (*space, court*); rāj° 241; ek° ii, 75: cetiy° iii, 33: bodhi° iii, 33, 184, 292
angaṇa (*blemish*); **an° 49**
angāra 152: -kaṭāha ii, 153, 222; -kapalla 296; **-kāsu** ii, 112; iii, **54**; -citaka ii, 221; -jāta 190; -pakkamaŋsa ii, 273; vassa 323; vītaccik° iii, 96, 166; -samparikiṇṇa ii, 221
angika; pañc° 191; iii. 48, 117: ti° iii, 29
Angīrasa 152
anguṭṭhaka 165, 290: pād° iii, 257
angula 227, ii, 152; pañc° 242: -antare iii, 76
angulī 16, 241, 285; -pabba 33, 108; ii, 89: -mudda iii, 113
Angulimāla-piṭaka ii, 201
acala: -pallanka ii, 287; -pasāda ii, 74: iii, 90, 276; -muddikā iii, **113**, 119
acavana-dhamma 208
acittaka iii, 94, 95
acira 217: iii, 44 (*see* cira)
acetana 235: iii, 49, 195
Acela-Kassapa ii, 34; Acelaka; -sāvaka, -sīla ii, 343
accagamā 65
accatari iii, 3
accanta: -atthangama ii, 74; -kāḷaka ii, 280; -khāra ii, 290; -saŋyoga 11; -santi 23
accaya 65; ii, 14: iii, 214
accayati 186
accayana (*see* acceti)
accasarā 355 (*cf. J.P.T.S.* 1889, p. 200); ii, 336
accādhāya 79 (accādāhati); iii, **28**
accāyika 66
accāraddha 87, 252
accāvadati ii, 173
accāsanna (ati-ā) 17; ii, 376: iii, 49
acci (acchi) 234; ii, 255
accikā ii, 112
accuggata ii, 235; iii, 154
accuggamma 201
accuṇha 323
accuta: -pada ii, **324**
acceti 23, 330
accodaka (ati-) 38
accodāta 125; n° iii, 227
accha (*bear*): -pitta ii, 212
accha (*bright*) ii, **239**
acchati 296: iii, 29
accharā (*nymph*) 30; ii, 239; iii, 220; -gana **85, 86**; -sangha 111, 340
accharā (*blow*) 79, 293; ii, 57; -khaṇa ii, 99, 322
acchariya 236, 321; ii, 37; iii, **112, 244; -abbhuta** 157; ii, **57**, 125
acchādeti 152; ii, 167, 180, 362; iii, 219
acchiddaka: -gaṇana iii, 113
acchindana ii, 340
acchinnatā iii, 33

acchecchi 46
acchera 265
aja: -pada (daṇḍa) 135; -patha iii, 54; -pasu *etc.* ii, 157; -vata 81
ajagara ii, 232; iii, 161
ajajjara iii, **112**
ajaṭâkāsa 213; iii, 69, 70
Ajapāla-nigrodha 195; ii, 286
ajara 93
Ajātasattu 77, 154
Ajita 130; ii, 253
Ajita-pañha ii, 60
ajina 181; khara° ii, 399
ajeyya 324
ajelaka iii, 305
ajja 239; **-t-agge 136**
ajjaka (ajjuka) ii, 272
ajjatana ii, 177
ajjhagamā 270
ajjhagā 141, 178, 348
ajjhatta iii, **74,** (dhammesu) 170; **kāmacchando; byāpādo, vicikicchā** iii, **170:** gocara° iii, 66, 145, 206: -niyaka 137, **236; -bahiddhā** iii, **263: -rata** iii, **254;** -vimokkha, -vuṭṭhāna, -sankhāra ii, 63
ajjhattika ii, **356;** -âyatana 49, 96; iii, 40; -upādā ii, 15; **-bāhira** iii, **203;** (vera) ii, 73; -santati ii, 25
ajjhappatta iii, 200
ajjhabhavi 355
ajjhāgamuŋ 46
ajjhâcāra 123; ii, 168
ajjhâpanna; an° ii, **163**
ajjhârūhati 343; ajjhârūha iii, **151**
ajjhârūhaka iii, **151**
ajjhâvasati 224; ii, 301, 325
ajjhâsaya; att° ii, 170; atta-para° ii, 3: araññ° iii, 44; ākās° iii, 70; kalyāṇ° ii, 139, 141; -jānana 149; puggal° iii, 2; vaṭṭ° iii, 239: -vasena ii, 5; -samuṭṭhāna 5
ajjhiṭṭha; an° ii, 3, 205
ajjhupekkhati 43; iii, 272
ajjhupekkhaṇatā iii, 163
ajjhupekkhaṇā iii, 273
ajjhupekkhitā iii, **272**
ajjhūpagato ii, 1
ajjhesati 305; iii, 91
ajjhesana 200
ajjhokāsa 178
ajjhogāhati 133; ii, 171
ajjhogāḷha 294
ajjhotthaṭa 81, 218, 247; ii, 363; iii, 252; -atta 139
ajjhottharaṇa ii, 80
ajjhottharati 60, 206, 304; iii, 35, 87, 120
ajjholambati ii, 319
ajjhosati ii, 261
ajjhosāna iii, **150**
ajjhosita ii, **98**
ajjhohāra ii, 88
ajjhoharaṇa iii, 185
ajjhoharati ii, 24, 153; iii, 34, 176, 270
ajjhoharitabbaka ii, 23
añchati 258; ii, 48
añjana ii, 239; -pīlaṇa ii, 387; -makkhita 198; -muṭṭhi iii, 6; -vaṇṇa 242; iii, 247; susītal° ii, 50
Añjanavana iii, 247
añjanī 132
añjali: -kamma 123; 228, 353; ii, 196; -matta ii, 273
añjasa ii, **116;** iii, 177, 197
añjeti ii, 239; (akkhīni) ii, 240
añña: -m-añña 223; ii, 293; -khādikaiii, 302; -gatikaiii, 204; **añño karoti** ii, 36; aññaŋ jīvaŋ ii, 69; -titthiya ii, 36, 179; -d-eva ii, 99; -nāmika 231; vihitaka iii, 168; -sabhāva iii, 298; **āññato 55,** 64
aññatara 13, 30, 205; 'aññatara ii, 137; -tā ii, 39
aññatra 111; iii, 245, 287
aññatha iii, **298** (gati-pasāda-bhāva-lakkhaṇa-vipariṇāma°) iii, **286**
aññathatā; an° ii, **41**
aññathā 64; -atta ii, **266, 298, 299, 368;** iii, **298;** -pakāra ii, 43; -bhāva 355; **-bhāvin** ii, **364; an°** iii, **298**
aññattha 105
aññadatthu 51; -dasa 209: iii, **122**
Aññā-Koṇḍañña 280; ii, 47, 117, 278; iii, 213, 298
aññā ii, **199; -indriya** iii, **237;** an° 311; byākatā ii, **126,** 335, **403:** (ārādheti) iii, **143**
aññāṇaŋ 17, 80, **265;** iii, **175;** -bala 343; -bhūta ii, 270, 333; dukkhe ii, 17

aññāṇī 80, 209; ii, 55
aññāta (abhiññāta) 197; -atta 280; ii, 92; **-uñcha** ii, **239**: **ān° indriya** iii, **237**
aññāta (a-ñ) 19; ii, 66
aññātāvin; -indriya iii, **237**
aññu; pamāṇ° iii, 23; vipañcit° iii, 6: sabb° 25, 131, 304
aññutā 331
ataṇī 302
aṭala 346
aṭavī 56, 238, 261; ii, 212, 295; iii, 54, 119
aṭṭa (aṭṭha) 147, 154; ii, 20
aṭṭa (aṭṭīyati) 191; **-sara** ii, **217**: iii, 268
aṭṭālaka 321
aṭṭīyati 191; ii, **170**; iii, **268**
aṭṭha (*eight*): -aṭṭha (katvā) ii, 189; -aṭṭhaka ii, 185; -tiṃsa 104; -dosa iii, 30; -puggalā 123: -maka ii, 25, 109: **-miyā** ii, **199**; -mī 276, 307; -vanka (maṇi) 146; -samāpattiyo 104, 235
Aṭṭhakathā iii, 281 (*see* aṭṭha°)
Aṭṭhakathâcariya iii, 13, 39, 138, 185
aṭṭhaka: tatr° 221, 265; **-vaggiya** ii, **258**: idh° iii, 239
aṭṭhārasa 175, 238; ii, 15
aṭṭhi (*bone*) 218, 300; -kankala ii, 158; -kacchaka iii, 151; -kacchapa ii, 206; -kalyāṇatā iii, **227**; -kāla ii, 158; -kumma iii, 29; khandh° ii, 209; -nissita ii, 104; -miñja 309; ii, 375; rāsi ii, 218; **-sankhalika** ii, 216, **217**; -sanghāṭa 79; ii, 217; iii, 27, 190; -sara-vedhī 212; hanuka° iii, 197
aṭṭhika (*bony*) 314; **-saññā** iii, **175**; sarīr° iii, 9: **set°** iii, **106**; aggapabba° iii, 207, 260
aṭṭhi (*fruit-stone*) 281; kol° ii, 130
aṭṭhi-karoti iii, **147**; **-katvā 177**; ii, **198**
aḍḍha (*wealthy*) 137; -kula 162; iii, **290**
aḍḍha (*half*): **-kamma** ii, **342**; -gāvuta 74; -cūḷa ii, 100; -tinta ii, 352; -tiya 69, 341; -teyya 243, 248; -māsa 10; iii, 128; -māsaka 190, 307; -yojana 74, 348; ii, 180
aṇa: an° ii, 199; iii, 43
aṇu 198; iii, 222; **-matta** iii, **230**, 265; **-sahagata** ii, **316**
aṇḍa: -saṇṭhāna 301 -kosa ii, 13, 22, 330; **-ja** ii, 13, 22, **348**; iii, 7; -bhārin ii, 220; **-bhūta** ii, **250**
aṇḍuva 181
aṇṇava: udak° iii, 11; kiles° iii, 20; saṇsār° 330
atakka; **-âvacara 195**
Atappā iii, 143
ati: -agga iii, 204; -abbha ii, 351; -ādāhati iii, 28; -icchatā 100; -iṭṭha-manāpa-sundara 135; -issara 151; -uṇha ii, 351; iii, 140 (accuṇha 323); -uḷāra ii, 234; -kāla 294; ii, 37; -kāḷī iii, 227; -kisa iii, 227; -gaṇhāti 185; -gambhīra ii, 86; -cira iii, 193: -cchāta 35; iii, 140; -jegucchha 151; -ṭṭhāna-dosa (cha) 16, 17; -tarati iii, 3: -tikhiṇa iii, 92; -thaddha ii, 153; -thūla iii, 227; -daḷha iii, 201; -dahara ii, 257; -daharatta 311, 336; -divā 294; -dīgha iii, 227; -duggata 151; -dūra ii, 367, 376; -magga iii, 140; -deva iii, 50; **-devapatta**-bhāva 207; -dhāta iii, 140; -dhāvati 19; iii, 81, 157, 274; -nāmeti ii, 153; -neti 190; **-paga** ii, **56**; -papañca ii, 63, 144; -pamāṇa 66; -paritta 22; -pasanna iii, 208; -pākaṭa ii, 259; **-pāteti 117**; iii, **301**; -pāta ii, 144; -bhojana iii, 166; -Brahmā 207; -maññati 271; ii, 106, 207; -madhura 151; -manda 176; -mahatī ii, 189; -māpeti (pāṇaṇ) ii, 339; -rassa iii, 227; -rocana 349; līna 252; iii, 255; -vattati 19; -vatteti 296; -vattana iii, 274: -vikāla ii, 257; -vijjhati 250, 279; -viya 186; (atīva) 35; -virocati iii, 50; -vissaṭṭha ii, 312; -vissāsa 135; **-vela 292, 310**; ii, **230**; -sankiliṭṭha 198; -sambādha 74; -sayā 327; iii, 242; **-sarati** (accasarā) 355; **atisitvā** ii, **388**; -sallekhaka 87; **-sāra 139**; -sithila iii, 163: -sīgha iii, 49: -sīta ii, 351; iii, 140; -sukhuma

15; ii, 158; -sundara 265; -haraṇa ii, 99; -harati iii, 197, 207; -harāpeti 140: -manāpa iii, 15
atikkanta 185, 261, 292; -tā iii, 243; -pamāṇa ii. 229; -mariyāda ii, 155; iii, 87: -satthuka 12
atikkama 139, **279**
atikkamati 23, 117, 201: iii, 3, 28: atikkamma 79, 355; **atikkamitabba 80**; aticca (atikkamitvā) 110: anatikkamanīya iii, 216
atitta 248; ii, 282
atireka 15, 87, 260; ii, 99; iii, 251, **282**; -okāsa ii, 176; -daṇḍa ii, 374: -atara iii, 51
atīta 22, 100, 205; ii, 279; -âbhimukha ii, 28
atīva iii, 208
atula 92; iii, 152, **254**
atulya 92
ato (*hence*) **52**: iii, 81
atta (ādadāti) 354; ii, 398 (-daṇḍa)
Atta-daṇḍa-sutta 68
atta (attā): -ajjhâsaya ii, 3, -atta ii, 170; **-attha** ii, **51**; iii, 22, **174**; -atthika 274; -upaladdhi ii, 107; **-ūpanāyika** iii, **281**; **-kilamatha** 20, 47, 169; iii, **108**, **297**; -gatika iii, 204; -gavesaka iii, 57; -gāha ii, 318; (=citta) 237; -tatiya 293; **-dīpa** ii, **268**; iii, **204**; -dutiya 293; -nidassana 326; -paccakkha-ñāṇa ii, 33; -paccakkhāya iii, 178; **-paṭilābha** ii, **324**; -pema 33; -bhāva 13, (olārika) 14, 86; (anantara) 96; 262, 304; -tā 110; -bhūta ii, 51; -māraṇa iii, 297; -mokkha ii, 274; **-rūpa** ii, **390**; -vadha ii, 211; -vāda ii, 14, 15; **-saṇyata 173**; -saññā 254; -sampatti 58; -sampadā iii, **133**: **-sambhava** iii, **254**; -sambhūta 137, 304; **-saraṇa** ii, 268; iii, **204**; -sineha ii, 276; **attato** 272; ii, 99, **254**; **attani** ii, **255**, **316**; anattani iii, 139
attaniya ii, **371**; iii, **122**
attamana 31; an° 79, 155, 248; ii, **10**, 136, **169**; -sadda ii, 20; -tā ii, 179
attha (aṭṭa) 147
attha (*truth, profit, aim, meaning*) 5, **334**; **att°** iii, **174**; -anusāsani iii, 43; **-âbhisamaya** 10, 156, **159**; avadhāraṇ° 5; ākār° 5; -ânattha ii, 198; iii, 182; -ânisaṇsa 266; -âvaha 202, 273; -uddhāra 334; -uppatti 138, 164, 278; ii, 2, 102, 141; -uppattika ii, 3; iii, 237; karaṇ° 11, 139; -kāma ii, 82, 207; -kāraṇa 266; kāl° 11; -kusala 5; -gambhīra ii, 57; -gavesin ii, 258; -cara 4, 212; iii, 8, 9, 10; -caraka iii, 8; -jāta 345; daḷh° 15; **-dassī** 85; -dvaya 6; -dhamma 6; nidassan° 5; -pakāsana 16; -paṭisaraṇa 274; -paṭilābha 159; -paṭivedha 7; -pabheda 416; -pariganhana iii, 182, 193: -pekkhana iii, 93; -byañjana 5, 129; ii, 3; -bhañjaka ii, 144-6; bhāvalakkhaṇ° 11; -yutti 331; -yojanā ii, 38, 218; -rasa 329; leṇ° iii, 51: -vaṇṇanā 334; ii, 3; -vatī 81; -vasaṇ (*causā*) 266; -vasika ii, 301; -vinicchaya ii, 11; vipariṇām° 10; -vuḍḍhi 204; -vokiṇṇa iii, 239; **-saṇhita** ii, 75, **201**: iii, **297**; sankhāt° 10; -sadisa ii, 298; santāp° 10; -sannissita ii, 201; samīp° 12, 13; samūh° 11; -siddhi 249
Attha (*Aṭṭha*) *-kathā* 84, 271; ii, 25, 73; iii, 252, 281; -âcariya iii, 13, 39, 138, 185
attha (*end*): suriy° angata 291, 309
atthangama ii, **74**; iii, **177**
atthaka 30; tatr° 38
atthara: katth° ii, 303
attharaka: hatthi-assa-sīha-vyaggha-kacana-suriya-citta° iii, 45
attharaṇa: citt° 302; ii, 325
attharati 302; atthata 4, 238; ii, 394; iii, 11, 52; setuṇ iii, 129
atthi: -khaṇa ii, 267; -bhāva 264; ii, 52, 135; assasi ii, 239
atthika: att° 274; an° 116, 317: iii, 67; upasampad° ii, 37; kammatthān° ii, 175; nibbān° iii, 177: puññ° 233, 352; byañjan° ii, 240: **sabb°** iii, **171**
atthitā 353; ii, **32**, 115, 267; iii, 162; n° ii, 357

adaṇḍa-kara 229
adassanā 80: iii, 175
adiṭṭhi-ppatta 215
adinnādāna ii, **145**
adūhala ii, 273
adda iii, **76**
addha (*time*): **-gata 163**; ii, **249**; **addhagu** 316; iii, 129; **-bhūta** ii, **363**; **addhā** ii, 9, **42**; **addhunā** 149; mās° ii, 361
addhaniya: an° iii, 164
addhā (*vero*) 188, 235, 247; ii, 192; iii, 88
addhāna 23, 56; -iriyâpatha iii, 198; dīgh° 170; -pariccheda iii, 94: **-pariññā** iii, **133**; **-magga** 58; ii, **180, 197, 395**: saŋsār° iii, 133
addhika 56, **114**
adhara (*lower*) iii, 241
adhi: -olambati ii, 319
adhika 60, 204, 324; an° 6; kapp° ii, 95; -dukkha ii, 381; dvādas° iii, 8; -payoga ii, 39, 278: iii, 169; -matta iii, 103; sa° ii, 112; adhikatara 80; iii 209: **cha°** iii, **282**
adhikaraṇa; -attha 11; ii, 59
adhikāra: -atta 248; kat° 246: iii, 114: vipassan° iii, 127
adhikicca 255
adhikuṭṭana 189
adhikusala iii, 140
adhigacchati 61, 177, 185; **adhigata 195**, 270, -dhamma 61, -phala 43: iii, 290; -magga iii, 55, 56
adhigaṇhāti iii, **90**
adhigama 16; nibbān° 269: -abhāva iii, 65: an° iii, 163: **ñāyassa** iii, **177**: sār° iii, 290
adhiciṇṇa ii, **261**
adhicitta 27, 104; -samuppatti ii, 41
adhicca ii, **35**; iii, **302** (=yadicchā)
adhiṭṭhahati 183, 210, 323; adhiṭṭhāti ii, 312; adhiṭṭhita iii, 251; **adhiṭṭhāya** ii, 375; iii, **202**, 257
adhiṭṭhāna 236, 266; ii, 140; -iddhi iii, 92; -citta 212; cetaso° ii, 33, 259; puggal° 273; -bala ii, 129; -bhāva 31
adhipa; jan° 155
adhipati 130: iii, 255; ārammaṇ° iii, 181; dhamm° 9; lok° 265; iii, 72: -bhāva iii, **276** (adhipacca)
Adhipati (Māra) 169
adhipanna 81
adhipaññā 27, 104
adhippāya 115, 246, 325; ii, **39**, **278**; -anurūpa ii, 66: sankhep° iii, 154
adhippāyoso iii, **169**
adhibhavati ii, 403
adhibhāseti: ajjhabhāsi 40, 60, 171
adhimatta: -ârammaṇa iii, 4; -gāha ii, 98; -gilāna 215; -patthana ii, 174; -balavatā ii, 356; -vedanā ii, 179: (*opp. to* omatta) iii, 190
adhimānika ii, 314
adhimuccati (*determine*) 181, 183; ii, 81, 346; iii, **53**; (*obsess*) 127, 307; ii, 399
adhimuccana iii, 53
adhimucchita 178
adhimutta 220, 307: iii, 59: -tā iii, 156
Adhimuttaka (sāmaṇera) 56
adhimuttika 298
adhimokkha ii, 81; -kicca iii, 157; -bahulatā iii, 167; **-maṇḍa** ii, **51**: -lakkhaṇa iii, 233, 247
adhimocati iii, **291**
adhivacana 196: iii, 67
adhivattati 168
adhivattha (adhivasati) 40, 109; ii, 350; iii, 101, 187; -atta ii, 249
adhivaha ii, 381
adhivāsana 230, 342; -khanti 26, 166; iii, 122, 227; vedan° 78
adhivāsaya ii, 177
adhivāseti 186, 209, 225; ii, 253, **385**: iii, 202; **an° 214**
adhivāha: dukkh° ii, **381**
adhivāhana 255
adhivāhanaka ii, 381
adhisayita ii, 328
adhisīla 27, 104
adhīyati 297
adhunā (=idāni) 30, 44; ii, 103, 240: iii, 43
adho (disa) 74; iii, **260**; -gacchati iii, 49, 104; -gamana 18; **-gāmin** iii, **104**; -nata 182;

-bhāva 20; -mukha 48, 86, 165; ii, 348: iii, 88; -virecana iii, 156; -sira 48, 106
anacchariya 196: iii, 54
anajjhosita ii, **78**
anañña: **-posī 207**; **-saraṇa** ii, **268**; -sādhāraṇa 328
Anañjasappāya-sutta ii, 119
anatta 121; ii, 278, (**anattato**) **334**
Anatta-lakkhaṇa-sutta, ii, 4, 118
anattha-saŋhita iii, **297**: -gahaṇa iii, **13**
anatthâvahaŋ 98, 169
anadhika 5, 242
ananta: -dassī 209; -dukkha 208; -dosa iii, 13, 15
anantara: -attabhāva 293, 306, 348; -koṭi, ii, 396; -gāthā 28; tad° 31: iii, 2; dve ii, 275; magg° ii, 306; -sutta 215: votthappan° iii, 54: *see* tad°
anapekkha (jīvite) 183
anapeta 273; -atta 275
anappaka 6, 195; ii, 105
anabbhañjita 87
anabhāva-kata 107; ii, **69, 137**
anabhirata: **-saññā** iii, **176**
anabhirati 70, 306; ii, 171, 274; iii, 140, 176
anabhiramanā iii, 140
anabhisamecca iii, **300**
anabhisamāgacchati iii, 300
anamatagga ii, **156**; -kantāra 58; saŋsāra 144, 304; iii, 237; -*sutta* iii, 65, 259
anaya: -byasana 218; ii, 137, 206, 309; iii, 15, 267
anariya iii, **297**
anavajja 114, **272**; -dhammā ii, 165; iii, **141**: -vacana iii, 92
anavaṭṭhita (citta) 115; ii, 208
anasanaŋ (*fasting*) 276
anāgata 170, 202, 209; ii, 390
Anāgata-bhaya-sutta iii, 65, 259
anāgāmin; -phala 215, 319; -magga 24, 331: -ṭṭhāna iii, 246
anāgāmitā: jhāna° iii, 246
anāgāriya 105
anācāra 132
Anāthapiṇḍika 13, 89, 99, 311; iii, 239, (Mahā° Cūḷa°) 291
anātha 116; ii, 195
anādara 124
anādiyati 274; ii, 167; iii, 187
anānuruddha ii, **382**
anāpucchā ii, 167, 256
anāyūhaŋ 18
anālaya 187; iii, **112**
anāloka: -ṭṭhāna iii, 175
anāvaṭa 110
anāvatti-dhamma iii, **281**
anāvila 237
anāsaka ii, **398**
anāsava 185; ii, 175; iii, **112**
anāsittaka 316
anāhāraka ii, 398
anikīḷitāvī 42
anicca ii, **41, 63, 152, 213**; -ânupassī iii, 77; **-dassāvī** ii, **249**; **-saṅkhārā 36**, 292; **-saññā** ii, **331**; aniccato 15, 121, 271; ii, 334: iii, 76: anicca-k-opama iii, 136
anicchā iii, **122**
aniñjati 44, 293
aniṭṭha 44, 293; **-rūpa** iii, **301**
anidassana iii, **112**
aniyamita 9, 80
anila-patha (*sky*) 73
anīka: assa-hattha° ii, 194
anīgha 46, 207; iii, 93
anītika iii, **112**
anīyānika 23: iii, 294
anu-d-eva iii, **116**
anu: -abhāva ii, 137; -amatagga ii, 156
anukatheti 278
anukampaka iii, **111**; hit° 336
anukampati 177; iii, 111
anukampā 5, 131, 249; ii, **169**: iii, 51, 111
anukampitabba-yutta ii, 104
anukampin 197
anukkaṇṭhati 196, 286; anukkaṇṭhanatā iii, 89
anukkama; -âdhigata iii, 173; anukkamena 76, 286; ii, 83: iii, 40, 56
anukkamati 132
anukkamaŋ (*bridle*) 53
anugacchati 307; ii, 338; iii, 247
anugata (anuvattita) 201; rāg° 80, 197: iii, 174
anugati: diṭṭh° iii, 128
anugamana 258; ii, 67: iii, 42
anugāmika 328
anuggaṇhāti ii, 257, 299
anuggata 201
anuggamana ii, 258

anuggaha 19, 244; ii, **23**; iii, 183; āmisa-dhamma° ii, 256: -nipāto iii, 276: lokān° iii, 296
anuggahana 196: iii, 224
anuggaheti 245, 256
anuggāhaka ii, **256**; iii, **224**
anugharaŋ iii, 188
anucankamati iii, 145
anucchavika 107, 164, 220; ii, 34, 202, 362: iii, 44, 119, 253, 285
anujānāti 15, 280, 317; ii, 38
anujānāpeti 282: iii, 214, 222
anujīvin 162
anuññāta 35, 259, 317; iii, 159, 304; -samanantaraŋ iii, 215
anuṭṭhāna 330
anuṭṭhāpeti (vīciŋ) 39
anuṭṭhita 181; ii, 224; iii, **251**
anuḍahati iii, **55**
anuḍahana ii, 258
anutapati 176
anutīra iii, 29
anuttara **52**: iii, **122**: -yogakkhema iii, 249
anudiṭṭhi ii, **269**
anudisā 352; -pekkhana iii, 190
anuddayā ii, **169**, 284; iii, 227; **anuddayatā** ii, 178, 284; iii, **227**
anuddhaŋseti 271
anuddharaṇīya ii, 350
anudhamma: ii, 258; **-caraṇa** iii, **253**; **-cārin** ii, **77**; iii, **253**: **dhamm°** iii, **253**: -bhūta iii, 253
anudhāvati 42; iii, **132**
anunadī iii, **29**
anunaya: paṭigh° iii, 178
anunāda ii, 284
anunetā ii, 39
anupakkhipati 79
anupakhajjati ii, 311
anupagacchati ii, 141, 338
anupagamana 265
anupacāra 220
anupacchindati 146
anupaccheda ii, 33
anupaṭipāṭiyā (anupubbena) 244
anupatati 63, 67, 95; ii, 257; dukkhānupatita ii, 155
anupatana ii, 258
anupatāpa: visam° iii, 242
anupatti: **haday°** **104**
anupada (*gradatim*) 209, 290; -vaṇṇanā ii, 175; iii, 78
anupadesa iii, 81
anupabandha ii, 23
anupabbajja iii, **142** (*and* anupabbajati)
anupaya **265**
anuparikkhati ii, 121
anuparigacchati: **anupariyagā** **186**; iii, 104
anupariyāya iii, 211
anupariyāyati 175
anuparivattana ii, 327
anuparivatti ii, 262
anuparisakkati iii, **104**
anuparodha 275
anupalabhati: anupalabbha 120
anupalippati iii, 49; **anupalitta** **207**; ii, 243, **282**
anupavajja ii, 145, **371**
anupavatteti 278: anupavattika iii, 222
anupavāsin iii, 81
anupavisati 178, 265; ii, 67, 235; iii, 246, 261
anupassana iii, 23, 179
anupassi: kāya-anicca-vaya-virāga-paṭinissagga° iii, **77**, **179**
anupāta ii, **258**
anupādā ii, **262**; **-parinibbāna** iii, **133**
anupādiṇṇaka 21, 138; -sarīra ii, 81
anupādisesa, ii, 81, 84, 190: nibbāna-dhātu iii, 219
anupādiyati ii, 78, 268
anupāya: -āpariggaha, -pariccāga iii, 180: -manasikāra iii, 139
anupālaka ii, 26
anupālaṇa 7; ii, 266
anupāleti iii, 197
anupubba **24**; -ādhigata ii, 330; -gamana 171: -vihāra iii, 219; anupubbena 202, 217; ii, 5
anupubbī-kathā 67, 77, 208, 315, 338: iii, 135, 213
anupekkhita 8
anupeti ii, **338**
anuponkha iii, 301
anuposatha iii, 126
anuppatta 57, 248; (vaya) 164; ii, 3, 21: iii, 204; **-sadattha** **138**
anuppatti 251; kiles° ii, 164; iii, 53; -ka ii, 371
anup(p)adāna 145
anupparikkhati iii, 285
anuppavaḍḍhati ii, 64

anuppāda ii, 10; -dhammatā 107, 205
anubandhati; (=phusati) 58; 185, 247; iii, 9, 26, **278**; anubandhāpeti 395; anubaddha 48
anubujjhati 187; iii, 138
anubujjhana; an° iii, 299
anubuddha 81, 185, 282
anubodha: an° ii, 96; iii, **299**
anubyākaraṇa ii, 258
anubyañjana 247; iii, 48
anubyañjanaso iii, **4**
anubhavati 302, 318; **anubhoti** 148, **320**, 311: ii, 121, 311: iii, 83, 245; anubhavitu-kāma 42; anubhūta ii, 156; anubhonto iii, 61, 111: an° ii, 164
anubhavana 30, 42, 86; ii, 134, 155, 322: dukkh°-kāla iii, 158: sukh° iii, 206
anubhāga iii, 26
anumajjati iii, 244
anumati: -pucchā ii, 8
anumarati ii, 266
anumāna 113; -ñāṇa iii, 210
anumīyati ii, **266**
anumodati 38; ii, 7, 10, 62
anumodanaŋ 161, 179, 291; ii, 152; iii, 50
anuyāta: -magga ii, 117
anuyāti ii, 338
anuyāyana: -samattha iii, 154
anuyuñjati 67, 220, 298
anuyutta 6, 108, 314; iii, **268**
anuyoga 20, 120, 219; iii, **108**, **297**, **305**; -āropana ii, 81; -dāpana iii, 209; -vatta ii, 310, 313
anurakkhaka: vaŋs° 259: Samath° iii, 66
anurakkhati 56, 253
anurañjita iii, 34, 205
Anurādha ii, 313; -vāpi iii, 182
Anurādhapura 222; -ppamāṇa ii, 194
Anuruddha 15, 83, 223, 284; ii, 6, 125, 140; iii, 189, 221
anurūpa 13, 24, 79, 245; (=anudhamma) ii, 34: sūra-bhāvassa iii, 28: dassan° iii, 58: bala° satti° iii, 109
anurodha **177**
anulimpati ii, 83; anulitta ii, 326
anuloma ii, 10, 19; an°-atta iii, 304; -dhamma ii, 267; -paccaya ii, 33; -paṭipadā 204; -paṭiloma 286
anulomika: an° iii, 186
anuvāta (cīvara) ii, 185
anuvāda 272; ii, 258
anuvattati 225: iii, 55: an° iii, 76
anuvattana: vedanā° iii, 202
anuvatti 225
anuvikkhitta iii, **259**
anuvicarati 283; ii, 282, **338**
anuvijjhati 283
anuvitakketi iii, **143**
anuvidhāna iii, 69
anuvidhāyakatta ii, 2
anuvidhīyati iii, **69** (*v.l.* anuvideyyuŋ)
anuviloketi 233, 276; ii, 284
anuvisaṭa iii, 259
anusaŋvacchara 351
anusañcarati 141; ii, 338
anusatthi 103, 110, 298
anusandhi 172; an° -ka 249; -kusala ii, 135: iii, 40, 149; -gamana ii, 119; desanā° ii, 30; pāṭiyekka° ii, 374: iii, 80; yathā° ii, 75: iii, 145
anusambandha iii, 190
anusaya 44, 293; ārammaṇ° iii, 75: **kāmarāg°** iii, **137**; -jāta ii, 71: paṭigh° ii, 95: -bhūta ii, 33, 259; (satta) 366; ii, 70
anusarati 52; ii, 266
anusahagata 255; ii, 95
anusāra 6; desan° 305; pād° iii, 8; vutt° ii, 138, 170; anusārena (*causā*) 48
anusārin: **bhava-sot° 52**; **dhamm° saddh°** iii, **239**: **-viññāṇa** iii, **90**
anusāsaka 156; ii, 174
anusāsati (dhammaŋ) **84**, 123, 153; ii, 250; atte ii, 20; rajjaŋ iii, 60: sabbe iii, 43
anusāsanī 19, **103**, 116; ii, 250; iii, 43, **111**, 202
anusikkhati **110**, **279**
anusiṭṭha 124, 153; ii, 83; iii, 89; yathā° ii, 2
anuseti ii, **70**, **71**, 265; iii, 55
anusocati 28; ii, 108: iii, 84
anusocana ii, 108
anusota iii, 31
anussati ii, 44; iii, **142**, 161
Anussati-Niddesa (*VM*) ii, 74
anussarati 89, 227, 313; ii, 158, 216, 289: iii, 143, 296
anussaraṇa ii, 30: iii, 142, 163
anussava 229; ii, 122, 403; iii, 208

anussavati ii, **64**
anussāveti 314: saddaŋ iii, 298
anussuka 52
anussuta ii, 22
anūna 6, 241, 331
Anekavaṇṇa (devaputta) iii, 239
aneka: -âkāra iii, 268; -kūṭa 166; -koṭi 42; -jāti ii, 89; -ṭṭhāna ii, 168; **-dhātu 265**; -ppakāra 41, 221, 304; **-pariyāya** iii, **4, 265**; -vāra 170; -vidhā 251; ii, 126; iii, 294: **-vihita** ii, **126, 175**; iii, **294**
aneja 27, 207, 224; ii, **282**
aneḷaka iii, 7
aneḷagala (eḷa=dosa) **275**; ii, **239**
anesanā 116; ii, 27, **163**; iii, 34, 41; -âpatti ii, 163
anoka 107-8: iii, **132**
anokāsa 186
Anojā (devī) ii, 244
Anotatta; -daha 117, 160; ii, 190, 344; iii, 296
anoma: **-nāma 85, 353**; -satta **93**; iii, 152
anomajjati iii, **244**
Anomadassī (Buddha) 121; iii, 216
Anoma-nadī ii, 286
anta (*end, view*) ii, **301**; iii, **75, 108, 112**: ananta ii, 89; -tā 344; -anta 175; ii, **199**; **-kara** 271; karoti 10; **-kiriya 117**, 275, 297; ii, 326; (=koṭṭhāsa) ii, 332; -gamana 12; -ggāhika iii, 137; cuṇṇ° ii, 117; **dve** iii, **296**; nikat° ii, 34; (=maraṇaŋ) 82; lāmak° ii, 34; ved° 235
anta, anto (*inside*): -kasambhu 231; -gata iii, 30: -gadha ii, 17, 97: -gabbha iii, 36; -guṇa (*intestines*) 23; -gāma ii, 34: iii, 33; -gharaŋ 146, 312; **-jaṭā 49**; -dosa 48; -nagara 114; **-nimugga 201**; -nivesanaŋ ii, 34; parivattati 156; **-paviṭṭha 30**; -pubba-lohita 40; -pūtibhāva ii, 331: **-pūti** iii, **42**; -vihāra 309; -sākha iii, 30, 33; -sāṇi ii, 360
antaka iii, 276
Antaka (Māra) 139, 169; ii, 13; iii, 252
antamaso 133, 178, 246; ii, 19, 210; 314
antara: **an°-abāhira** iii, **203**; 'antara 239, 258; ii, 231; āyatan° ii, 139; ūmi° iii, 31; kicc° iii, 118: -kappa ii, 342; khandh° ii, 139; -ghara ii, 34, 167; janapada - cakkavāḷa - samudda° ii, 141; ṭhān° ii, 75, 93; dant° 161; **-dhana** ii, **13**, 52; dhātu° ii, 139; pakkh° ii, 225: pabbat° iii, 30; -peyyāla ii, 128; -bhatta 263; bhav° iii, 277; ii, 225; bhumm° iii, 98; -vīthi 313; ii, 59; -Satthi iii, 27: -setu iii, 39; antarato 119; antarena 223
antaradhāyati 20, 203, 306; ii, 229; **antarādhāpeti** iii, **270**: a. dhāna iii, 228
Antaravaddhamāna (pabbata) ii, 150
antarahita 203; ii, 66, 203: iii, 228
antarā 117; 'antarā ii, 12; **-kathā** iii, **91**; **-parinibbāyin** iii, **143**, 236 ff.: bhava ii, 373; -vīthi 258; -satthi 79; an° ii, 306
antarāya 118, 142, 307; **-kara 90**; iii, 30, 180, 195: jīvit° iii, 198: lābh° 317; an° 117, 314; ii, 314
antarāyika ii, 45, **206**
antarikā 38, 223
antariya: -kamma iii, 95
antalikkha 108, 128, 152; -cara 177; -ṭṭhaka ii, 392
antavā (loka) ii, **345**
antika 96
antima 209; ii, **154**; -mariyād'anta iii, 75; -vaya 261; -vatthu 215-6
antepura 140
antevāsin 87, 177; **antevāsika** 57, 171, **265**; ii, 86; an° ii, 403: vejj° iii, 59
andu: -kahāpaṇa iii, 245
Andhakavinda (gāma) 220; ii, 102
andha 43; **-kāraṇa** iii, **152**; **-kāra** 108, **170**, 314; ii, 20, **135**, 283; iii, **175**; -puthujjana ii, 98; -bāla 80, 235, 290; ii, 237; iii, 297; -tā iii, 57; -bhūta 209; ii, 18; iii, 152
Andhavana 167, **189**; ii, 392
anna (*food*): **-da 82**; -dāyaka 84; -pāna 58, 145, 232; ii, 102, **349**: iii, 51, **294**
anvagu 95
anvabhavi 95

anvavisati 127, 179
anvaya ii, **67**: tad° iii, 144, 233: **dhamm°** iii, **210**
anvāya 190, 306; anvāyika 251: pamādam iii, 65
anvāviṭṭha 178
anvāssavati (*Text* iv, 104)
anvesa 178
apakaṭṭha: an° ii, 168
apakassati (kāyaŋ, cittaŋ) ii, 49, 165; **apakassa** (*ger.*) ii, **165**; an° ii, 168
apakkamati 169, 186
apagacchati 186, 188; apagata 66; (*causal*) ii, 124
apacaya 353; ii, **98**; apacāya-nata: piṇḍa-pāt° iii, 158
apacāyati 347: iii, 159: apacāyana: apacāyin iii, 303
apacita 259, 264; ii, 102, **124**
apacināti ii, **296**
apaciti 259, 264, 347; ii, 240, 250, 313
apacīneyya 259
apacca: pād° ii, 397
apajjhāyati 185
apaññāṇa ii, 81
apaṇṇakatā iii, **110**
apaṇṇattika (apaññ.) ii, 326, 331; iii, 30, 32: -bhāva iii, 210
Apadāna ii, 160
apadisati 9
apadesa ii, 3
apanata 80
apanāmeti 302; iii, 182
apaneti 39, 261; ii, 165, 316; sāṭakaŋ ii, 124; paŋsuŋ iii, 249; an° 132, 164; apanīta 153: iii, 92; an° 164
apabbūḷha iii, 203
apabyāma 346
apabyūhati 348
apayāti: apehi 185, 188; ii, 124
Apara-Goyāna 74
apara: -aṇṇa iii, 33, 34; -âparaŋ 39, 116; ii, 21, 54, 88; iii, 64; -âp. cetanā 23; iii, 267; **aparāpāraŋ** iii, **132**; -âpariya ii, 218; **-paccaya** ii, **33**, **282**; -bhāga 35, 145, 258; **aparantaŋ** ii, **42**, 269
aparajjhati 80, 217; ii, 27; **aparaddha 169**, 215; iii, 252: aparajju iii, 212
aparājita: -pallanka iii, 296
aparādha 65, 216; an° iii, 110
aparimāṇa iii, **298**
apaladdhi 51
apalāyin 268
apalujjatta iii, 112
apaloki ii, 120: **apalokina** iii, **112**
apaloketi ii, **256**; iii, **100**, **202**
apavāda 317; ii, 399
apaviddha 116, **296**
apasakkati iii, 220
apassaya iii, 45, 297
apassitabbatta iii, 112
apācīna ii, **282**
apāpurati 199
apāya ii, **97**: catu 49, 236; iii, 42; -ūpaga ii, 195; -dukkha 31; -pūraka 266, 282; ii, 195; -bhaya iii, 158, 258: -magga 206, 231
aparajju 269
apāruta 203
apālamba 87
api: **apissu 196**; apisudan 74
apubbaŋ (acarimaŋ) iii (*see* carima)
apekkha 185; **apekkhā 147**; an° ii, 239
apekkhati 185: apekkhatā iii, 153
apekkhavā ii, **262**
apeta (apagata) **199**: -atta iii, 282
appa 22, 146, 209; -aggha ii, 202; -aṭṭhi-kāla ii, 158; -âtanka 4, 129; -âbādha 4, 129; **-âhāra 53**; -iccha iii, 222; -odaka 226; **-ossukka** iii, 155, **253**; **-kasirena** iii, **105**, 173; -guṇatā ii, 147; -tā ii, 146; **-thāmaka** iii, **76**; -dāna ii, 347; iii, 106, 280; **-nigghosa** ii, **367**; -paññā 290; **-puññā** iii, **200**; -phala 60; -bhakkha ii, 103; -maŋsa-lohita 79, 190; iii, 27: -mattaka iii, 230; **-rajakkha 172**, **-jātika 199**, **209**; -lābhī ii, 161; **-sadda** ii, **367**; -sâvajja iii, 144; **-ssuta** 124; ii, **142**; -harita 236; ii, 298; **appaŋ vā bhiyyo** ii, **160**; appaka 37, 64: iii, 268; an° 35; ii, 27: iii, 80, 214, 222
appaṭikkūla iii, **171**
appaṭipuggala ii, **289**
appaṭibhaya iii, **11**
appaṭivānī ii, **128**
appaṭivānīya 316
appaṭividitā 25: (*see under* paṭi-)

appaṭivedha iii, 299
appaṭisama 80
appaṇā 110, 352; ii, 54, 136; upacār° 27, 115: iii, 74, 105, 166, 200, 254; -kicca iii, 69
appatā ii, 146
appatiṭṭha 18, 116; -ita 184
appadāna iii, 151
appabodhati 37
appamatta 54, **204**; ii, **213**, **223**, **229**
appamattaka ii, 56
appamāda 155, **223**, 245; ii, **128**, **390**; kārāpaka° iii, 133: -mūlaka iii, 206; **-sampadā** iii, **133**
Appamāda-Vagga 309
appameyya ii, 277; iii, **113**
appavattati 52, 234
appasaṃhatā 37
appāṇaka 236
appāyati 78
appiccha 122, 217, 296; -bhava 181; iii, 47, 222
appeti 9, 78, 292; ii, 83, 123; appita 183; iii, 69; -appitakkhaṇa iii, 270
appesakkha 44
apposukka 278, **296**, 318; ii, **236**, 304; -tā 197, 198: iii, 155, **253**
apphoṭeti 322; ii, 183
abbahati; **abbuyha** 53, **184**; ii, **264**; **abbāhitvā** ii, **231**: (khaggaŋ) iii, 61
abbuda (*fœtus*) **100**, **301**; -bhāva ii, 321; (niraya) 218; (*numeral*) 219
abbokiṇṇa (abbho-) 252; iii, 270
abbohārika ii, 295; iii, 96
abbha: **-okāsa** 28, **170**; ii, 163, **179**; iii, **280**; -maṇḍala ii, 351; maṇḍapa iii, 92; **-matta 298**; **-samaŋ 167**
abbhatthaŋ (gacchati) iii, 229
abbhañjati 262; iii, 121
abbhanumodana 14 (*in def. of* abhikkanta)
abbhantara 44, 167, 280; ii, 216; amat° iii, 247; -kopa 321; -gatā 301; cakkavāḷ° ii, 130: divas° iii, 128: mās° iii, 267; -vatthu ii, 194; karoti iii, 203
Abbhahatthi (pabbata) ii, 376
abbhākuṭika 261
abbhācikkhati 215
abbhāna iii, 43
abbhāhata 95; ii, 208
abbhukkirati ii, 188
abbhugacchati 160, 260, 335; iii, 214 (vehāsaŋ, ākāsaŋ), 257
abbhuta 264; ii, 57; iii, **112**
abbhunnāmeti ii, 152
abbhuyāti 325
abbhuyyati 154
abbhussukkati 125
abbhokāsa: -vāsin iii, 166: -ṭṭhāna, iii, 31: (=pabbajjā) iii, **280**
abbhocchinna ii, 97
abyagga: **-manasa** 163 (*cf. S.* v, 66)
abyatta 36
abyākata 35, 224: -vedanā iii, 81: kiriy° iii, 262
abyāpajjha iii, **112**, **149**
abyāpanna-cetaso iii, **146**
abyāpāda iii, **122**; **-dhātu** ii, **137**
abyāma 346
abyāmissatā 15
abhabba 19; **bhabb° 202**
abhaya 220
Abhaya-vāpi iii, 182
Abhaya (thera) iii, 155
abhi-uyyāti 154
abhikankhati 204
abhikīrati 112
abhikkanta 135, 258, 294; iii, **51**, **80**, **181**; **-ratti** (=parikkhīṇa) **14**, 160; **-vaṇṇā 14**
abhikkamati 4; abhikkama 119: iii, 189
abhikkhaṇaŋ iii, **212**
abhigijjhati 52
abhigīta 232
abhighāta: daṇḍ° iii, 173
abhijappati 209
abhicetasika ii, **236**
abhijāta 132
abhijāti ii, 341; cha **342**
abhijānāti ii, 264, 359; (*ger.*) **abhiññā** 205; ii, **359**; **-vosita 231**, **260**; abbhaññaŋsu ii, 167
abhijānana iii, 297
abhijjana: -dhamma 29
abhijjhā ii, 6, **148**: iii, 177
abhijjhāti iii, 74
abhijjhāyati ii, 144, 148, 302: iii, 145
abhijjhālu ii, **144**, **302**
abhiññā 120, 210; iii, **297**; -citta 211; chaḷ° 219, 282; iii, 229; -dhamma iii, 135: pañca 213;

-pariññeyya iii, **136**; -pādaka 260; iii, 255, 258; -puppha 214; -bharaṇa ii, 118; -bhāva *and* -sampatti iii, 136
abhiññāta 13; iii, **229**; **bhiyyo**° iii, **208**
abhiññeyya iii, 365
abhiṇhaŋ 79; ii, 231; -uppāda iii, 151; **-tanka** ii, **249**; iii, 28, 176
abhitatta 316; ii, 120
abhitunna ii, 36
abhitthavati 274, 335
Abhidhamma-Piṭaka 11, 36; ii, 17, 44, 203, 373; iii, 117, 256
abhidhamma 183
abhidh. bhikkhu iii, 36
abhidhāvati 308
abhinata 80
abhinandati 66, **84**, 126; ii, 7, **10**, 78, **261**: iii, **169**; an° ii, 316
abhinandana 260, 265; ii, 261, 316
abhinaya iii, 103
abhinava iii, 203
abhinikkhamana 10; ii, 46, 363; iii, 161, 296
abhiniggaṇhāti 36
abhinipatati ii, 27
abhinibbatta ii, 23
abhinibbattana ii, 13
abhinibbatti ii, **13**, **71**
abhinibbatteti 158
abhinibbijjhati ii, 329
abhinibbhidā ii, 329
abhinimmināti 14
abhiniropanā 157; ii, 136
abhiniropeti 158
abhinivisati ii, 33, 64: iii, 17, 207, 259; abhiniviṭṭha ii, 115; **abhinivissa** ii, 310, **335**
abhinivesa 87; ii, 15, 33, 63; atidhāvan° 19; olīyan° 19; paññā° iii, 239; -bhūta ii, 259; saddhā° iii, 239: sacc° iii, 137
abhinīta: rāj° ii, 301
abhinīhāra ii, 3, 180, 286; kat° iii, 102; **-kusala** ii, **353**; -sampanna iii, 102
abhibhavati 193, 276, 355; ii, 385; abhibhosi 325; abhibhūta (*infra*) ii, 363; abhibhuyya 279; abhibhuyyati iii, 87, 251: abhibhavamāna iii, 48
abhibhavana ii, **174**
Abhibhū-sambhavaŋ 221
abhibhū 193, 209; **-āyatana** ii, **384**; jan° 155; mal° 58
abhibhūta 166, 238, 320; an° 209; kām° 40: kodh° iii, 86; jar° ii, 161; pariḷāh° 142; lobh° 30
abhibyattā ii, 12
abhimaddati 356
abhimukha 29, 210, 255; ii, 3; kiṭṭh° iii, 65; -gata iii, 10; -ṭṭhāna 75; ii, 86; Dasabal° 72; dis° 39; mukh° ii, 2; sot° iii, 20: abhimukhī 101, 309; ii, 7, 148; abhimukhe 204
abhiyāti 338
abhiyutta: bhāvanā° iii, 266
abhiyoga ii, 229, 369
abhirati: an° 122, 268; -saññā ii, 253: nacca-gīt° iii, 61: iii, **89**
abhiranta: **yathā**° ii, **178**
abhirāma: van° iii, 37
abhiramati 19, 264; ii, 92; abhirata 94; vaṭṭ° iii, 239
abhirūpa 14 (*def. of* abhikkanta), 39; ii, 192, **236**; iii, 294
abhirūḷha 87, 111, 169; -atta ii, 84
abhirūhaka iii, 151
abhirūhati: asse iii, 43: thalaŋ iii, 32, 104; nāvaŋ 168, 306; rathaŋ 87; iii, 7, 120: hatthī iii, 43
abhirūhana 54, 138
abhilakkhita 320; ii, 239
abhilanghati 125
abhilāpa 12; iii, 293
abhilāsa ii, 55
abhivaḍḍhati iii, 195
abhivadati ii, **261**, 300
abhivande 81
abhivassati 166
abhivādana 320: iii, 152
abhivādeti 137; an° 264
abhivisiṭṭha ii, 153
abhisankhata ii, **70**
abhisankharaṇa ii, 47; iii, 68
abhisankharoti 75, 110, 228 (gāthaŋ); ii, 78, (**rūpaŋ**) **292**; **iddh**° iii, **92**; **abhisankhacca** 166; ii, **272**
abhisankhāra 187; akusal° 20; aneñj°, puññ° ii, 19: iii, 93; **iddh**° iii, **257**: -upadhī 31, 270; kiles° 175; -bhāra 138; -megha ii, 55
abhisañceteti ii, 402

abhisatta 355
abhisaddahana 15
abhisanda: puññ° kusal° iii, **289**
abhisandeti 166
abhisapati ii, 242 (*and* abhisatta)
abhisamaya ii, 21; iii, **75**; dhamm° 202, 284, 337; pariññā° bhāvanā° iii, 124; phal° ii, 123; mān° 272
abhisamāgacchati ii, 402; iii, 150
abhisameti ii, **129**
abhisameta ii, 308; iii, **150**
abhisametāvin, ii, **129**
abhisampatta ii, 154
abhisamparāya: ñāṇ° iii, 282
abhisambujjhati 254; ii, **40**
abhisambujjhana ii, 73
abhisambuddha 311, 169; an° ii, 45: paṭham° iii, **128**: (pakāseti) iii, 293
abhisambuddhi 10
abhisambodhi iii, 161
abhisāpa ii, **301**
abhisiñcati iii, 61; abhisitta 152; ii, 251
abhiseka ii, 10, 154; iii, 61; **amata**° ii, 10, **251**; -maṇḍapa ii, 188
abhihaṇsati iii, 63
abhihaṇati 78, 176, 313: iii, 145; abhihatatta iii, 242
abhiharati ii, **84**, 212, 325; iii, **201**; **abhihaṭṭhuṇ** (*ger.*) iii, **54**; abhihata iii, 201
abhihāra: **bhatt**° 153; ii, **325**; iii, **201**
abhūta iii, 112
amacca 68, 114, 318; ii, 20; iii, **286**: -kula ii, 186; -putta ii, 133; -yodhā iii, 61; vinicchaya° ii, 220; sabbakammika° iii, 171
amata iii, **112**; **-agga** ii, **156**; **-abhiseka** ii, 10, **251**; -abbhantaraṇ, -ogadha, -niṭṭha, -nibbattika, -parâyana, -pariyosāna iii, **247**; -dāna 54; **-dvāra** **199**, **303**; ii, **59**; -nibbāna 138: iii, 178; -pāna 236, 352; iii, 48; **-phala** **256**; -sankhāta 203; ii, 154; -saddisa 151
amara: **tapaṇ** **169**
amaraṇa 169
amānusī 35; ii, 171
Amitā ii, 90
Amitodanasakka ii, 94
amitta 179
amuka ii, 370
amba: -ambāṭaka ii, 293; -pakka 276; -piṇḍa ii, 332; -vana 281; iii, 177, 207
Ambattha-sutta 219
Ambapāli-vana iii, **177**
Ambariya (vihāra) ii, 150
Ambāṭakârāma iii, 91
ambilā ii, 107, **293**; **-agga** iii, **201**; -yāgu iii, 159; loṇ° iii, 284
ambuja **109**
ambho 54; iii, 8, 11
amma 57, 308; (rodantī) iii, 103
ammaṇa ii, 100
amhādisa 44
aya (*iron*) iii, **150**; -kaṇṭaka ii, 207; -kuṭa 322; **-guḷa** iii, **261**; -ghaṭika 281; -cuṇṇa iii, 305: -daṇḍa 275; ii, 95; -paṭṭaka iii, 39; -muggara ii, 73; **-sanku**, -salāka, -sūla iii, **5**, 166
ayana 105; ii, 73; iii, 112; **ek**° 177, **226**; saha 93: vaṭum° iii, 177
ayasa 164; iii, 198
Ayujjhapura ii, 320
ayya 86; ii, 190: iii, 57; -dhītā ii, 192; -putta ii, 360; iii, 101
ayyaka 239, 241; ayyakā 163; iii, 217
Ayyamitta (thera) iii, 159
ara ii, 20, 325
arañña ii, 366; -ajjhāsaya iii, 44; -âyatana 35; -ârāma iii, **44**; **-kuṭika** ii, **312**; -gāmaka 210; -ṭhāna 166; -vāsa 41, 292; -vāsin ii, 176
araṇa **101**, **269**
araṇī ii, 101; iii, 241
aratī **35**, **112**, 264; iii, **139**: aratika iii, 140
araha **138**, **264**; ii, **20**; -atta 104, 304; -attâdhigama ii, 199: upatt° iii, 53; -kūṭa iii, 168; -nikūṭa 88, 331; ii, 53: iii, 80; -patti ii, 62: Buddh° iii, 44
arahā-paricārin ii, 371
arahati 43, 204, 298
arahatta-phala: iii, 204: -vimutti iii, 93
ari (*def. of* araha) ii, 20
arittha iii, 35, 57
ariṭṭhaka **170**
aritta 169

ariya 97; ii, **59, 73, 251-2**; **alam°** iii, **101**; -iddhi iii, 172, 264; -upavāda 217; -upavādin 345; **-kanta** 350: ii, **74**; iii, **277**; -gaṇa 313; -garaha 216; -citta iii, 118: -tuṇhībhāva ii, 233; -dhamma 12, 236; ii, 252; **-paññā-cakkhu** iii, **91, 303**; -phala 205; ii, 32; -bhūmi 105, 199: iii, 84; **-magga 36**, 170, 203; -maṇḍala 72; -vaṇsa-paṭipadā ii, 207; -vihāra 13; -vohāra 149; -sacca 119, 329; -saccāni 276: iii, 299; **-sāvaka** ii, 33, **43**; iii, 3; -sāvikā 30
aru: -gatta iii, **68**
aruṇa 291; ii, 379; -agga 8: iii, 133; -ugga ii, 242; -uggata 210; iii, 219; -uggamana 284; ii, 190; -uṭṭhāpana iii, 279; -vaṇṇa 141; -vaṇṇaṇ upaṭṭhapento 25
aruddha ii, 382
arūpa: -âvacara-samāpatti 278; -atta 93; -kkhandha 21; -devatā 73
are iii, 245
aropima 88; iii, 265
aḷa ii, 227
alaṇ 181, 293, 315; iii, **109, 280**; **alamariya** iii, **101**; **alam eva** ii, **49, 156**; **nâlaṇ** ii. **98, 342**; **vacanāya** 119; ii, **34**; -sāṭaka iii, 166
alakkhika iii, **200**
alaṇkata 52, 206, 242; ii. 20, 133: alankaroti iii, 45
alaṇkāra 30, 40; -visesa iii, 9: -atthaṇ iii, 60: -ratho iii, 118, 119 (pād°)
alaṇkārāpeti 227: alaṇkāreti iii, 25
alattaka: -vaṇṇa iii, 215
alasa ii, 303; iii, **86**
alasatā 248
alāta ii, 284, 302
alika: -vācā ii, 144; -vādin 273, 275; sacc° iii, 103
alolupa 54
alla: -atta iii, 197; -gomaya iii, 43; -maṇsa ii, 150; -rukkha ii, 274; -mattikapiṇḍa ii, 379; -sarīra 39, 313; -sineha ii, 329; -sukkha ii, 24
allīna ii, 384; an° 224
allīyati 37, 195, 324; ii, 193, 224; iii, 112; an° ii, 36
allīyana: -ṭṭhāna iii, 104
avaṇsira 106; ii, 290
avakaṇsa ii, 345
avakaḍḍhana ii, 110
avakanta: -pāsāṇa ii, 376
avakāsa: kat° iii, 40
avakujja 207; -ṭhita 39; -pañña 215; **ukkujj°** iii, **150**
avakkanta ii, 155; **avakkanti** ii, **269**
avakkhalita (=calita) 185
avagaṇḍa 109
avagāhana ii, 3
avaca 125
avacaraka: sāsan° ii, 310
avacarati 150, 195
avacchidda: chidd° iii, 44
avajānana 134
avajānāti 132; ii, 64, 109, 176
avajja; an° 5; sa° 5
avajjhāyati 113, 221, 349
avaṭṭhāna ii, 45
avatiṇṇa 200
avaṇṇa-vādin 222
avatiṭṭhati; tatr° iii, **105**
avattharati 353; ii, 228
avadehaka: udara° ii, 107
avadhāraṇa 4, 21, 89; ii, 1; -aṭṭho (*see* kho *and* evaṇ)
Avanti: -raṭṭha ii, 258; iii, 92
avabujjhati 195
avabhāsa; gambhīr° ii. 57, **86**
avabhāsati ii, 87
avayava 272
avaruddaka 310, 354
avalepana: add° iii, 44 ff.
avasāna 70, 199, 240; ii, 155, 219; chārik° ii, 339; desan° 305: yām° iii, 28
avasissati 239; ii, 80, 228; iii, 125; **tatr°** iii, **105**
avasittha 117, 134, 209; ii, 80, 106; -tā ii, 135
avasitta 166
avasussati ii, **80**: (*for* avasissati)
avasesa 111, 329; hut° 233; -ka 60; an° 15: iii, 49; gahit° ii, 107: -lohaṇ iii, 150: kapp° iii, 251
avassaṇ 190; ii, 21, 73, 321; iii, 176, 282; -bhāvin 157
avassajati; avassaṭṭha iii, **255**
avassaya 93, 126; ii, 61, 377

avassuta 6; iii, **42, 53**
avasseti 265
avaharati 288
avahāra; theyy° ii, 145
avāpuraṇa ii, **317**
avāvaṭa 52
avijjā: -upanisa ii, **54**; -ogha 17: iii, **137; -dhātu** ii, **269; -nīvaraṇa** ii, **38; -paccaya** ii, **9, 58;** -pada ii, 11; vaṭṭa-mūlak° 98; -samphassaja ii, 269
avitathaŋ iii, **298**, 299
avitathā ii, **41**
avidūra 148, 296
aviddasu ii, **401**
avinaṭṭha 82
avinimutta 54
aviparīta 6
avibhūta 41; ii, 134
avirādhita 181
avisaya ii, 358; iii, 169
avisesa 13; iii, 291; -kāra iii,
Aviha (Br. loka) 91; iii, 143
avihiŋsa 62; iii, **122; -dhātu** ii, **138**.
Avīci 18, 81, 111, 204, 218; ii, 244; -anusambandha iii, 190; -niraya ii, 136, 290; iii, 103: -pariyanta iii, 67; (*adj.*) ii, 12
avītakkama 254
avekkhati ii, **200**
avecca: -pasāda ii, 73, **74**; iii, **90, 276**
aveti 260
avyāvaṭa ii, 166
avhayati: avhāna 235
asaŋhāriya 279
asaŋhīra 279
asankhata: -ṭṭhāna 256; iii, **111**
Asankhata-Saŋyutta iii, 291
asankharoti 187
asankheyya 25 (pāramiyo), 118; ii, 95; -āni 254, 280, 349; ii, 160; iii, 48, **290**
asati iii, **67**
asana (*arrow*) **117**; iii, **301**; **-vedha** iii, **76**
asani: -ghosa 354; -cakka 325; -pāta 178, 344; iii, 6; -vicakka ii, 207; -sadda ii, 153, 196, 284
asanīya iii, 64
asabbha-vāca 65
Asamā ii, 190
asammuṭṭha 26
asammoha: -sampajaññaŋ iii, 182
asayha ii, 169, 220 (bhāra), iii, 291
asallīna 224
asi 153, 184, 323; -camma ii, 183; -dhārā ii, 217; iii, 68, 235; -loma ii, 219: -sadisa iii, 8
asika ii, 219; iii, 58
asita (*sickle*) 254
asita (*incomparable*) **193, 279**
asita (*eating*) iii, **8, 196**
asīti 129; -koṭi 190, 206: -hattha iii, 47: -saŋvaccharika iii, 204
asuka 179, 209, 290: iii, 34, 40, 55
asuci 93, 150, 274; -pūra 53: iii, **42, 69**
asuta: -pubba 135
asubha: -âkāra iii, 139; -ârammaṇa iii, 165; -âvajjana iii, 64; **-kathā** iii, **265**; (-kammaṭṭhāna) 223; ii, **135; -nimitta** iii, 90, **165; -bhāvanā** iii, **265;** mātugām° iii, 184; **-saññā** iii, **176**
Asubha-kathā ii, 201
Asubhakammika-Tissatthera iii, 165
asura 104, 338; -âdhipati iii, 72; -kāya ii, 97; -bheri 340
Asurinda 343; (Rāhu) ii, 89
Asurindaka-Bhāradvāja 230
asūra 166
asecanaka 316; iii, **270**
Asoka-rājā iii, 143
asmi: -māna 107; ii, **270**, 281, **316**, 331; iii, **41**
assa: -âcariya 34; -ânīka ii, 194; -damaka ii, 220; **-bhadra 37; -medha 144**; -yāna 83; **-ratana** 164; iii, **154**: -attharaka iii, 45: seta° iii, 119
Assagutta-tthera iii, 143, 166
assatarī 220; ii, **211**
assattha ii, 272
assaddhiya 9, 67
assama (āsrama) **166**, 346
assava 34; an° 261
assavanatā 172, 199
assasati 307; iii, 264, 291
assāda: **-ânupassin** ii, **81**; kām° iii, 103: kāmānaŋ 31; nimitt° iii, 4; -pariyesanā iii, 87; baddha ii, 121; -mūlaka ii, 27; laddh° 169; -saññā ii, 253
assādeti 293; ii, 15, 110: iii, 11, 40, 65

assāsa ii, 61; -kara iii, 291; **-naṭṭha** ii, 369; **-passāsa** 187, 223, 283; ii, 315; iii, 94, 272; mah° 152
assāsaniya (dhamma) iii, 291
assāsika: an° ii, 326
assāseti 347; ii, 256: iii, 223, 272
assirīka: -dassana: *cf.* sirīka
assu: -pasanna ii, 157; **-mukha** 60; (muñcati) iii, 33, 38 (pavatteti); -vimocana iii, 103
assutavā ii, 97, 251
assutavato ii, 254
assudaŋ 284; ii, 217
assudha iii, 268
aha (*day*) 36; -ratta 206; ahoratta 134, 186: satt° iii, 52
ahankāra ii, 347; -diṭṭhi ii, 215
ahata 23, 242
ahanti-kara 229
ahi: iii, 31, 69
ahi-kuṇḍika 135; -tuṇḍika ii, 349; -vāta-roga iii, 282
ahiŋsa 305
ahiŋsaka-pañha 230
Ahiŋsaka-Bhāradvāja 230
ahiṇḍati 238
ahu 276; **ahuva** (ahosi) 93, 271
aheṭhāyana 37; aheṭhayaŋ 62

Ā

ākankhati 58, 245, 304; ii, 35, **174**
Ākankheyya-sutta 19
ākaḍḍhati 24, 109; ii, 39: iii, 50, 69, 70
ākaḍḍhaṇa ii, 71; iii, 194, 274
ākaḍḍhaṇaka 147
ākappa: -kutta ii, 195
ākara: itth° ii, 192
ākāra iii, **260;** aṭṭh° 44; -attha 5; anek° 284; usuma° iii, 241: thit° iii, 274; -dassanaka iii, 103: diṭṭh° iii, 58: **dvādas°** iii, **297;** -nidassana 5; -niddesa ii, 11; -paññatti 7; paṭividdh° iii, 169: patan° iii, 264: paṇṇ° ii, 395; -parivitakka ii, 122, 403; iii, 208: pīḷan° iii, 264; madhur° 244; -saṇṭhāna ii, 293; sampaṭiggahan° 4; sundar° 200
ākāsa: ajaṭ° 213: iii, 69: apada iii, 210; -ânañcâyatana ii, 135; otarati 65; -oruyha 42; -ganga **306**; ii, 183; iii, 50; -gata **344**; -cārika ii, 351; -ṭṭha (vimāṇa) 321; ii, 227; -ṭṭhaka 124; -tala 313; -samaŋ 167: vitthāreti iii, 6: -sannissita iii, 70
Ākāsaṭṭha-devatā 218; -ka devatā 283
ākiñcañña iii, 98, **99** (āyatana) =nibbāna
ākiṇṇa 298, 313; ii, 158; macch° ii, 244; **-manussa** ii, **117;** iii, **287;** -vālikā iii, 183
ākirati 107; ii, 166
ākula ii, 96; -tā ii, 309
ākoṭaka (devaputta) 127
ākoṭana ii, 239; iii, 5, 81
ākoṭeti 256; ii, 95, 239, 376
āgacchati 188; āgatâgata 74, 197: iii, 31: -âgama iii, 100; āgata: -naya 312; -pubba 171; -bhāva 312; -velā 324
āgati-gati ii, **72, 372**
āgantuka 35, 100, 305; ii, 133, 234; **-âgāra** iii, **136;** -purisa iii, 192: -sadisa ii, 166
āgama 8, 26; ii, 340; iii, 235: -âdhigama ii, 147; -kara 217; -dhara 254; ii, 142; āgat° iii, 100
āgamana, ii, 340; -patha ii, 179; -vipatti 163; an° 339
āgamanīya 197, 259; -kathā iii, 97; -guṇa, -sīla, -paṭipadā ii, 60, 277
āgameti 201, 242, 270; ii, 35, 176: iii, 36, 188
āgamma (=paṭicca, nissāya, sandhāya) **159**, 262, 302; ii, 124; iii, **132**
āgilāyati iii, **52**
āgu 77, **185; -cārin** ii, **113;** iii, 9
āghāta 217; dasa-vatthū ii, 136
āghātana iii, 25
ācaya ii, **98**
ācarati 177, 220
ācariya 264: -upajjhāya 28, 93, 116; ii, 147; -gāthā ii, 267; -dhanu 268; -paramparā iii, 208; -mati ii, 267; **-muṭṭhi** ii, 126; iii, **203;** -vāda iii, 253
ācariyaka iii, **253; an°** ii, **402**
ācāra: -kulaputta 204; ii, 49; **-gocara** ii, 49, (sampanna) iii, **230;** drav° 329; bhinn° iii, 87: -vatta 220; -vipatti 37; iii, 29; vissaṭṭh° 100

ācāravant ii, 49
ācikkhati 126-7, maggaŋ **135**, 313; ii, **40**, **139**, **317**; iii, **253**; an° 209
ācikkhanā 334; ii, 51
āciṇṇa 195, 263; porāṇānaŋ 275
ācināti ii, **296**, 384
ājañña 341: puris° iii, 160
ājānāti: aññāya 64; aññāsi iii, 298
ājāniya (assa) 37, **80**, **234**; hatth'-ass' usabh°, puris° ii, 285
Ājīvaka ii, 343
ājīva 47, 253; **micchā**, **samm°** iii, 125; -upāya 163; -pārisuddhi iii, 230: -vutti ii, 344
ājīvikâpakata ii, **302**; iii, 186
āṇatta-kāla ii, 113
āṇatti 80, 107; ii, 7, 339; iii, 92
āṇattika ii, 144
āṇā 341, 319; ii, 222; -karaṇa iii, 192: -cakka 278; -pavattana 100; -pavatti-ṭṭhāna ii, 362; rañña° iii, 25, 61
āṇāpeti 56: iii, 25, 61, 202
āṇi ii, 228
āṇeti ii, 228
ātata: -vitata 191
ātapa 53, 301: vāt° (*q.v.*) iii, 30, 51: pacch° iii, **243**
ātapati ii, 164; iii, 180
ātappa ii, **128**
ātāpa 204; ii, 291; iii, 180
ātāpana 49; ii, 229
ātāpin **50**, **204**; ii, 5, **213**, **229**; iii, **180**; **an°** ii, **164**
ātura **289**; ii, 204; -kaya ii, 249; -citta ii, 255; -tā ii, 249: -bhūta iii, 158; -sara 217
ādadāti (atta) 354; ii, 398
ādapeti **192**
ādara 8; an° 302; -janana 8; sabb° iii, 265
ādāti: ādāya 36
ādāna ii, **98**, 204: iii, 94; **an°** **354**; **bhār°** ii, **264**: daṇḍ° iii, 64
ādāyaka ii, 145
ādāyin ii, **143**
ādāhati iii, 28
ādāsa 73, 86; iii, 95; kāyik° iii, 220; dhamm° iii, **282**; -maṇḍala ii, 308
ādi 58; -ŋ karoti 215; ii, 2; **-kalyāṇa** **172**; -kāla-kamma 87; -kammika ii, 5; -kusala ii, 5; -patiṭṭhāna ii, 75; **-brahmacariyakā** **108**; ii, **75**, **201**; -bhūta 108; -vacana 29, 35; -sadda ii, 35; ādito ii, 5
ādika 162; ādikena ii, 204 (=ādānena)
ādicca 128, 152, 284; -pāka 281; **-bandhu** **278**; ii, 98
āditta ii, **279**; -âyatana ii, 363; -ghara 308; -cela-sīsa 43, 48; -paṇṇa-kuṭī ii, 195; -loka 82
Āditta-pariyāya ii, 216, 363
Āditta-sīsopama iii, 65
ādiyati (dadāti) 25; ii, 143, 147
ādiyati (√dr): ādiṇṇa iii, 58
ādīna: -citta° **mānaso** iii, **146**
ādīnava iii, **5**; -dassana ii, 253 **-dassāvī** ii, **163**: -atta iii, 173
ādhāya 79
ādhāra 297; -patta ii, 75
ādhāvati 268
ādhipateyya iii, 240
ādhīyati iii, 205
ānaka ii, 227
ānañja (āneñja) ii, **78**
ānanda (*whale*) ii, 88
Ānanda 9, 118, 146, 223, 271; ii, 57, 86, 125, 141, 175
Ānandovāda-sutta ii, 371
ānamanā (kāyassa) iii, 140
ānayana 325
ānāpāna 223; **-sati**, -nimitta iii, 264: -samādhi iii, **269**
ānisaŋsa **104**, 134, 256; **kiŋ°** iii, 171; -dassāvitā iii, 158; dānasīl° 62: dos°, vāda-ppamokkh° iii, 145: satta° iii, 143
ānupubbī-kathā 317
ānubhāva 71, 198, 236; dān° iii, 51; dev° iii, 298: -dhara 183; -pakāsana 113
āneñja: -âbhisankhāra ii, 19, 78; **-ūpaga** ii, **78**
āneti 56, 245, 318; ānīta 48, 335; ii, 244; iii, 24, 37
āpa ii, 84, 116; -kasiṇa iii, 257; **-dhātu** ii, **152**, **204**
āpajjati 32, 66, 260; āpādi 288; ii, 271: iii, 41, 69, 143
āpajjana 191, 205; iii, 18: -ka ii, 159
āpaṇa 140, 190; antar° ii, 195; gandha-pupph° ii, 162
āpaṇaka ii, 367
āpatti ii, 140; iii, 41, 43, 198; an° 329

āpatha: **raj°** ii, **179**; iii, 279
āpadā 150
āpanna 167; ii, **21**
āpātha 200; -āgata 302; cakkhuss° 342; gacchati ii, 39; iii, 17, 53, 192, 262; -ṭṭhita ii, 132
āpādeti 340; iii, 15, 34
āpāna: -koṭika 36, 352; -bhūmi 152
āpānīya: **-kaŋsa** ii, **120**
āpāyika iii, 105
āpucchati 216, 296; ii, 256; iii, 26
ābaddha 251, 295: iii, 30 (ābaddhatta), 33, 121, 265
ābandhana: -dhātu ii, 152: -lakkhaṇa iii, 286
ābādha 183, 258, 318; **-to** ii, **334**: iii, **202**
ābādhana ii, 380
ābādhika **215**, 355; ii, 257; -atta ii, 316
ābhata 195; ii, 82, 162, 246, 324: iii, 63 (-pakkha), 279
ābharaṇa 92, 244, 305; ii, 186, 228; -jāta iii, 102
Ābhassara (devā) 179, 208; -bhavana 33: -brahmaloka iii, 114
ābhā: Buddh° 52; **-dhātu** ii, **134**; sarīr° 213; suriy° 33; suvaṇṇ° 320
ābhāti ii, 247
ābhāsati ii, 3
ābhidhammika 290, 297
ābhindati iii, **4**
ābhujati **238**; ii, 183, 196: iii, 197; pallankaŋ iii, 213
ābhoga 222
āma 108, 241; -âsaya iii, 67
āmaka ii, 105; **-dhañña**, **-maŋsa** (satta-vidha) iii, **304**; -susāna ii, 199; iii, 69
āmantana 29; ii, 3; iii, 286; -âkāra ii, 1
āmanteti **29**, 216, 235; ii, 1; an° ii, 304: iii, **202**
āmalaka ii, 68; iii, 101
āmasaka: kāk° iii, 166
āmasati, āmasana iii, 146, 304
āmisa 179; -anuggaha ii, 256; **-kiñcikkha** ii, **210**, **399**; **-gata** ii, **206**; -cakkhu ii, 206; iii, 10, 34; -cakkhuka ii, 92; -dāyāda ii, 65; -makkhita ii, 206; -maccu 274; **lok°** **23**; -hetu ii, 298: **sa° nir°** iii, **79**, **84**, 145
āmutta 151, 314
āmeṇḍita 44
āmodamāna 166; āmodita 196
āya 114; -uppāda ii, 220
āyatana: -kusala 119; ii, 390: dhamm° phoṭṭhabb° iii, 18: khand° *etc.* iii, 192
āyata: **lok°** ii, **76**
āyati (*adv.*) 65, 107, 205; ii, 62, 275
āyatika **208**
āyatta ii, 2
āyasa 147; ii, 158
āyasmā 285; ii, **85**: iii, **91**
āyācati 266; āyācita iii, 296
āyācana 45; ii, 7, 337, 368
āyāti (āgacchati) 355
āyāma 73, 341; ii, 158
āyu 208, 339; ii, **323**; iii, **95**; -kappa iii, 251: -koṭṭhāsa iii, 251: -khaya ii, 12; -ppamāṇa ii, 160; iii, 251; paritta 175, -tā 22; -parimāṇa ii, 26; -vemajjha iii, 143; **-sankhāra** 111, 282; ii, 190, 227; iii, **253**
āyuka 117; yāvat° 208; sahass° ii, 160; iii, 143: -atta iii, 144
āyutta **127**; rāj° iii, 61: āyuttaka iii, 61
āyūhati 18; ii, 26, 28, 55
āyūhana ii, 113, 218
ārakā 138; ii, 112, 297, **369**: iii, 158
ārakūṭa: -maya ii, 302
ārakkha: -karaṇīya ii, 390; -kicca ii, 141; -gahaṇa ii, 141; -ṭṭhāna 354; rāj° 189: -paccupaṭṭhāna iii, 121; -sampanna ii, 311; **-sārathī** iii, **121**
Ārakkhaka-devatā 218, 310
āraññaka ii, **159**; iii, 31, 189; -anga ii, 170, 366
ārati 272
āraddha 105; iii, **22**, **143**; acc° 87; **-citta** ii, **37**; -bhāvanā iii, 207: -yañña 141; -vipassaka 273; ii, 10; iii, **262**; **-viriya** **123**; ii, 50, **142**, **235**; iii, 47
ārabhati: viriyaŋ 48, 222; ii, 49; **ārabbha** **224**, (=paṭicca) iii, 6, **234**
ārambha: -viriya 222; **-dhātu** iii, **141**
ārambhati iii, **147**

ārammaṇa 6, 36, 112; asubh° iii, 165; iṭṭh° iii, 2, 54; indriy° ii, 149; **-upanijjhāna** 65, **67**: iii, 111; **kay**° iii, **205**: **-kusala** ii, **353**; -cittatā ii, 328; cha-nissit° 270; -dhamma 180; **paccaya** ii, 70; iii, **53**; -paṇītatā iii, 270; -pariggāhaka ii, 390; puthutt° iii, 65; bherav° iii, 252; -rasa iii, 4; **rūp**° 20, 271; ii, **131**; vatth° iii, 229: -vana ii, 100; **vossagg**° iii, **234**; saddh° iii, 252; -santatā iii, 270
Ārammaṇa-kathā ii, 201
ārā 298; ii, 52, 384
ārādhaka; an° ii, 203; iii, **132**
ārādheti 330: iii, 235: ārādhita-citta 332; aññaŋ iii, 143: ārādhanā iii, 169
ārāma 10, 38, 353; **-devatā** iii, **101**; puppha-phal° iii, 101; **-nisādī** iii, **145**; paribbajakānaŋ ii, 56; -rukkha iii, 46: **-ropa 88**
ārāmika iii, 23, 34, 40, 218
āruppa ii, 126; iii, 79, 127
āruhati 200; ii, 150: iii, 9, 31
ārūḷha 115, 201, 308; -bhāva ii, 100; mukh° 38; hatth° ii, 324: magg° iii, 119
āroceti 105, 217, 320; an° 317; ārocita 165; ii, 126: iii, 46, 61, 100
ārocāpeti 227: iii, 34
āropana: tilakkhaṇ° iii, 205: -kāla iii, 48: dos° iii, 252
āropitatta ii, 84
āropeti 24, 211, 284; ii, 46, 179, 261: iii, 45, 100, 214
ārohati 206, 243; ii, 160: iii, 51; āruyha 313
ārohana ii, 84; nibbān° iii, 269: -sajja ii, 188
ālapati 45; 269, 315; ii, 1, 3, 233
ālapana 342; ii, 7
ālambati ii, 190
ālambana 85; an° 110; -phalaka ii, 190
ālaya 38, 61; kāma-guṇ° 85; kāma-taṇh° 196; kimānaŋ 274; **-rāma** 195; **-sammudita 196**; -sārī ii, 259
ālassa 100; ālasiya 35, 100; iii, 34, 86; ālasya iii, 140 (-âyana, -âyitatta)
ālāpa ii, 233
ālingati 307; ii, 91; iii, 31
ālitta 207
ālinda 339
Ālindakavāsi-Mahāphussa-tthera iii, 187
ālimpeti iii, 221
āluka: dāya°, sīta° iii, 194
āluḷati 236; ii, 397; āluḷa 237
āluḷita ii, 12; iii, 94
ālepa: agad° ii, 101
ālepana: vaṇ° iii, 189
āloka 142, 203; ii, **22**; -ŋ vaḍḍheti ii, 235; -kasiṇa ii, 134; -kicca 222; candadīpa-ukkā° iii, 167; ñāṇa - pīti - pāsāda - dhamma - kathā° 52, 163; -ṭṭhāna 222: iii, 175: -dhātu ii, 134; -pharaṇa ii, 354; -bhūta 162; **-saññā** iii, 166, 259, **260**: suriy° iii, 167
ālokana iii, 191: āloketā iii, 191
āloketi 290; **ālokita** 119; iii, **190** ff.
ālopa ii, 107; iii, 165, (-karaṇa-uddharaṇa) **197**, (piṇḍiy°) iii, 276 (=vilopa) iii, 307
āloleti 259
Āḷavaka (yakkha) 317; Āḷavikā 189
Āḷavaka-sutta ii, 4
Āḷavaka-gajjita ii, 201
Āḷavaka-Hatthaka iii, 291
Āḷavī (nagara) 189, 268, 316
Āḷāra 203; ii, 286
āḷāhana ii, **339**, 380
āḷhaka 218; -gaṇana iii, 113, 290
āvacara 344; kām° 11: iii, 56, 82, 241; dis° ii, 240; **paris**° iii, **145**; -atta ii, 2: iii, 244: yog° iii, 5: rūp° iii, 56, 241, 254
āvajati: saha° 58
āvajjati 54, 87, 217; ii, 75, 164, 196: iii, 54
āvajjana 180, 236, 302: asubh° iii, 65: upekkh° ii, 201; -khaṇa ii, 270; -citta ii, 396; -tā 179; -ppamāṇa ii, 384; manodvār° ii, 131: -samudaya iii, 232
āvajjitatta 75: an° iii, 144
āvata ii, 112; an° 110, 313
āvaṭṭā 84; iii, 47; **-ggāha** iii, 3;
āvaṭṭati 84; ii, 62; **hīnāy**° ii, **61**, 121
āvaṭṭanā; Mār° 179
āvaṭṭa; kodh° 354: kiles° iii, 3; kāma-guṇ° iii, 112
āvamati iii, 135

āvarati 110; iii, 151
āvaraṇa 67, 202, 281; ii, 69; dant° 353; **an°** iii, **151**: (vimokkha) 225
āvaraṇīya iii, 28, 184
āvasati 99
āvasatha 166, 348; ii, 349: iii, 281; **-âgāra** iii, **109**: **bahi°** iii, **108**
āvaha 169; atth° 202; pasād° 217: sukh° iii, 50
āvahati 327; ii, **320**
āvahana 17; -tā 272
āvāṭa 282; ii, 54, 79, 284; iii, 258, 300
āvāra: khandh° 317
āvāreti iii, 63
āvāsa: -gata ii, 388: **ghar°** iii, 43, **279**; -dāna iii, 50; satt° 46; ii, 281; -sāmika iii, 107; suddh° 75
āvāsika 217
āvāha 260, 312
āvi 307; -karoti 135, 235, 271; ii, 349: iii, 61; -patati ii, 360; -bhavati iii, 255: **-bhāva** ii, **126**, 147, 311: iii, 56, 60, 184
āvijjhati 302 (**āviñjati**); iii, **69**, **71**
āvila iii, **175**; -citta 339
āvuṇāti 96
āvuta 197; **tant°** iii, **134**
āvudha (āyudha) 324; pañca iii, 103, **122**; phalak° 68, 141
āvuso 215, 268; ii, **233**
āveṇika iii, **86**, 270
āsa 347: (*adj.*) lok' itthiyo iii, 67: ām° pakk° iii, 67
āsankanīya iii, 187
āsankhita 108, 127
āsanga: uttar° 39, 246: iii, 119
āsajjati 133, **179**, 186
āsatta 20, 330; ii, 21
āsatti (taṇhā) 315
āsana: -iriyâpatha 13; -kusalatā 16; -ṭṭhāna iii, 101: dhamm° iii, 52: dakkhiṇ° iii, 224: **paññatt°** 111, 245; iii, **45**; vivitt° 244; -sālā 291; ii, 171
āsandi ii, **339**
āsanna 16, 167, 295; ii, 2; -atta iii, 243, 279; -ânantaraŋ ii, 275; -kāla 55: iii, 143; -ṭṭhāna 16, 303; iii, 54: -padesa iii, 76
āsabha: **-ṭṭhāna** 9, 80; ii, 44, 45; nar° iii, 49
āsabhin 30; iii, **208**; **vācā** iii, **263**; nar° iii, 49
āsaya 101; ii, 106, **283**, **285**; iii, **13**; -ânusaya ii, 354; pakk° iii, 198: -to iii, 266
āsavati ii, 64
āsavā: kāma-bhava-diṭṭhi-avijjā ii, 64; -uppatti iii, 249: **-kkhaya** 105, 241; ii, 44, **52**, 202; -pariyādāna 184; pupph° phal° sur° iii, 303; an° ii, 175
āsā 12
āsādeti 65, 179
Āsāḷhī(ā) ii, 118, 278, 287; iii, 136, 188, 270; -nakkhatta iii, 297
āsi (atthi) 191
āsiŋsati 105, 118
āsika 201: ukkhitt° iii, 16
āsiñcati ii, 110, 185, 291; āsitta 316; iii, 7, 8, 306
āsiñcana iii, 8
āsittaka: an° iii, 270
āsītika iii, **204**
āsīna: tuṇhī° iii, 192
āsīvisa 132, 280; ii, 368; **cattāro** iii, **5**; -daṭṭha ii, 100, 291; -sadisa 313
Āsīvisopama-sutta ii, 4
āsevati 272
āsevana: -mandatā ii, 148
āhacca 36, 168, 309; ii, 55, 59, 375: iii, 76, 193, 201
āhanati: āhata; vitakk° iii, 143
āharaṇa 183; ii, 148: iii, 25
āharaṇaka 70
āharati 31, 116, 264; ii, 20, 22; desanan ii, 11; satthaŋ 183; āhata 227; ii, 141, 145; iii, 42; vāt° 341
āhariyati 67
āhāra 46, **253**; ii, **102**; **-ṭṭhitika** ii, 25; iii, 100, **139**; -nidāna ii, 28; -pariggāhaka ii, 103: -paṭikkūla-saññā iii, 197: -pariyeṭṭhi iii, 163; manosañcetana° ii, 113; -mandatā ii, 111; -mukha 253; -rasa 301; -sappāya ii, 83; -samuṭṭhāna ii, 26; **-samudaya** ii, **276**: iii, **229**: -hatthaka iii, 166: **sukhass°** iii, **289**
āhāreti 46; ii, 107; āhārāpeti **240**, 315
āhiṇḍati 131, 206, 228; ii, 150, 261; iii, 199, 253

āhiṇḍana 190
āhu 147; ii, **209, 401**
āhuṇa: -pinda 207
āhuṇeyya 207
āhuti 205-7, 235; ii, **339**

I

ingha 333; iii, 245
icchaka: yen° yad° iii, 22
icchati 105; icchita: icchit° 41, 118, 293; ii, 177; iii, 23, 34, 132: kkhaṇa ii, 91: iii, 155; -ṭṭhāna 210: iii, 64
icchana 53
icchā: an° 116; -gata 117; -naṭṭha ii, 369; -pakata ii, 141; -matta iii, 268; yad° ii, 35: iii, 302; **-lobha 53**
icchāpemi 277
ijjhati 260; ii, 93; iii, 93, **101**, 136, 171, 208, 256
ijjhanaka 181
iñjati ii, **342**; iii, **73**
iñjitatta iii, **264**
iṭṭha 14, 151, 346; ii, **366**, 396: -âniṭṭha iii, 72; -ârammaṇa 42, 62, 271; iii, 17, 54, 83: -upama ii, 141: -vatthu iii, 171
iṭṭhakā 303, 323, 342; ii, 75, 257; iii, 38, 44, 211; -cchadana iii, 107; -maya iii, 281
iṇa 240-1; iṇaṭṭa ii, 240, 301; -ṭṭha 204; ii, 302; iii, 186; -pīlita ii, 301
iṇāyika 240
itara 30; 111; 49, 157
itarītara ii, **161, 163, 382**
iti: pi so 341; icc' 7, 9; itikirā iii, 208; **iti kho** ii, **41**; **itibhavâbhava-kathā** iii, 295; **iti rūpaŋ** ii, **47, 288**; **itivādapamokkha** iii, **145**; itiha 221; **itihītihaŋ 221**; **iti h' idaŋ** ii, **21**
Itihāsa 81
ito 304; nidāna ii, 82; -paṭṭhāya 153; bahiddhā ii, 15
itoja 304
ittara: **-dassana 150**; ii, 323; ittaratara ii, 323
itth' atta 205; itth' asmi ii, 15; **itth' etaŋ** ii, **380**; itthannāma 103; ii, 36, 56, 168: ittham; -bhāva 205
itthi iii, **304**; **-agāra** 325, **124**; -âkara ii, 192; **-indriya** iii, **237**; **-kathā** iii, **295**; **-kāma** iii, **109**; -kutta 186; (dasa) ii, **145**; paṇḍit° 154; -purisa 270; -bandha 100: mahallak° iii, 160: **-ratana** iii, **154**; -bhāva iii, 237; -rūpa ii, 191; lok° iii, 67: -linga iii, 226; -saŋsagga 325
ida ii, **57**
idapaccayatā 196; ii, **40**
iddha 145, **214**, 257; ii, **117, 118**; iii, **253, 287**
iddhi: ariy° iii, 172: **-âbhisankhāra** iii, **92, 257**; -koṭṭhāsa ii, 126; **patta° 213**; parikamma ii, 140; **-pāda 101**; iii, **250, 255**; -pādukā ii, 83; puthujjan° 290; -bhūta iii, 250: -mant 326; ii, 139, 140; -vikubbana 221; iii, 214, 261; **-vidha** ii, **126, 175**
Iddhipāda-Vibhanga iii, 250, 255
idha: **-loka** 64, **157**; idh' ūpapatti ii, 219
Inda (devarājā) 29, 195, 235: iii, 187
Indaka (yakkha) 300
Inda-kūṭa 300
inda: -aṭṭha iii, 237, 247; -khīla 76, 244; ii, 34, 366; -nīla 128, 247
indriya ii, **250**; iii, **95**; **aññ° aññātāv°** iii, **237**; **anaññāt' aññassāmī-t°** iii, **237**; asaŋvut *s.v.*; **itth°** iii, **237**; eka-dvi° ii, 341; okkhipati 86; **jīvit°** 22; iii, **237**; -dama 235; pañc° 25; paññ° iii, 235; -paripāka 242; **pākaṭ° 115**: ii, **302**; iii, **257**; puris° lokuttar° vaṭṭ° iii, 237; vipassan° iii, 235-6; **-vemattatā** iii, **235**; **-saŋvara** 251; iii, **145**; sat° iii, 235 ff.; **saddh°** iii, **232, 247**; -samātta iii, 156: **-sampanna** ii, **403**; **sukh°** iii, 80, 82, **240**
Indriya-sutta, ii, 3
ibbha ii, **397**
iriyati 110, 207; ii, **382**
iriyanā iii, 64
iriyā 12, 34, 53; ii, 23, **60**, 382; -kappana 15; catu° iii, **52**, 147: cuṇṇiya° iii, 198; ussadapathatta iii, 28: **-patha 101**,

123, 147; ii, 99, 231; -pada 36; **-samasisi 183**; sabb° 55
Isāna 341
Isigili (pabbata) 182
Isidatta (thapati) iii, **278**
Isipatana 203; iii, **296**
isi 89, 208, 346; iii, 296; -gaṇa 355; iii, 284; (dhaja) ii, 239
isisattama 278
issattha 166
issara 130, 137, 209; an° ii, 221; -jana ii, 239; dhamm° 9; -nimmāna ii, 42: paṭhav° iii, 26
issariya 61, 101, 311; -âdhipacca iii, 276; jāti-rūpa-kula iii, 153; -patta 104; -bhāva iii, 276; -vibhava 152
issā 236; ii, 394; -pakata 109; ii, 221; -pariyuṭṭhita iii, 87; -macchariya 122, 320 : -macchera iii, 204
issāsa 181, 269; iii,
īgha: an° iii, **93**
īdisa 79; ii, 53, 305, 388: iii, 185
īsaka 181: iii, 28 (īsakaŋ)
īsana (deva) 235
īsā: -mukha 344; -yotta 250; **hiri** 251; iii, **121**
īhati ii, 175; iii, 106
īhitika iii, 64, 106: īhi *or* īha (*doubtful readings*)

U

ukkaŋsa: -âvakaŋsa ii, 345
ukkaŋsati iii, 29
ukkaṭṭha (*battle*) 147; -gotta 226; -paricchcda 328
ukkaṭṭhatara ii, 350
ukkaṭṭhita iii, **174**
ukkaṇṭaka (roga) ii, 208
ukkaṇṭhati 70, 196; ii, 98: iii, 96; ukkaṇṭhita 12; -bhāva 306; -ka 112, 264; ii, 305; -tā 35; iii, 37, 139, 140
ukkaṇṭhana 122; ii, 349; ukkaṇṭhanīya 186
ukkaṇṭhā ii, 267
Ukkalā ii, **279**
Ukkavela (nagara) iii, 225
ukkā (okkā) ii, 224; tiṇ° iii, 53; -dhara 227; -mukha 125; -vara 227: -āloka iii, 167
ukkīsati 39
ukkujja: -âvakujja iii, **150**
ukkujjeti 135
ukkuṭika 39
ukkuṭṭhi iii, 120
ukkoṭana iii, **306**
ukkhali ii, 224; ukkhalikā 132
ukkhā: -sata ii, **224**
ukkhita: -raja iii, 95
ukkhipati 50, 239, 293; gīvaŋ 161; daṇḍa-dīpikā iii, 48: Sineruŋ iii, 6; sīsaŋ iii, 41: hatthaŋ 181, 262; **ukkhitta** 72: iii, 95; **-âsika** ii, 219; iii, **16**
ukkhipana 199
ukkhepa iii, 120
ukkhepeti ii, 53
uklāpa iii, 156
Ugga (gahapati) ii, **393**; iii, 291
ugga: -teja iii, **8**; **-putta** 268
uggacchati 291; ii, 290; uggata ii, 393: iii, 8: -naḷa 115; iii, 257; -atta ii, 116; -piḷakā 218; -vaŋsa iii, 226; vaṭṭato 311; vāc° 262
uggaṇhanaka 265
uggaṇhāti ii, **75**: uggahīta iii, 26: (sippaŋ) iii, 102: (nimittaŋ) iii, 201: (*causal*) iii, 304
uggamana ii, 51
uggaha: nimitt° iii, 165
uggahana 264
uggāra ii, 107
Uggāhamāna (paribbājaka) 10
uggirati ii, 192
uggilati 228; iii, 106
ugghaṭitaññu 43, 202; ii, 4, 11; iii, **6**
ugghaṭitatta 272
uggharati 191
ugghāṭana; kasiṇa° iii, 264
ugghāṭeti 135; ii, 62, 119: iii, 99, 173
ugghoseti 130, 322; ugghosāpeti 322
ucca: -atta 74, 108; **avaca 25, 133, 187**; -ṭṭhāna 247; ii, 277; -nīca 116; -saddha 17: iii, 46, 283: **-sayana** iii, **304**
uccāra 298, 309; -kamma iii, 197; **-passāva** ii, **283**: iii, **197**
uccālinga ii, 111
uccināti ii, 161, 177
ucchanga iii, 207
ucchādana ii, 386; iii, 156
ucchijjati ii, 15, 36; jīvaŋ ii, 68; ucchiṭṭha-mukha ii, 244
ucchinna-mūla 107, 264

ucchu 281; ii, 272, 344; -khandha-bhāra iii, 206: -rasa iii, 286
uccheda ii, 15, 32, 36; -diṭṭhi 84, 238: iii, 73, 295
uju: -karoti 87; -gata (bhūmi) ii, 343; -gatta iii, 244, 245; -jātika 271; -bhūta 238: iii, 51; -magga ii, 52
ujuka 19, 76, **82**; -diṭṭhi ii, 5: (*adv.*) iii, 221
ujjala 242, 313; dīp° ii, 78, 99
ujjangala 78
ujjāleti (dīpaŋ) iii, 187
Ujjhāna-saññī (devaloka) 64
ujjhāyati 64, 175, **349**; ii, 139, 360
ujjhāpeti 308
uñcha: aññāt° ii, **239**
uññātabba 132
uṭṭhātā 331
uṭṭhāti (uṭṭhahati) 39, 245, **352**; uṭṭhahato 276; an° 340; uṭṭhita 114-5: iii, 33, 257: ii, 320; -māna iii, 257; uṭṭhātu-kāma iii, 9, 14
uṭṭhāna 130, 154; **an° 100**; -ṭṭhāna ii, 179, 320; -bhaṇḍa iii, 264 **-viriya 61**; ii, 229; **-saññā** 79; iii, **53**
uṭṭhānaka 164, 311: iii, 264
uṭṭhānavā ii, 274
uṭṭhāpeti 345: iii, 279
uṭṭhāpana: aruṇ° iii, 279
uḍḍayhati ii, 346
uḍḍayhana-velā ii, 346
uḍḍita 96: iii, 201 (*cf.* oḍḍita)
uṇṇa 300; ii, 111; -maya ii, 325
uṇha: -âkāra ii, 101; odaka 38, 129, 259; -âbhitatta ii, 29:; -kāla iii, 243; -kumbha ii, 81; -pakatika iii, 257; -pariḷāha iii, 55: -valāhaka (devā) 284; -santatta 30
uṇhāpeti 345
uṇhīsa iii, **119**
utu 28, 174, 288; **-pariṇāmaja** iii, **81**; -sappāya ii, 81; iii, 151, 175: -samaya ii, 30; iii, 135; -samuṭṭhāna ii, 351
uttama 248; -attha 86; -anga iii, 265; -itthi ii, 210; -damatha 349; -dhamma 279; -ppamāṇa 268; -ppavatti iii, 228: **-purisa** 15; ii, **277**; -bhojana 64: -seyya iii, 28 (=Ariya iii, 297)
uttara: -âsanga 39, 246, 302; -cakkavāḷa 75; -chada ii, 325; -ñāṇa iii, 208; -diṭṭhi ii, 14; -disa 214; -virahita ii, 153; -sahāya iii, 221; -sāṭaka 324; ii, 291; -setū iii, 11, 177
Uttara-Kuru 74, 117
Uttaracūḷa-vāra iii, 256
Uttarakumāra ii, 39
uttarati 85, 100: iii, 14
uttaraṇa: -tittha ii, 246
Uttarā 311
Uttarika (*child*) 310
uttari: -dukūla 353; uttarītara 314, 342: iii, 85; **-manussa-dhamma** iii, **101**; -sāṭaka ii, 93
uttariŋ ii, 3, 176
uttariya-lakkhaṇa 264
uttasati 79; uttāseti 167, ii, 163; iii, 203; uttāsita iii, 203
uttāna iii, **27**; an° 20, 289; ii, 144; -âvabhāsa, -uttāna ii, 87; -ka 184; -bhāva 19; -mukha 261; -seyya 79, 175; iii, 27; -seyyaka 318
uttānaka ii, 86
uttānī-kamma ii, 51
uttānī-karoti ii, **40**, **317**
uttāreti 278; uttiṇṇa 20
uttāsa 122; cittutrāsa ii, 285
uttāsavā ii, **262**
uda-su iii, 66
udaka: accodaka 38; -aṇṇava iii, 11; āsitta° iii, 7; -ussiñcana ii, 123; -ogha ii, 228; **-orohaka** iii, **104**; -kicca 160; -kīḷa ii, 227, iii, 34; -koṭṭhaka 276; -gaṇḍūsa iii, 188: -ghaṭa iii, 46; -cara ii, 204; -cāti 147; iii, 45; -jallika ii, 322; -taraṇa iii, 135; -tala ii, 322; -tāpana 259; -tittha 39; iii, 33, 295; -tumba ii, 86; dakkhiṇodaka, 234; -deḍḍubha 132; -dhāra 166; -nāga ii, 228; -nidhāna 33; -pariyanta ii, 200; iii, 215; -pātana 34; -piṭṭha ii, 29, 254: iii, 257; **-phusita** 244; ii, **130**; -bindu 174; ii, 130; -bhinna ii, 54; -bharita iii, 174; -magga ii, 79; **-maṇika** ii, 274; iii, **45**, **104**; -mallaka 305; -lesa ii, 337; loṇodaka 55; -vaḍḍhana ii, 124; -vāta ii, 257; **-vāraka** ii, **123**; -vāsin ii, 285; -vutthi iii, 48;

-sakaṭa iii, 188; -sadda ii, 207; -sappa iii, 7: -suddhika-bhāva iii, 104: -sāṭika 39; sātodaka 38; sītodaka 38
Udakapāna (uyyāna) ii, 393
udagga-citta 336
udajjita iii, **66**
udadhi 128
udapatta iii, **174**
udapāna 88; ii, **123**, 399
udaya: -bbaya 65, 104, 296; ii, 47, 171; iii, 150, 234, (-paññā) 158; -dassana ii, 253: attha° iii, 234: **-gāmin** iii, **285**
udara 57, 253, 301; -âvadehaka ii, 107; pasāreti ii, 152; -pūra 349; milāt° ii, 337
udāna 60; **-ŋ udānesi 80**; ii, **273**; iii, 160, **254**, 298
Udāyi-thera iii, 79, 149
udāsīna iii, 165
udāharati 60; ii, **273**; iii, **203**; udāhaṭa 202; ii, 4
udāhāra 60; -nigghosa iii, 298
udāhu 45, 296, 319: iii, 55, 88
udikkhati 296; ii, 181
udīreti 276; ii, 8
udukkhala ii, 367; iii, 197
udumbara 181; ii, 274, 399
Udena (rājā) ii, 393; yakkha-**cetiya** iii, **251**
Uddaka 203; ii, 287, 386
uddāpa ii, **116**; iii, **60**: **daḷh°** iii, **211**
uddāleti ii, 111
uddisati 10, 14; ii, 179, 203; iii, 204; uddiṭṭha ii, 65; uddisāpeti 10; iii, 235
uddissa 193; ii, 195; -kata iii, 37
uddesa 50, 176, 279; ii, **5**; iii, **100**, **170**; -gahaṇa 296; -paripucchā ii, 121, 164; -bhatta ii, 171
uddesika: **mam udd°** iii, **204**: vass° iii, 228
uddehaka 142
uddhaŋ ii, 80, 84, **282**; iii, **260**; (adho) 182; tato ii, 344; **-bhāgiya** iii, **137**; -mukha 48; -virecana iii, 156; -saŋyojanāni 24, 91, 188; **-sota** iii, **144**, 236
uddhagga 160; iii, 127
uddhaggika 160
uddhacca 20, 44, 293; -kukkucca 165; iii, 35, 167; -pakatika 115; iii, 257: -pakkhika iii, 157: **-sahagata** iii, **64**, **258**
uddhata: -daṇḍa 133; -dāṭha 325
uddhata 115; ii, 2; iii, **257**; cārin iii, 287: an° iii, 163: citta iii, 171
uddhana 173, 312; ii, 394; iii, 39, 69; kammār° iii, 261; -pāli 259
uddharaṇa ii, 99, 295, 349; ālop° iii, 197: pād° iii, 190
uddharati 99, 206, 237; ii, 130, 139, 231; iii, 49, 139, 170
uddhāra; atth°, pad° 334: pañh° iii, 222
uddhumātaka iii, 165, 166
udrīyati 178
unnata 244; iii, 49; -âkāra iii, 122; -padesa 17
unnadati ii, 196; unnādeti iii, 219, 296
unnamati 244: iii, 49
unnaḷa 115: iii, **257**
unnāmeti (kāyaŋ) iii, 100
upa (sadda) ii, 14
Upaka (devaputta) 91
upakacchaka 147
upakaṭṭha 216, 294; ii, 93, 291, 362
upakaḍḍhana ii, 112
upakappati 154; ii, 272, 291, 350
upakaraṇa 137, 163, 242; ii, 349; iii, 107
upakāra 249; bah° 73, 203, 294; -bhāva iii, 34; -bhūta ii, 184, 364
upakāraka 183; -dhamma ii, 353
upakārī iii, 185
upakiliṭṭha 36, 237
upakkama 44; ii, 144; iii, 82: att° iii, 267
upakkamati ii, 141
upakkilissati iii, 211
upakkilesa 36, 73, 237; ii, 140, 347; iii, 151, **201**, **211**
upakkuṭṭha ii, 14
upakkhāra 99; ii, 325
upakkhepa 44; iii, 134
upaga **244**; agayh° ii, 322; apāy° ii, 195; chāy° 88; puññ° ii, 78; puppha-phal° iii, 36: bhav° ii, 14; sagg° 282; hattha-pād° iii, 102, 287
upagacchati 22, 32, 84; ii, **99**: iii, 40, 49, 290
upagantā ii, 40, 170
upagama 225
upagamana ii, 27

upaghāta 49, 91; iii, 273
upacaya ii, 386
upacāra; an° ii, 366; -appanā 27, 110, 352; ii, 143, 254: iii, 74, 105, 166, 200; dassan° 218, 247; phal° ii, 12; -bhāva 179
upacikā iii, 30
upacita 6; ii, 386: -atta iii, 108
upaccagā 40, 91
upacchindati ii, 177
upaccheda; jīvit° iii, 267
upacchedaka 111; jīvit° ii, 144
upacchedana ii, 84
upajīvati 298
upajīvin: rūp° 177
upajjha 118
upajjhāya 37, 116, 218: iii, 24, 38 (samān°)
upaṭṭhahati 31, 233, 282; ii, 309; upaṭṭhāti 71, 291: iii, 179; upaṭṭhātabba iii, 77: upaṭṭhiyamāna iii, 37
upaṭṭhāka 112, 141, **258**; ii, 125; iii, **8**, 84, **213**
upaṭṭhāna 90, 141, 157; iii, 77; -kicca iii, 156; -lakkhaṇa iii, 233: -velā iii, 6: sati° iii, 178: (=nimitta iii, 260)
upaṭṭhāpeti 242; aruṇaŋ 25; satiŋ 305: gāthaŋ iii, 39: pihaŋ iii, 79
upaṭṭhāyikā 140: iii, 168, 220
upaṭṭhita (sati) 201, **238**; ii, **142**, 209, **395**; -satitā ii, 282
upaḍḍha 156, 221; -kamma ii, 342; -kāya iii, 215: -kilesa ii, 155; -gāthā iii, 39; -guṇa 157; -diṭṭha ii, 134; -maŋsa ii, 104; -magga 336; -ratti 324
upatāpeti ii, 237; iii, 211
Upatissa (Sāriputta) iii, 218
upatthaddha ii, 26
upatthambha ii, 26; dhāt° ii, 168; vāt° iii, 226: -na iii, 87
upatthambheti ii, 26: iii, 80
upadisati 207
upadesa 4
upaddava 150, 192; cor° 132; dos° iii, 15; **brahmacār°** ii, **174**
upadduta 180; ii, 104, 152, **365**: iii, 57, 70, 254
upadhāna ii, 229, 325; iii, 45
upadhāraṇa 6; kaŋs° ii, 325; (vīṇā) iii, **66**
upadhāreti 68, 200, 286; ii, 20; upadhārita 6
upadhi 181, 270; an° nir° iii, 3; kāmaguṇ° 207; khandh° 174; cattāro (kāma-khandh° -kilesa-abhisankhāra°) 31; **-nidāna** ii, **119**; -vipāka 352; -viveka 123; iii, 122; **-sankhaya 193**
upadhīyati 31
upanāmeti 217, 232, 303; iii, 26, 36, 196, 266
upanāyika: att° iii, **281**; vass° 216, 291; ii, 177
upanāha 53, 122
upanikkhipati ii, **130**
upanikkhepana ii, 235
upanijjhāna 65; **ārammaṇ° 67**; iii, 111; -citta ii, 111
upanijjhāyati 67, 298; iii, 111
upanidhāya 7, 321; ii, 129
upanibandhati 167; ii, 327, 395; (*causal*) ii, 185
upanibbatta 132
upanīyyati 22: iii, 150
upanisīdati 271, 291
upanissaya 238, 302; iii, 116, 141; -ânurūpa 88; -koṭi 84; ii, 71; dāna-sīla-bhāvan° ii, 273; pubb° 105; maggaphal° 319; -sampatti 240: -tā iii, 172
upanisayati 8; upanissita ii, 198
upanissāya (*prope*) 169, 204, 316: iii, 269
upanissinnaka-kathā ii, 124, 337
upanīta 22, 141, **235**; ii, 184: iii, 65
upaneti 203; ii, 11; upanetabba iii, 281: upanīyati iii, 150
upapajjati: upapajjare 91
upapatti: dev° 91; -ka 208; idh° ii, 219; bhav° iii, 191; ling° ii, 41
upapannāse 91
upaparikkhati (paññāya) 200, 331, 348; ii, 76, 176; (attha) iii, 95, 305; yoniso 321
upaparikkhaṇa iii, 93
upaparikkhā ii, 7
upapāta: cut° ii, **372**
upapāramī iii, 48
upabruheti 330
upabhoga 137, 260, 317; phal° 16; -sukha 328
upama 48, 135, 189; āhat° ii, 300: angārakās° iii, 54: (opama) kiŋsuk° iii, 57
upamāna iii, 41
upaya ii, **271**: **upayāti** iii, **290**

upayāpeti ii, **124**
upayoga: -vacana 11, 246, 254; ii, 6
uparājā 295
upari 208; -ārulha iii, 302: -upari 160, 323; -kilesa 108; -kes' antato iii, 47: **-ghāṭa** iii, **65**; -ṭhatvā 48; -ṭhita 86, 236; -danta iii, 197: -pāsāda 240; ii, 189; -bhāva 18: iii, 126; -magga 292; ii, 73; -maggatta 71; -maṇḍala 39; -muddhani iii, 9; -yāpeti iii, 104; -vāta 17, 346; -sota ii, 228: heṭṭh° upariya iii, 192: uparito ii, 136: uparima iii, 215
uparisaya 251
uparuddha 322; uparodha 323; nagar° iii, 8
Uparevata iii, 217
upaladdhi 51; att° ii, 107; -vāda ii, 68
upalabbhati 194; ii, 97: iii, 80; upaladdha 7
upalāpeti 168
upalāḷanā iii, 10
upalāḷeti 326; ii, 20
upalimpati 174
upalepana 233
upavajja: -kulāni ii, **373**
Upavattana 222
upavadati 37; iii, **29**, 100
upavasati 276
upavāda 217; ii, 176; iii, 100; -bhaya 62
upavādin 345
Upavāṇa (bhikkhu) 258; ii, 59
upavāyati 144
upavāyana ii, 231
upavicāra iii, **82**
upavhayati 235
upasaṃharati 32, 257; ii, **83**; iii, 172, **243**: **upasaṃhita** ii, **198**
upasagga (*prefix*) ii, 59; an° 6; -pada 4; -matta ii, 293; sa° 6
upasankamati 16; upasankamana iii, **142**
upasanta 272; ii, 90: iii, 181
upasama 21, 81, 89; -ânussati iii, 297; kiles° iii, 22, **297**; **dam°** ii, **374**; -sukha 83
upasampajja 103, **205**; iii, **291**
upasampadā 273, 308; ii, 37
upasampanna: an° iii, 213
upasampādeti 56, 57; ii, 37
upasammati 229, 342
upasingha 299
upasinghati 298; upasinghana iii, 70
upasitta 316
Upasena ii, 368
upasobheti ii, 329
upassaṭṭha ii, **365**
upassaya 88; bhikkhunī 191; ii, 175; iii, 205
upassuti ii, **75** (-ṭhāna)
upahacca: -parinibbāyin iii, **143**, 236
upahaññati ii, 384
upahanati ii, 342; upahata 235: ii, 365: iii, 95: an° ii, 239; -citta 354; -pubba iii, 106; loṇ° iii, 288
upahaṇana iii, 273
upaharati 244; ii, **83**: iii, 129
upahāra iii, 129
upâtivatta 209
upādā: -paritassana ii, 262; -rūpa 28: iii, 18, 199
upādātabba ii, 270
upādāna: kām° ii, **14**: iii, **137**; -kkhandhā 177, 201: iii, **16**; **-khaya** ii, **209**; -pariññā ii, 366
upādāniya ii, **81, 270**
upādāya 7, 96, 318; ii, **17, 308, 335**; iii, **111**
upādi: -sesa iii, **175**
upādiṇṇa: āhār° ii, 26; -kkhandhā ii, 14
upādiṇṇaka (sarīra) 20-1; ii, 24, 81; iii, 29, 52, 71, 243, 251; -ajjhāsaya, *s.v.*
upādiyati ii, **33, 78, 280, 296, 312**
upāya 154; ii, **33**; an° 297; -bhūta 330; -manasikāra ii, 21: iii, 133; dve ii, 259
upāyāsa 43; ii, 14; **an°** ii, **258**: kodh° iii, 3
upārambha 248, 257; **-ânisaṃsa** iii, **145**; -citta ii, 68; -bhaya ii, 280; -mocana iii, 273
Upāli ii, 125, 140; iii, 167, 189
upāsaka: -parivāra iii, 291
upāsati 104
upāsana 104, 117; iii, **301**; **kat° 165**; ii, **225, 229**
upāsaya 88

upāhanā 243, 268, 346; ii, 204, 257, 349; iii, **119**, 279, 294
upiya: tad° 152
upekkhā 76, 130, 233; -âvajjana ii, 201; **-indriya** iii, **241**: -tthāniya, -sambojjhanga iii, 141: -vihārin iii, 173
upekkhaka ii, 381: -bhāva iii, 3
upeta **105**, 224, 276; pāṇ° 136
upeti 339; ii, 33, 124, 312; maraṇaŋ 22: nopeti (=na upeti) iii, 75: vassaŋ iii, 201
uposatha 307; -anga ii, 375; -âgāra iii, 38: -kamma 26, 101; **tadahu** **115**; -divase 319; -pavāraṇa ii, 178; -bhatta 107; (upavasanti) **276**: up. anup. iii, 296
Uposatha (hatthi) ii, 43
uposathika 307
uppakka 180; ii, 221
uppajjati 31, 195; udapādi 80, 203, 213; ii, 103, **119**
uppajjana iii, 68
uppajjanaka 114, 208; ii, 34; -satta ii, 338; -saddhā ii, 54
uppajjanatā ii, 73
uppaṭipātika: -sutta iii, 241
uppatati 98, 220, 307 (uppacca); ii, 284: iii, 69: uppatana iii, 296
uppatika 53; iii, 60, 211: pubb° iii, 64
uppatti: aṭṭh° (attha) ii, 102, 141; -âraha iii, 53; dve ii, 139; tatr° 160: kiles° iii, 2: phal° 319; Brahm° 209; bhang° ii, 13; -bhava ii, 14; sok° 111: mūl° iii, 153
uppatha: amagga 94; 253; -manasikāra iii, 139
uppanna: an° 208, 277; ii, 164: iii, 125; -atta ii, 2; **-uppanna** iii, **270**, 296: -matta iii, 54
uppabbajati 308
uppala: -gandha ii, 186; -patta ii, 147; ratt° ii, 129: +nīl° iii, 48
Uppalavaṇṇā ii, 247
uppalinī **201**, 209
uppāta: leḍḍ° iii, 70
uppāṭaka **239**; uppāṭikā (samudde) 54, ii, 377
uppāṭana 253
uppāṭeti 53, 184; akkhīni 189; ii, 362; iii, 5
uppāda: āy° ii, 220; citt° 184, 210; ii, 139: tatr° iii, 39: dandho iii, 54: **Buddh°** 208; ii, 14, **40**; -manasikāra iii, 165: **-vaya-dhamma** **31**, 224; -vaya ii, 213: an° iii, 144
uppādaka 107, 333; gaṇḍ° ii, 194
uppādana iii, 161
uppādita 9; ii, 39, 91; iii, 35; an° 277
uppādetā ii, 278
uppādeti 9, 42, 268; cittaŋ 58, 64: chandaŋ iii, 258; ñāṇaŋ 114; diṭṭhiŋ 107; dhamm° ii, 6: phalaŋ iii, 229: lajjaŋ iii, 15: lohitaŋ 78; vicikicchaŋ ii, 33; saññaŋ ii, 133; iii, 35; saddhaŋ 101
uppīḷeti 169; ii, 45: an° iii, 71
upplavati 150; iii, (upl.) **104**
ubbaṭṭeti 262; ii, 185, 194; iii, 285
ubbāḷha 239; ii, 305
ubbigga 56
ubbijjati **347**
ubbega 122
ubbedha 321; ii, **129**, 176; tiyojan° ii, 160; satt° ii, 84: iii, 46; ubbedhato ii, 90: puris° iii, 60
ubbhanta-citta iii, 257
ubbhamukha ii, 347
ubhato 67; -attha 248; -koṭika 228; -dhāra 323; -passa ii, 169, 182; -bhāga 278
ubhayattha ii, 75
ummagga 236, 352; iii, **64**, **131**, **228**; **-patha** **279**; pañh° iii, 131
ummaṭṭha 48
ummattaka 92, 119, 303; ii, 30, 41, 208; iii, 295, 301
ummāra ii, 109
ummīleti 215; akkhīni 307; iii, 223, 260; cakkhuŋ ii, 12
ummujja-nimmujja ii, **126**
ummujjati 39; iii, **104**
ummūleti 323
uyyāna 38, 77, 222: iii, 145, 177: -âbhimukha ii, 188; -kīḷa 179, 239; ii, 243; -pāla ii, 394; -bhūmi 196: -vara iii, 11
uyyāpeti iii, **104**
uyyoga iii, 43
uyyojeti 55, 216, 309: iii, 38, 51
ura 57, 145, 174; ii, 189; -jāta ii, 288; -ŋ deti iii, 201
uraga **182**, **339**

Uruvelā 169, 170; ii, 363; -vāsin ii, 134
ulati (piṇḍāya) ii, 301, 393
ulumpa ii, 245: iii, 32
ullanghati 73, 96
ullapa 54
ullujjati ii, 178
ullumpana-sabhāva 37
ulloketi 141, 313, 341: iii, 100: ullokita iii, 190: an° iii, 226
uḷāra 31, 40, **139**; ii, 223; iii, 153, **205**, **208**; -ārammaṇa 151; -sīhanāda ii, 166
ulunka ii, 166; -yāgu ii, 19
usabha 80; ii, 45: -vācā iii, 208
usabha (*measure*) 117; ii, 284, 361: aḍḍha° iii, 186: -matta iii, 302
usu: -loma ii, 219; -sippa 166
usuma iii, 69, 184; -ākāra ii, 153; iii, 96, 241; -jāta iii, 174
usūyā 349
usmā ii, **101**, **323**; iii, **241**
usmī-kata ii, 328
ussakati ii, 293
ussajjati iii, 253
ussada: -tanti ii, 277, 281; tej° ii, 125; iii, 241; pasād° ii, 217: -iriyāpathatta iii, 28
ussadaka: **-jāta** iii, **174**
ussanna ii, 376; -dosa iii, 156; -paññā 99; pathavī ii, 160
ussahati 61, 131, 152; iii, **103**
ussādeti ii, 87, 382
ussāpana: thambh° iii, 283, 301: chatt° iii, 62
ussāpeti 156, 236; chattaŋ ii, 189; iii, dhaje 46, 61, 120: (sikhaŋ) iii, 306: ussita 206
ussāva 12, 323; -bindu ii, 361
ussāha 171, 239, 327; ii, 37, 200, 317; iii, 6, 103; -ka iii, 224; -janana iii, 178; -jatā ii, 8: vigat° iii, 253
ussiñcana: udak° ii, 123
ussīdati iii, **32**
ussīsaka 227
ussukka 52, **167**, 254; iii, 29
ussukkāpeti ii, 175; iii, 83, 205
ussussati ii, 326
usseneti ii, **296**
ussoḷhi 239, 334; ii, 128
ūkā: -gandha ii, 240
ūna 249; ii, 176, 282; anūnādhika ii, 41; -ādhika ii, 328; -ūna ii, 28: -tthāna iii, 304
ūmi: -antaravāsin iii, 138; -piṭṭha ii, 350; iii, 30; **-bhaya** iii, **3**; -vega ii, 322; iii, 2, 135
ūru 307; iii, 134; -baddha 238; sayāpeti ii, 387
ūhata iii, **136**, **270**
ūhati: ūhacca 77
ūhana: gandh° ii, 224
ūsa ii, **316**
ūsara iii, **104**

E

eka: **-aŋsa** 86, 353; iii, **107**, **208**; -aŋsena 188, 276; -akkhi 163; -agga ii, 83, 233 (anek° 307); -aggatā iii, 69, 110: iii, 28; -agga-citta 109, 163, 350; -anga 298; -angana ii, 75; -angula 169; -anguliya 203; -anguli-pabba ii, 89; -accharā ii, 100; -ajjhāsaya 20; **-aṭṭha** iii, **99**; -aṭṭhatā ii, 111; **-antaŋ 16**, **129**; **-āgārika** ii, **340**; -ānusandhika 172; -ābaddha 67, 251, 295; ii, 80, 207, 376; iii, 121, 265; **-āyana** iii, **177**, **226**: -ārammaṇa 252; -āvajjana iii, 262; -āsana ii, 83; -āsanaka ii, 199; -okāsa 116; **-odi** ii, **233**; iii, 66, **200**; -obhāsa 16, 40; -kaṇṇika ii, 114; -kappa 23; -kotthāsa 336; ii, 237; -kkhaṇa 76, 158; -gāmavāsin 92; -ghaṇa 199; -cakkhu 330; -cara ii, 5; -cariyavāsa ii, 304; -cāravāsa ii, 304; -citt' antara 96; -citta-kkhaṇa 22; -citta-samāyutta 22; **-cīvara 39**; -cchanda 348; -desa 33; iii, 22; -dvāra iii, 211; -dvīhika ii, 300; **-dhamma** iii, **263**; -dhura 249; -navuti iii, 106; -nāmaka ii, 157; -ninnāda 283; ii, 284; -pajjota 16, 33; iii, 268; -padika ii, 117: iii, 64; -pantiyaŋ 228; -pallanka ii, 84; -passa 266; -ppahāra 109, 223, 344; **-puttaka** 305: ii, **104**; -baddha ii, 31; **-bīji** iii, **238**; -bhatta 36, 352; -bhikkhu 276; -bhūmika ii, 158, 349; **-maŋsa-khala** ii, **340**; **-m-antaŋ** ii, **86**; -magga iii, 177; -mañca 277; -mūla 84; -yāna 312; -ratti 300, 319;

-rasa 329; -vacana 348; ii, 91; -vāra 258, 351: ii, 224; -vidha 45; **-vihāra** 200; ii, **234**; **-vihārī** 204; ii, **213**; -sangahika iii, 119; -sadisa ii, 289; -sātaka ii, 343; -sālaka 10; -seyya 352
ekaka 35, 244, 294; iii, 128
ekaggata, citt° iii, 1
ekacca 90, 116: iii, 204
ekato 111, 251, 323: iii, 192, 193
ekatta 107: iii, 179
ekanta: -asappāya iii, 195: -Kusalatta iii, 154: **-dukkha** ii, **155**; -nindita, ii, 145; -parisuddha 105; -vallabha ii, 93; -santatta iii, 273; -sukhī ii, 346
Ekanāla -gāma 242
Ekasāṭaka-brāhmaṇa-vatthu 6; ii, 182
ekikā 293
ekī-bhāva 129, 139, 310; ii, 300; iii, 268; bhavati iii, 290
ekeka 242, 284; ii, 127; -divasa ii, 105: -pād 'uddharaṇa iii, 190
ekodi: **-nipaka** 109: (*of 3rd* jhāna) iii, 66: **-bhūta** iii, **200**
ejā 77, 224; ii, **380**; -saṅkhīta ii, 282
Eṇi-kūla-nadī 211
eṇi-jangha 53 (=eṇi-miga), 317
etadagga 337; ii, 125, 140-1; -antika 191
etad avoca 17
eti 192
etta 186; ii, 156; ettaka 59, 208, 260; iii, 43, 115; -matta 19
ettāvatā 293
edisa 38
edhati 262, 305
eraṇḍa ii, 319; eraṇḍaka 344
erita: **vāt°** iii, **175**
eḷa (=dosa): -āḷuka 281; **-mūga** 155; iii, **155**
eḷaka ii, 219
eḷagālā: **-gumba** ii, **257**
evaṃ: -karī iii, 68: **-nāma** ii, **263**; -nāmika iii, 226; -bhāvin iii, 216; **-rūpa-vedanā-saññī** *etc.* ii, **260**; -vidha 12, 270; **-sadda 4, 6**; **-sīla-dhamma-paññā-vihārin** iii, 209: -vādiṃ 208
esati 85, 333, 353; iii, 111
esanā 207; iii, **136**
esika: -tthambha ii, 337; **-ṭṭhāyin** ii, **341**
esin 333
ehi-passika 43; ehi-bhikkhu ii, 216

O

oka ii, **259**; iii, **132**
okappana: -lakkhaṇa 250; -saddhā ii, 174
okappaniya 15; iii, 168, 285
okappeti iii, 157
okampeti (sīsaṃ) **182**
okasārī ii, **259**
okāsa 106; ii, **34**; atirek° ii, 176; -ābhāva ii, 179: -karaṇa iii, 40: -dāna ii, 29, 68, 138: dis° iii, 207: thit° iii, 27: -to iii, 266
okāseti iii, **93**
okiṇṇa ii, 90
okiraṇa; raj° ii, 344
okirati 244; ii, 222, 257: iii, 120
okiriṇī ii, **221**
okiliṇī ii, **221**
okoṭimaka 163, 354; ii, **236**
okkanta ii, 155, **346**; -matta 347: sukh° iii, 242
okkanti ii, **13**; gabbh° 10; bhav° 129
okkamati 28, 83; maggaṃ ii, 190: iii, 278; niddaṃ ii, 193: iii, 28, 199: an° 205, 289: thīna-middhaṃ iii, 167
okkamana 199; ii, 13: nidd° iii, 5
okkā (ukkā): -dhara 227
Okkāka-rājā 145; iii, 161; -vaṃsa 241
okkāmeti ii, 66; iii, **104** (saggaṃ)
okkhandati iii, 179
okkhāyati ii, 331; iii, **1**
okkhipati 86
ogāḷha: an° iii, 158
ogāhati iii, 70, 203, 277
ogha 17, 60; iii, **19**; -gahaṇa 187; catur° 17, **24**, 330; pañc° 187; **avijj° kam° bhav° diṭṭh°** iii, **137**
ocaraka 150
ocīraka iii, 58
ojā 14, 235; ii, **84**; -aṭṭhamaka ii, 109; dhamm° iii, 224: -sambhava ii, 354; ojavā 316; iii, 50, 270
ojahati: ohāya iii, 216
oṭṭha 229, 342; -goṇa-gadrabha iii, 341-4: oṭṭha (*lip*) iii, 199

oḍḍeti 56; iii, **201**; oḍḍita 140
oṇamati 111, 244; ii, 319; oṇata 244, 283; ii, 246; iii, 97; oṇāmento iii, 182
otata 304
otaraṇa 262: iii, 197: -sīla iii, 224
otarati 39, 132, 220: iii, 4, 7, 33: an° ii, 395
otāpana 178
otāpeti iii, 243
otāra 36, 70, **181**; iii, **53**; **-âpekkha 185**
otāreti 239, 306; ii, 64; **otiṇṇa** 56, 83, 124; ii, 183, 227, **302**: iii, 56, **224**
ottappa 87, 139, 252; an° ii, 143: iii, 116, 117
ottappati 280
ottāpin: an° ii, 142, **164**
ottharati ii, 79; iii, 34, 167, 203; otthaṭa iii, 31, 39; -atta 96; an° ii, 163; -patta ii, 226
ottharaṇa iii, 98
odana 257, 345; ii, 23; -kummāsa 386: -pacana iii, 86; -surā iii, 303
odapattakinī ii, 145
odahati 276; sotaŋ 331; ii, 198; iii, 45
odāta iii, 113; -kaṇha *etc.* ii, 142; -kasiṇa 75, 222; -rasmi 75; -vasana ii, 343; -ka iii, 93
odissa iii, 304
odissaka iii, 105; -ânodissaka iii, 105, 166
odhasta-patoda iii, **22**
odhāna iii, 134
odhi ii, 99; -odhiŋ iii, 190: anodhijina iii, 84
odhisa iii, 166
odhunati ii, **331**; odhunana 123
odheti 276
onīta-patta-pāṇin iii, **92**
opakkamika iii, **82**
opatita 32
opadhika 352
opanayika 43
opapātika 95; ii, **338**, **348**: (opapātin) iii, 260 *n.*
opamma 48; -attha iii, 211; -nidassana iii, 270; -saŋyutta ii, 223; -saŋsandana ii, 81, 100 *etc.*
opiya; opeti **292**
opilavati ii, **204**
opilāpeti 236
opuñjāpeti iii, 44
opunana ii, 84
opunāti iii, 67
ophuṭa ii, 367
obhagga 40, 282
obhata: -cumbatā ii, 145
obhāsa 14, 222; canda-suriy° 270; -jāta ii, 185; dīpa-maṇi° iii, 187: devānaŋ iii, 298: nimitt° iii, 252: āgantuka° sarīra° iii, 227
obhāseti 16, 212, 214: iii, 48
omaka 353
omaṭṭha 48
omatta (*opp. of* adhimatta) iii, 190
omuttita 32
ora: -bhāga 56; **-mbhāgiya** iii, **137**, **281**; orato ii, 29: **orimatīra** iii, **40**, 135
orabbhika ii, 342
oramati 183
orasa: -ñāṇa ii, 47; **-putta** ii, **200**
orodha iii, 281
oropita 352
orohati: oruyha 42, 160, 321: iii, 20, 29, 214
orohana: -titthaŋ iii, 269; dev° 120: iii, 161, 224
orohanaka iii, 104
olaggeti 346
olambaka ii, 186, 330; iii, 33
olambati 123; ii, 290; olubbha 350; iii, 58; -ârammaṇa ii, 100; hadaya ii, 310; maŋsa iii, 244
olambin iii, 30, 33
olārika ii, **23**, **234**; -attabhāva 14; -ârammaṇatā ii, 234; iii, 269; -katā ii, 23: pāṇa iii, 212; -visaya ii, 12
olīna-vuttika iii, 39
olīyati iii, 274
olīyanā 19; iii, 140
olokana: -purisa ii, 168: *see* dassanaŋ iii, 142
oloketi 39, 200, 245; olokitamatta 165, 324: olokifa iii, 190
ovaṭṭika-sāra 129
ovadati 289: iii, 61, 101
ovaraka ii, 194; jāt° iii, 51, 214
ovassati iii, 107
ovāda 19, 57, 103; -ânusāsanī iii, 143, 202; -paṭikāra 34: -dāyaka iii, 224

ovādaka 156; ii, 174; iii, **224**
ovijjhati; an° 220
ovuta 30
osakkati 107, 257, 340; ii, 203; iii, 38
osakkana iii, 224, 274
osaṭa 72, 222, 243
osadha 195; **osadhī** iii, **101**
osarati ii, 39, 124; iii, 2, 145
osāna: bhav° ii, 111
osāpeti ii, 68; iii, 40, 92, 149
osāreti 348; ii, 195
osiñcati 245
osīlati 19, 98, 312; osīdāpeti 239; osīdeti ii, 377
osīdana iii, 296
ossakkati 322
ossajjati 304; iii, **69, 253**
ossajjana iii, 65
ossaṭṭha: -âyusankhāra iii, 214; **-kāya** ii, **349**; -patoda 76
ossukka: app° iii, 253 *etc.*
ohanita 32
ohārin 147; ii, **319**
ohāreti ii, 180
ohita: **-bhāra 138**, 161; **-sota 178**, 309, 331; ii, 126, 198
ohiyyaka 75, **268**
ohīna ii, 291; ohinaka 268
ohīyati 75, 268; iii, 106, 216
ohīḷita 82

K

kaṇsa 173; **-upaharana** ii, **325**; -jāla 321; -thāla 275; ii, 95; iii, 92; -pāti iii, 277: -bhājana 243
kaku: **sata**° 166
Kakudha (devaputta) 112
kakudha: cala° 322; rīja° ii, 188
Kakusandha Buddha ii, 160
kakkhala 298, 320; ii, 340, 374; -lakkhaṇa iii, 286
kankhati 126, 270; ii, **33**, 371; iii, 109
kankhaniya iii, 109
kankhā 265; -vitaraṇa ii, 53, 253: -dhamma iii, 110
kangu ii, **344**; iii, 304
kacana: -attharaka iii, 45
kacavara 348; (=pilotika) ii, 49, 256
Kaccāna ii, 138
Kaccāna-sutta ii, 319
Kaccāyana 127, 130; ii, 65; iii, 208
kacci ii, 6
kacchaka iii, **151**; -daha iii, 187
kacchapa 36, 159; ii, 30; iii, 29: suvaṇṇa° iii, 215
kaccha 109, 148, 184; iii, 31
kacchā (*cloth*) ii, 237
kacchu 311; -sākhā ii, 176
kañcana: -guha ii, 286; iii, 46; -nikkha ii, 210; -pabbata iii, 46
kañcuka ii, 187: iii, 46
kañjika 159; ii, 96
kañjiya 198; iii, 159
kaññā 314
kaṭaka: hattha° iii, 9
kaṭaggaha iii, **110**
kaṭacchu 179, 228; iii, 197; -bhikkhā ii, 366; -matta 232; -suvaṇṇa° 240
kaṭasī ii, **156**
kaṭāha; angāra° ii, 153; sīsa° iii, 206, 260
kaṭi: -matta 55
kaṭuka ii, **206**, 239, **293**
kaṭṭha 117, 234, 256; ii, **101, 265**; iii, **241**; **-attha** iii, 183; -kalāpa ii, 397: danta° iii, 183: -pāta iii, 202; -vāha ii, 8; sukkha° iii, 6
kaṭṭha (*bad*): **-mukha** iii, **6**
kaṭṭha (kasati): **nangala**° iii, **200**
kaṭhala iii, 49, 104, 202
kaṭhina: -sūci 302
kaṇa: -taṇḍula iii, 159
kaṇaya ii, 225
kaṇājaka 151, **159**
kaṇikāra iii, 48
kaṇṭaka 199; ii, 101: **asucigāma**° iii, **69**; -âpassaya iii, 297 (dukkha); kusa° iii, 68; khāṇu° 83; ii, 250: iii, 49; iii, 54: piṭṭhi° 238; -vati 253; -vuttika ii, 343; -seyyā 81, 128: -sāmaṇera iii, 35
Kaṇṭakīvana iii, **262**
kaṇṭha 243, **342**; ii, 101, 225; -nāḷa ii, 373
kaṇḍa 117, 250; ii, 225; -khipana iii, 301; -nāḷi ii, 314; madhu° iii, 50
kaṇḍu 311
kaṇḍuva ii, 176
kaṇṇa 226, 239; ii, 88; cīvara° 323; -cchidda iii, 5, 70; -cūlikā iii, 9; -vāta ii, 153; -sukha 272; ii, 10, 147

Kaṇṇamuṇḍa (sara) ii, 344
kaṇṇikā ii, 90, 207: iii, 47
kaṇha iii, **132**; -âbhijāti ii, 342; -pakkha 268; ii, **142**; -maṇḍala ii, 355; -vattanī 133; -sappa 303
Kaṇha (Māra) 169; iii, 252
Kaṇhâyana ii, 263
kata: -ññu 345; ii, 252; **-ññutā** ii, **232**; -âdhikāra 199; -âbhinikkhamana ii, 94; -âbhinīhāra ii, 286; -âbhiseka 166: iii, 62; **-ūpāsana 117, 165**; ii, 225; **-karaṇīya 138**; -kicca 51; -kiccitā 260; **cira**° iii, **234**: -jānana ii, 232; -ñāṇa 114; -bhattakicca 56: -bhava 260; **-bhāsita** iii, **234**: **-yogga 165**; -visesa-jānanaŋ ii, 231; -vedī ii, 252; **-veditā** ii, **232**; **-hattha 117, 165**; ii, **225**
kataññu, a° iii, **15**
katāvī 51
kati 24; iii, 36; -ppamāṇa 281; -vassa ii, 240
katikā 317; -vatta iii, 186
katipaya 191; ii, 360: iii, 33
katipâha 260; ii, 79, 191; iii, 19, 35, 61; -accayena 262
katuhala: **-sālā** iii, **114**
kattaka iii, 98
kattabba: -kicca 223: iii, 55, 297; -to 249
kattara 207, 268; -daṇḍa iii, 279; -yaṭṭhi 83; iii, 165
kattarī iii, 46
kattā 209
Kattika: -nakkhatta 295; -māsa iii, 225
kattu: -kamyatā ii, 170: iii, 255; -kāma 37, 135; -niddesa 7; -visaya 7
kattha 280
kathaŋ: **nu 17**; **kathaŋ-kathī** ii, 9, **42**, 253
kathana 249, 353; pañha° 165; paṭipatti ii, 320; a° iii, 198
kathā: antarā° iii, **91**: -avasāna 246; ii, 181; **itibhavâbhava**°, **itthi**° iii, **295**; chinna° iii, 115; -chekatā 65; **kumbhaṭṭhāna**° **gāma**° gehasita° **cora**° **ñāti**° **tiracchāna**° iii, **294-5**; -du° 321; pakiṇṇaka° iii, 50, 179, 320: **paramattha**° ii, **77**; parammukha° 150; **-pābhata** iii, **221**; **-pubba-peta**° iii, **295**; purima-pacchima° 150; magga° 208; **rāja**° **lokakkhāyika**° iii, **295**; -vacana ii, 1; -vavatthāna 123; -vāra ii, 56; **visikhā**° iii, **295**; -vohāra 51, 149; saddhā° 321; sanniṭṭhāna° iii, 208; -samuṭṭhāpana iii, 268: **samudd' akkhāyika**° iii, **295**: sammukha° 151: **sammodanīya**° **129**: **sammuti**° ii, **77**; sallāpa° 213; sīlâdi° 321: **surā**° **sūra**° iii, **295**; n' atthi° (=ko pana vāda) 282: sappāya iii, 166
kathāpeti 119; ii, 60, 175
kathika: dhamma° ii, 122, 140, 176; iii, 35: divā° ratti° iii, 36
kathī ii, 9
kathīyati (katheti) 100, 103; kathitatta 140: iii, 55; kathetukāma 103; kath. kamyatā ii, 2, 8; iii, 179
kadalī 243, 274, 344; -kkhandha ii, 322; iii, 46, 120, 235; kadali (miga) ii, 325
kadariyā 90
kadā 14, 208; kadāci 70, 244, 291: iii, 152
kaddama 298; iii, 175, 195
kan ii, **54**
kanaka ii, 12; -giri 247; -vimāna 214: iii, 220
kaniṭṭha; -putta ii, 360; -bhātā 34, 230; ii, 90, 225: iii, 143: -bhātiko iii, 213
kanta 114, 151, 350 (sīla); Ariya° (*s.v.*); (=pīya) ii, 74, **366**
kantaka (*adj.*) iii, 11
kantati 189, 197; ii, 158, 189; iii, 46
kantana ii, 104; iii, 86
kantāra: -pariyosāna ii, 106; -bhūta ii, 183; **-magga** 58; ii, **103**; -saŋsāra° 278
kantika: sutta° ii, 189
Kanthaka ii, 286
kanda ii, 23, 104; mūla° 318
kandati ii, **157**, 291: iii, 76, 224
kandara 174; ii, **54**
kapaṇa: **-addhika 114**; **-manussā 349**; -yācaka ii, 189
kapalla 296; ii, **80**
kapallaka 163; dīpa° iii, 156
kapallikā 290; iii, **45**

kapāla 301, 320, 350; (*shell*) ii, 329: iii, 29; tatta° ii, 99, 198, 273: iii, 190; -patta, -pūra ii, 393
kapiñjara iii, 46
kapittha 281; iii, 24
kapitthana iii, **151**
Kapila (brāhmaṇa) ii, 191; (bhikkhu) ii, 203; (goṇa) iii, 99
Kapilavatthu 67; ii, 94; iii, 46; -vatthava iii, 50; -vāsino, vāsikā 68: iii, 50
kapotaka ii, 339
kapola 109
Kappa (thera) 15, 268; māṇava 212
kappa (*adj.*) 64, 302; ii, 70; -rukkha ii, 189; lesa° iii, 35
kappa 15, 208; -ŋ titthati ii, 50; āyu° ii, 235; iii, **251**; -âyuka 208; eka-navuti° iii, 106; -kolāhala 130; dvo 23; dvangula° 15; bhadda° iii, 251: -vināsaka ii, 204; sata-sahassa° 280; ṭhita-kappī ii, 346
kappaka 172
kappati 15, 83, 217: iii, 33
kappana: iriyâpatha° 15; ii, 231: iii, 204; taṇhā° ii, 71
kappaṇaka ii, 218; jīvikaŋ iii, 103
kappara (*elbow*) 206; iii, 82
kappāsa ii, 158; -vaṭṭana ii, 225; -vaṭṭi 189; ii, 224
kappikā ii, 22; -jīvika ii, 219
kappita-kesa 15
kappiya: a° 115, 232; ii, 178, 298, 362; iii, 35, 40, 52, 167, 304
kappūra iii, 265
kappeti: jīvitaŋ 259; iii, 125: ṭhānaŋ 16; dhammaŋ ii, 48; saŋvāsaŋ 285; sayanaŋ 28; seyyaŋ 215: iii, 28: a° iii, 105
kabara: -akkhi 215; (jivha) 182
kabala 88; ii, 23
kabaḷinkāra ii, **23**, 103: iii, 271
kabba 176; -karaṇa 286
kama: sannipāta° 73; **kamena** ii, 291
kamaṇḍalu iii, 104
kamati 85; ii, **126**: iii, **91**
kamanīya 62; ii, 366; iii, **66**
kamala ii, 196
kamuda ii, 188
kampati 182; kampittha 198: iii, 253: kampeti iii, 6
kampiya: a° ii, 46
kambala 125, 354: paṇḍu° iii, 50, 119; ratta° ii 120, 184: iii, 46; -vāṇija iii, 178
Kambalassatarā (nāga) ii, 350
kamma: (=magga-cetanā) **89**; antariya° iii, 95: -âkamma 85; ii, 55; -ânubhāva 218, 338; -âyūhana ii, 82, 113; -ârāma iii, 151, 227: -ârohana ii, 84; itthakā° iii, 44; uposatha° 101; -kara 254; -karaṇa 100; kasi° 31; iii, 63; kāya-vacī° 60; -kāraka-citta 178; -kāraṇaŋ iii, 17: -kārī ii, 145; -kkhaya 193; iii, 254; citta (citra°) iii, 183, 249; -ja 50; ii, 19, 323; iii, 185; -janita ii, 26; -ṭṭhāna 2, 35, 71; (mūla° 182; kasiṇa° iii, 264; aṭṭha° ii, 2; tiŋsa° 104, 238, 286; dhātu° ii, 369; iii, 264; mahābhūta° iii, 56); -ṭṭhānika iii, 55: taca-pañcaka° ii, 273; -teja 236; -dutiyaka 101; dūta° ii, 403; nava° 264; nānattatā ii, 328; -nidāna ii, 113; -nimitta ii, 218; -paccaya 301; paṭihāra° iii, 171; -patha 47; ii, 142; pari°, *s.v.*; -pariṇāma 155; piṭṭhi° iii, 244: -puñña ii, 78; **purāṇa**° ii, **70**; -bhanga 248; -bhūmi ii, 400; -mana ii, 269; manta° iii, 171; yodha° iii, 171; -vādin 126; -viññāṇa ii, 71, 78, 259; **-vipāka** iii, **82**, 267; -vipāka-ja iii, 82; **-vivaṭṭa 155**; vejja° ii, 403; -vohāra ii, 70; -ssaka ii, 144 (-paññā iii, 127; -diṭṭhi iii, 199, 225): -sajja 211; -sabhāgata ii, 220; -samaya 100; samādāna ii, 44; -samuṭṭhāna ii, 354; -sahāya 101; -siddha ii, 328; sudhā-citta° iii, 44: hattha° iii, 108: -ṭṭhānika iii, 5
kammassaka: -paññā: -ñāṇā iii, 127 (kamma-s-saka): -tī iii, 162, 163, 166: -diṭṭhi iii, 199, 225
kammaññatā: a° iii, 140
kammaniya iii, 259
kammanta 160, 243, 293; ii, 194
kammāra 242; iii, 261

kammāsa 242; iii, **277**
kammika 264; sabba° vipassanā° samādhi° iii, 157, 171: kammaṭṭhana° iii, 205
kamya **211**; kamyatā 132, 176; iii, 179, 255
kayā: -vikkayā iii, 305
kara: palibodha° iii, 194 (antarāya°)
karaja: -kāya ii, 396; iii, 261
karaṇa 11, 16: āṇā° iii, 192: -attha iii, 73: -kicca ii, 11: tela° udaka° iii, 103: dukkha° iii, 297: -vacana 254, 355; **cakkhu-karaṇī** iii, **297**: **nānā°** iii, 169, 291: **nimitta°** iii, 99
karaṇīya 322, iii, **8**; **kataŋ** **205**; **bala°** iii, **134**
karaṇḍaka 133; ii, 255, 317
karamadda ii, 293: iii, 262
karamara 211
karavīka ii, 10
karahaci iii, 153
karāpita 216
karīsa iii, 39
karuṇā 130, 305; ii, 138; -vihāra 11: -vihārin iii, 173
karuṇâyanā, karuṇâyitatta ii, 138
kareṇu ii, 227
karoti **339**; kayirati 48, 49; ii, 57; **kayirā** 23, 46, **107**; kāhāmi 143, 227; kāhasi 227: kāraye 340; kubbati 65, 96; **kubbetha** **55**; kurumāna 39; ii, 90; karato ii, 239; kārayato ii, 339; karīyati ii, 340; iii, 60; kātukāma 302; kattu (-kamyatā) ii, 128: iii, 255; kattu (-kāma) ii, 382: akarittha iii, 46
Kalamba (nadī) 34
kalala 40, **300**; vappa 242; -vassa 323
kalalī-bhūta iii, **175**
kalaha 355; ii, 304; -kāraka iii, 188
kalā 59 (agghati), 314; ii, 129
kalāpa: -kalāpa iii, 104; kesa° ii, 399: -ggāha iii, 56; paduma° iii, 46; vijju° iii, 46; -sammasana ii, 253
kalāpi ii, 122; **yava°** iii, **72**, 207
kalāya (=caṇaka) **218**
kali 216
kalingara-upadhāna ii, **229**
kalyatā: a° iii, 140 (*see* **kall.**)
kalyāṇa: akata° 200; **-âdhimuttika** ii, **139**; -ūpanissaya iii, 267; -kamma 107; tividha° iii, 266: pañca (chavi° maŋsa° nahāru° aṭṭhi° vaya°) iii, **227**; -mitta 156, 202; ii, 120, 174, 252: iii, 6
kalyāṇin **101**; **janapada°** ii, **210**: iii, **227**
kalla ii, 9, **31**, **68**, **213**: samādhivimutti° iii, 1
kallatā 182, 220: (*see* **kalyatā**)
kallita: **-kusala** ii, **353**
kaḷāra 239; ii, 61
Kaḷārakhattiya (bhikkhu) ii, 61
kaḷīra 227
kaḷebara **117**, 190; ii, 13; iii, 265
kaḷopi **353**
kavaca iii, 254, 255
kavandha ii, 222
kavi 196; ii, 124; -kata ii, 229; kavitā ii, 124
kasaṭa ii, 51, 272
kasati 26, 90; kaṭṭha 101; ii, 150, 232; kasīyati ii, 366: kasituŋ iii, 44
kasambu ii, 49; **-jāta** iii, **42**
kasā 37
kasi: -kamma 101, 242, 352; ii, 104, 180; -karaṇa iii, 63, 200
Kasi-Bhāradvāja 242-6
kasiṇa: -ârammaṇa ii, 353; āpo° iii, 257: ugghāṭana iii, 264: odāta-nīla° 222; -kammaṭṭhāna iii, 264; -parikamma 208: -nimitta iii, 163: -maṇḍala ii, 361
kasira: **appa°** iii, **105**, 173; **-lābhī** ii, **236**; **-vuttika** **162**
kassaka 242, 336
Kassaka-leṇa iii, 159
Kassapa (Buddha) 20, 62, 189, 219, 252, 302, 303; ii, 39, 93, 160, 203, 238, 278
Kassapa (seṭṭhi) ii, 315; acelatitthiya 215; ii, 35; Mahā° ii, 140, 163
Kassapakârāma ii, **315**
kahāpaṇa 137, 153; kāḷa° (*cf.* DhpA. iii, 254) 240; aḍḍha°, andu° yotta,° māsa° iii, 245, 304
kāka 304, 322; -âmasaka iii, 166; -tuṇḍa ii, 198; -pāda 174; **-peyya** ii, **129**; yakkha° ii, 217

kāca (? *crystal*) 180; =kāja 317: timira° iii, 41
kāja 290; iii, 24, 72; -daṇḍaka-sikkā iii, 72, 201
kāṇa 42, **163**, 180; ii, 291; iii, 15
kāpotaka ii, 339
kāma 63: (kāmesu micchâcāra ii, **145**); appa-sadda° iii, 46: -assāda iii, 103, 294: -âdhikāraṇa 139; -âvacara 29, 251; ii, 13, 400; iii, 56, 105; -upadhī 31; -**upasaṇhita** ii, **366**; -**upādāna** ii, **14**; iii, **137**; **esanā**, -**ogha** iii, **136**; -karaṇa 139; kilesa° iii, 297; -kīḷa 42; gantu° iii, 38: -gahaṇa iii, 64; **guṇa** (pañca) 17, **30-1**; iii, **42**; -gedha 166; -**chanda 165**: iii, **263**; -**dhātu** ii, **135**; -nidāna 139: -nissita iii, 79: paccaya 139; -paṭisaṇyutta ii, 136; -**bhava** ii, 14; bhogin 63, 78; iii, 27, 108; **māna**° **26**; -mūlaka 139; -raja 288; -**rāga** 288 (**ânusaya** iii, **137**); vatthu° *s.v.*; -vitakka ii, 253; -sagga 97, 135; -sankappa ii, 136; -saññā 110, 187; -**sahagata** iii, **89**; **sikkhā**° iii, 189, **205**; -sukha iii, 297; -**sukhallikânuyoga** 20, 47; iii, **108, 297**; -hetu 139
kāman ii, 49, 101: iii, 125
kāmankara 347
Kāmaṇḍā ii, 399
kāmaṇḍaluka iii, **104**
kāmatā 197, 211, 285; sotu° 5: osakkitu° iii, 38
kāmeti (icchati) 26: kāmetabbatā iii, 66
kāya: -**aññataraṇ** iii, **270**; -atta ii, 83; -antika ii, 78; abhāvita° ii, 395; asura° ii, 97; **ātura**° ii, **249**; -**ânupassī** ii, 6; iii, **179**; -**ârammaṇa** iii, **205**; -ūpaga ii, 40; -ūpapanna ii, 88; upādiṇṇaka° 20; karaja° ii, 396; iii, 261; **kilamatha** 196; iii, **175**; -kīlanaka ii, 167; -kilesa iii, 140: -gata-sati 272; ii, 209; -gati iii, 261; -**gantha** iii, **137**; -**gutta 253**; **cātumahābhūtika** iii, **260**; copana° ii, 396; -tthapana ii, 26; Tathāgata ii, 314; daḷhī iii, 159; -daratha 289; -**duccarita** 162; iii, **147**; -dutthulla iii, 140; -dvāra 185; ii, 57; dhamma° ii, 314; -nibbatta ii, 39; -**paṭibaddha** iii, **94**; -ppamāṇa ii, 238; pariggāhika iii, 180; -paricchinna ii, 78; -**pariyantika** ii, **78**; -pasāda iii, 3, 241; -**passaddhi** iii, **170**; -pāgabbhiya ii, 167; pūti° ii, 252; -phassa ii, 126; -bandhana 39, 160, 244; -bala ii, 44; bhāvita° ii, 396; -vanka 87; -vaḍḍhana iii, 138: -vicchandanīya iii, 265; -vijambhanā 35; -viññatti ii, 396; iii, 116; -vināmaṇa iii, 140; -viveka 189; ii, 386; -visesana 265; -vihesā 196; -vītikkama iii, 146; -saṅsagga 123; iii, 183, 193; -sakkhi ii, 118; iii, 190; -**sankhāra** ii, **17**, 58, **315**; iii, 93; -**sañcetanā** ii, 17, **57**; -sannissita iii, 261; -**samphassaja** iii, **241**: -sammato iii, 190: saviññāṇaka ii, 38: -sāmaggi iii, 33: -**succarita** 47, 99, 253; iii, **146**; kāyato 77
kāyika 166; -**cetasika** 255, 271, 277; iii, 52, **82, 170, 241**; manāpa° 293; sat'ullapa° 54
kāra (*letter*) 142-3
kāra: camma° 162; citta° 42; dhi° iii, 245: -paṇṇa ii, 293; pottha° 42; ratha° 162; rūpa° 42; viparīta ii, 148: sādhu° iii, 118, 298; avisesa° iii, 15
kāraka 65, 87, **88**; ii, 35, 313; iii, 254; a° ii, 141; -anga iii, 118: bhatta° iii, 201: -bhāva iii, 57; -vedanā ii, 38; -samaya 10; surā° 173
kāraṇa: a° 28, 207; -attha 272; -âkāraṇa 80, 234; ii, 390; -uddesa ii, 290; -cchedа iii, 293; -patthapana ii, 174; puccha° 17: -bhāva iii, 2: -tā iii, 64: kāraṇena iii, 284
kāraṇika ii, **219**
kāraṇḍava ii, 49
kārapāka: **kumbha**° ii, 80
kārāpaka 50, 155; iii, 133, 134
kārāpeti 67, 84, 243; ii, 127; kāreti 210; kāretu-kāma 181: kārita iii, 44, 199: -atta iii, 283
kārika 169, 251

kārī: sabba-kicca° iii, 182: sampajāna° iii, 199
kāruññatā 37, 349
kāruñña: -sadda 350; -âkāra ii, 189
kāla: -âtikkama ii, 11; atīta° 121; ii, 160; abbuda° **40**; -ânusārika ii, 350: ayyoga° iii, 43; -ŋ karoti 218, 224; -kata 203, 338; kalala° **40**; **-kiriyā** 223; ii, **13**; iii, **4**: kumārī° 33: gamana° iii, 51: gimha° iii, 104: gihī° iii, 113: ghuṭṭha° ii, 204; taruṇa° ii, 382; dahara° iii, 10; pamāda iii, 65; desa° ii, 1; -pariccheda 318: pupphita° phalita° iii, 58; maraṇa° iii, 143; mahallaka° ii, 382; -yutta 245, 276; vaṇṇa-bhaṇana° iii, 49; vassa° ii, 79; vemajjha° 338; -sankhāta ii, 266
kālika 42, **43**; a° ii, 67; -tā ii, 213: tāva° iii, 164, 192
kāḷa: -kañjaka ii, 290 (asurā); iii, 158; -kahāpaṇa 68; -kuṭṭhi ii, 236; -kesa 42; -kojava ii, 325; -pakkha 319; iii, 225; -megha ii, 401; -loha 159; iii, 150; -vaṇṇa 170; iii, 98; -sigāla 127; -sīha 69; ii, 283: -sutta iii, 79
Kāḷavalli-maṇḍapa-vāsī-mahānāga-tthera iii, 187, 188
kāḷaka 170, 302; ekanta° ii, 280; (kaṇha) 133; ii, 397; -kiŋsuka iii, 58, 59; -goṇa iii, 99
Kāḷasilā 182; ii, 314
Kāḷasutta (niraya) 61
Kāḷāvaka ii, 43
Kāludāyī (thera) ii, 247
kāḷusiya: kilesa 249
kāveyya 176; -matta 286
kāsa (*cough*): -sāsa 40
kāsa (*reed*) ii, 319
kāsati 226
kāsāya ii, 180, 195
kīsāva ii, 176; -ppajjota 213
Kāsi: -gāma 154; -raṭṭha 349
Kāsika: -candana 149; **-vattha** ii, **158**
kāsu ii, **112**; iii, 31
kāhāmi (karoti) 227
kiŋvādin ii, 56, **258**
kiŋsu 327
kiŋsuka (puppha) 323; ii, 111, 221; iii, 48, 57, 96
kinkīraṇā 295; ii, 41: iii, 217
kinkiṇika 314, 353
kicca: -ânubhāva ii, 41; kata° iii, 145: kattabba° iii, 297: -kara 160; -karaṇīya ii, 260; -kārī 57, 252: chejja° iii, 90; -jāta 345; -niddesa ii, 11; paggaha° upaṭṭhāna° avikkhepa° dassana° itara° iii, 156-7: pavatta° iii, 286: pabbajita° iii, 160: pahāna° iii, 55; bahu° 315: bhatta° iii, 38; vandana° ii, 142; -vosāna 105; soḷasa-vidha° 205; a° 56; kiccato 158: -sādhana iii, 126: -sampādana iii, 155
kiccha 197; ii, 21; **a° lābhī** ii, **236**; kicchena 198
kiñca: **kiñcâpi** iii, **276**
kiñcati, kiñceti iii, 99
kiñcana 179; iii, **99**; a° 56; -palibodha ii, 364: sa° iii, 279
kiñcarahi iii, 210
kiñcikkha ii, **210, 399**
kiṭṭha: -âda, -rakkha, sampanna° iii, **65**
kiṇāti ii, 92 (kīta): iii, 305
kiṇṇa (*yeast*) -surā iii, 303
kiṇha ii, **397**
kitava (sākuṇika) 64
kittaka 111, 153, 241: iii, 42, 148
kitti 67, 271, 332; -kāma 259
kittima 95
kinnāma ii, 39: iii, 169, 245
kinnidāna 304; ii, 2
kipīlika ii, 157; (kipillika ii, 394)
kibbisa 127; ii, 374; **kibbisī 127**
kimakkhāyī ii, **56, 258**
kimangaŋ ii, **230**; iii, 97
kimatthaŋ 69; ii, 2: iii, 96
kimantaraŋ 295
kimi 274; -kula ii, 321: iii, 196
kimpahotika ii, **268**
Kimbilā iii, 43, 270
Kirātarūpa iii, 45
kirikiri (sadda) ii, 150
kiriyā: -âbyākata iii, 262; -karaṇa ii, 328; **kāla°** ii, **13**; citta° iii, 190; -matta ii, 58, 115; -mana ii, 131, 270, 396; -maya iii, 95, 97; vādana° ii, 146; seṭṭha° iii, 228
kilañja 173, 232; ii, 225

kilanta 243, 312; magga° iii, 24, 37
kilamati 106, 207, 286; kilamāpayato ii, 329: akilamamānā iii, 45
kilamatha 196, 203; atta° 20: iii, 108; **kāya° citta°** iii, **175**, 282: -kāla iii, 206: bhatta° 35: bhutta° iii, 140
kilamana: -kāraṇaŋ 72
kilinna 6; iii, 3; -sarīra ii, 221, 237
kilissati 39; kiliṭṭha 231: iii, 211; -nivāsana 298; -bhāva 305; -vattha 19; ii, 295, 317
kilāsu 246
kiledayati 166
kilesa: -ātura 289; -anurañjita iii, 34, 205; -upadhī 31; -uppatti ii, 164: iii, 2; ogha 304; kāya iii, 140: khandha° 270; -khaya 205; cattāro ii, 95; citta° iii, 132: -jāla ii, 322: iii, 255; -niddāna iii, 145; -bandhana 21; -bhinnatta 266; -majjana 279; -mariyāda ii, 155; -mala 330; -malina 166; -Māro iii, 53: -raja 288; -rodana 326; -vagga 270; -vana 264; -sīsa 184; -senā 222
kilesatā 105
kisa 53, 229; (*name*) 107; ii, 343: -sarīra iii, 56, 195
Kisā Gotamī 190
kissava (=paññā) 215
kīta: dhana° ii, 145
kīdisa 229, 275; iii, 218
kīḷati 132, 307, 340; ii, 88, 336; iii, 34, 221: akīḷita ii, 395
kīḷana 38, 295; -ka ii, 167
kīḷameti 307
kīḷā 69; **Āsāḷha°** iii, 297; udaka° ii, 227; -kāma ii, 395; -guḷa ii, 88; jhāna° ii, 190; tittha°, pabbata°, nadī° 69: nānā° iii, 34; -vigama ii, 336
kīḷāpana 134
kīḷāpeti 135; ii, 237, 395
kīḷika: uyyāna° ii, 244
kīḷita: sādhu° ii, 191
kīva 280; -ciraŋ iii, 101
kukkuka: soḷasa° iii, **300** (*v.l.* kukka): **a° -jāta** ii, **322**
kukkucca 165, 232; hattha° 173, 276, 310; ii, 205
kukkuccaka: lajji° 259
kukkuṭa 134, 301; ii, 30, 250; iii, 25, 223; kukkuṭī ii, 328
Kukkuṭa-giri iii, 25
Kukkuṭa-vāti (nagara) ii, 243
kukkura 302, 325: iii, 69; -vata 81; ii, 105
kukkuḷā (*ash*) 323; ii, **334**; (niraya) **308**
kucchi 40, 260, 353; -gata 77, 349; cetiya° 343: iii, 182; -paṭṭa ii, 23; -pūra ii, 153; mātu° iii, 51: -veṭhaka iii, 9; -vedikā iii, 182
kucchita iii, 64
kujjhati 123, 228, 328; ii, 241: iii, 285
kujjhana 324; iii, 166
kunkuma iii, 265
kuñcikā ii, 317; iii, 197
kuñja: nadī° ii, 54
kuñjara 186
kuṭa: -tumba iii, 24: 261
kuṭi-leṇa *etc.* iii, 208
kuṭikā 37, 200; ii, 360; **arañña°** ii, **39**; cha° iii, 10
kuṭila 76; ii, 92
kuṭumba 161; ii, 244; -sāminī 190
kuṭumbika 151, 190, 223; ii, 92: kuṭimb° iii, 32, 33: iii, 39: mahā° *s.v.*
Kuṭumbiya-putta-Mahātissa-tthera ii, 295
kuṭṭha: -cīvara 349; -roga iii, 14; kuṭṭhī 68
kuṭṭhita iii, **92**
kuṭhārī 215
kuḍḍa ii, **111**; -citta, -rājā iii, 62, **134**
kuṇapa 274, 314, 352; ii, 377
Kuṇāla-Jātaka 71
Kuṇāladaha ii, 344
kuṇī 33, 88, **163**
kuṇṭhita 288
kuṇḍa-pāda iii, 20
kuṇḍaka 159; -muṭṭhi ii, 209
Kuṇḍadhāna (thera) ii, 378
kuṇḍala 150-1, 243, 314; iii, 93, 109, 119
Kuṇḍaliya (paribbājaka) iii, 145
kuṇḍalī iii, 109
kutūhala; a° 147: **-sālā** iii, **114**
kuto 300; -nidāna 304; -āgata ii, 43; kutoci 278
kutta: ākappa° ii, 195
kuttaka: samaṇa° iii, 268
kuthita 38; iii, 92

kudassu ii, 21
kudācana ii, 304
kudāssu 124
kuddāḷa: **-piṭaka** ii, **84**; iii, 33
kuddha 97, 229, 230: iii, 166
kudrūsaka ii, 344; iii, 304
kuntha-kipillaka 224
kunnadī ii, **54**
kuppa-kamma ii, 142
kuppati 187, 229, 258; **kupita 66, 230**; iii, 81, 116, 223; kuppi ii, 190
kubbati (karoti) 65
kubbara 175; ii, 325; iii, 118
kumāra 175; **kumārī** 33, 187; -bhūta ii, 177: sāmi° iii, 61
kumāraka 178, 219, 304; ii, 177-9
kumārikā iii, **304**
Kumāra (Sanan) 219, 248
kumina 140; iii, 158
kumuda 281
kumbha 137, 283; iii, **135**; **-kāra** ii, **313**; -kapalla-kāraka ii, 80; gaja° iii, 46: **-ṭṭhāna-kathā** iii, **295**; tila° ii, 194; **-thenaka** ii, **223**; -dāsi iii, 295; -matta ii, 220
kumbhaṇḍa 281, 324, 339; -vatthu ii, 348
kumbhīla ii, 23; iii, 4, 31
kumma 36; ii, **207**; iii, **29**
kummagga iii, **64**
kummāsa ii, 23, 386: odana° iii, 176
Kuraraghara ii, 258
Kurū ii, **85**
kurūra-kammanta ii, 342
kula iii, **238**; aḍḍha° 162; iii, 305; -anuddāyatā ii, 178; -âkula 220; -ūpaka ii, 49; iii, 26: **khattiya° 294**; ii, **139**; -geha ii, 55; -ghara 100, 210, 241; ii, 170; caṇḍāla° 163; -jeṭṭhaka 347; -datti (Anāthapiṇḍika) 315: deva° iii, 129; naṭa° iii, 102; -paṭipātiyā 318; -padesa 45; -ppaveṇi 88; **pukkusa-nesāda-rathakāra-vena°** 162; **-putta** 36, **204**; ii, 5, **49**; rāja° iii, 84: -vaŋsa 197; ii, 191; iii, 86; -vagga (*see* vaṇṇa) 14; -sangaṇhana ii, 141; -sangaha ii, 86; -santaka 227; iii, 33, 212; -sampatti 135; -sampadā 97; -suṇha 116: (*see* **kola**)
kulala ii, 111; **yakkha°** ii, 217
kulāvaka 37; ii, 96, 238
kulika iii, 245
kulīna: nīca-uccā° 234
kulīra: -daha ii, 227
kulla: magga° iii, 19, 21: samādhi° 32, 33; 177
kuvalaya ii, 196
kusa: -agga ii, 344; -avahāra ii, 145; -kaṇṭaka iii, 68
Kusajātaka 322
Kusarājā 146
kusala: a° vitakka 297: **-âbhisanda** iii, **289**; **ârammaṇa°** *etc.* ii, **353**; anusandhi° (*s.v.*): -upasaŋhita ii, 198; -kamma-patha iii, 101; -cetanā iii, 94: -jhāna 207; **-dhammā** iii, **141**: dhātu° *etc.* ii, 390; -nadī iii, 289; -pakkha iii, 35, 65: -vedanā iii, 81: -tā iii, 40, 163: -âkusala iii, 94
kusalī (bhāsa) **91**
Kusāvatī ii, 324
Kusināra 222
kusīta 124, 200, 300; ii, **49**, 142; -mūlaka ii, 143
kusuma 76, 281: jāti° iii, 48
Kusumba 252
kussubbha ii, **54**; iii, **135**
kuhaka 65, 163
kuhanā ii, **399**
kuhiñci (=katthaci) 175, 269; iii, 248
kūjati 81
kūṭa: -goṇa ii, 184, 273; -citta iii, 65; -jatila ii, 242
kūṭa (*trap*) 5, 6, **139**; anga°, kaŋsa°, gahaṇa°, tulā°, rūpa°, iii, **305**; paṭicchanna° ii, 399; (*trick*) =vañcana iii, 305; -vinicchaya ii, 220
kūṭa (*top*): aŋsa° ii, 124; **-angama** ii, **223, 332**; arahatta° iii, 168; **-âgāra** 74, 170, 244: ii, **144**; -sālā iii, 265; -ŋ gaṇhāti ii, 10, 140, 297; -ŋ **samosaraṇa-samugghāta** ii, **223, 332**; **-ṭṭha** ii, **341**; **-ninna** ii, **332**; kūṭato 300
Kūṭakaṇṇa-rājā 34
kūpa ii, 115, 123
kūpaka, iii, 82: akkhi° ii, 354; kaṇṇa° iii, 70
kūla (*bank*) 211
Ketumatī (rāja-dhānī) ii, 390

kedāra 200: iii, 33
keyūra iii, 9
kerātika-pakkha iii, 157
Keḷāsa-kūṭa 128, 282, 322
keḷāyati ii, **336**; iii, 164
keḷāyana iii, 164, 165
keḷi 190; ii, 300; citta° ii, 222
keḷissaka (*text* seḷissaka) ii, **397**
kevaṭṭa iii, 283
kevala (=sakala) 9, 22, **208**: ii, **10, 401**; **-kappa 15**: -agga 218; -anta 234
kevalin ii, **276**
kesa 180, 301; -agga iii, 244; -anta ii, 89: iii, 47; -kambala 130; -kalāpa ii, 399; -cchedana iii, 165: -matthaka 227: iii, 260; -massu 15; -loma *etc.* iii, 265
kesara 322; ii, 90; -bhāra 79; iii, 28; -vidhunana ii, 286; -sīha ii, 283: iii, 47
kesarī iii, 49
Kesava (tāpasa) 212
kokanada 152, 274
Kokālika (-seṭṭhi; -raṭṭha; -nagara) 215-6, 345; iii, (asappurisa) 64
kokāsaka iii, 50
koccha ii, 96
koja 291
kojava iii, 45; -kāḷa° ii, 325
koṭi: agga° iii, 301: anantara° ii, 396; kahāpaṇa° 59; khetta° ii, 194; caṅkamana° 170; iii, 187; -pakoṭi 219; -paṭṭa 127; Brahma° iii, 298: bhikkhu° 59; yaṭṭhi° iii, 164: vāla° 198; samanantara° ii, 396; -sammajjanī 294; sahajāta° 84
koṭika 36, 151: subha° iii, 172
koṭṭeti 227, 274; ii, 37, 96: iii, 258
koṭṭha 68, 239, 353; -antara iii, 175
koṭṭhaka 148, 245, 276
koṭṭhāsa 127, 181, 279; iii, 16; -ka ii, 207; -to ii, 148; kāma° 30; dhamma° iii, 248; -bhūta 175: māna° iii, 136, 152; -vidha 45
koṇa 206; iii, **66**
Koṇāgamana Buddha 62; ii, 160, 185
kotthaka: paṭa° ii, 327
kotthuka (kutthaka) 127
kodha 58, 97, 100; -abhibhūta iii, **86**; -upāyāsa iii, 3; dubbala° iii, 64: -bhakkha 354
Kondañño iii, 298
kopa 229, 321; ii, 136, 241; iii, 81; -antara 66
kopana 183
kopitatta iii, 12
kopeti 183
komārī 33
Korabya (rājā) 322
kola: -rukkha 68 (*see* Koliya); **-aṭṭhi** ii, **130**
kola (kula) -puttika ii, 210; **kolaṅkola** iii, **238**
Kolanagara 112
kolāhalaṃ 147, 336; kappa°, cakkavatti°, Buddha° 130; -sadda iii, 18: eka° iii, 40, 283
Koliya: -kammakara 68; -nagara 67
kovida 213, 229, 282; a° 268, 343; ii, 401
koviḷāra iii, 46
kosa 23; dhamma° 7; aṇḍa-vatthi° ii, 13, 341
kosajja 253; -pakkhatta iii, 157; -sampayutta, -sahagata iii, **258**
Kosamba-kuṭikā 308
Kosambika ii, 304
Kosambī ii, 304, 318
Kosala 288; iii, 283; -raṭṭha 218; -rājā 154, 240; ii, 257; -vāsino 115
Kosalla: -sambhūta (=kusala) iii, 141: a° iii, 270
Kosālika 173
Kosiya (gotta) ii, 191
koha ii, 399
kohañña ii, 163; -ta ii, 141
kyassa 264
kledana iii, 3
kvâhaṃ 21; **kvidha** ii, **399**

KH

khagga 346; maṇḍala° 227: iii, 61: -hattha iii, 218
khacita 243; ii, 360; -atta iii, 119
khajja 329; ii, 30
khajjaka 263, 291; yāgu-bhatta° ii, 153; iii, 196, 284
khajjati 116; ii, 295, 330; iii, 30
khajjanīya ii, 281
Khajjanīya-suttanta iii, 291
khajjopanaka 132, 152, 206; ii, 274
khañja 163; -pāda iii, 20

khaṇa: appita° iii, 270: jīvita° 22; -parittatā 22: paṭisandhi° iii, 12; phala° 21; iii, 55; magga° iii, 55, 239: laya-muhutta° 73: pamāda° vivitta° iii, 9, 12: eka° nāna° iii, 117
khaṇati 107, 185
khaṇana 298
khaṇika 22; citta° iii, 35, 274: -vassa iii, 254; -samāpatti iii, 202; -samudaya ii, 74
khaṇāpana 312
khaṇḍa iii, **288;** a° 208, 324; ii, 272; -âkhaṇḍika ii, 84, 147; iii, 261; -khaṇḍa iii, 26; camma° ii, 86: iii, 251; -sīla iii, 25; harītaka° iii, 35
khaṇḍicca ii, **11;** iii, 251
khaṇḍita-bhāva ii, 11
khata iii, 6, 295
khatta: -vijjā iii, 257
khattuṃ: satta° 162: ti° iii, 28: dvi° iii, 31: soḷasa° iii, 274
khattiya 102, 132 (*der. fr.* khetta) **133, 137;** -âbhiseka 166; -gabbha 73; **-paṇḍita** ii, **257;** -parivāra 70; -brāhmaṇa-vessa *etc.* ii, 41; -māna ii, 240; -seṭṭha 219; ff.; khattiyānī ii, 325
khadira: -khāṇu 226; iii, 100; -ghaṭikā ii, 229
khanti: adhivāsana° 26; iii, 122, 227; nijjhāna° iii, 208; -bala iii, 223; -vādin 197; **-saṃvara** ii, **253; -soracca 166**
khandha 21, 51; (*shoulder*) 236, 242; (*trunk*) 274; -aṭṭhi ii, 209; -antara 85; -âbhinibbattaka ii, 275; -âyatana 108, 193, 287; -âvāra 317; -ūpadhī 31; ii, 119: kadali° iii, 235; -kilesa 270; -jāti ii, 54; **dāru°** iii, **30;** -nirodha ii, 135; -pañcaka 190; ii, 243; paññā° 119; -paṭiladdha ii, 289; -ppamāṇa 281; -pariccheda ii, 302: -parinibbāna 224; ii, 402; -pavatti ii, 135; -bīja 250; ii, 272; iii, 303; -bhāra ii, 264; **-bheda** ii, **13;** -mūlaka 31; -rasa 329; rūpa° ii, 381: arūpa° iii, 56: (*gen.*) iii, 192; vimutti° 119; **vivatta°** 184; ii, **315;** sankhāra° ii, 381; samādhi° 119; -sākhā 34; sīla° 119: iii, 223
Khandha-vagga ii, 371, 386: iii, 114, 224
Khandhaka 312; ii, 36, 102, 203, 387; -vatta iii, 184
khama 125; ii, 3: vacana° iii, 47: utu° iriyâpatha° iii, 162
khamati 240, 343; ii, 346; iii, 122, 209, 219, 288
khamanīya 129; ii, **314**
khamāpeti 66, 81, 355; ii, 242: iii, 188
khaya 14; kamma° iii, 254; kilesa° 205; -gamana ii, 68: **-gāmin** iii, **74;** jāti° iii, 225: **-dhamma** 121; ii, **41, 68, 365;** nandi° iii, 1; -bhīraka 61: **rāga°** iii, **88;** -vaya 12; ii, 372; -sabhāva ii, 41; **āsavānaṃ** ii, **52:** iii, **22, 289**
khara 78; ii, 206, 329; iii, **202;** -âjina ii, 399; mukha° 115; iii, 257; -vacana iii, 257: -sarīra 303
Khara (yakkha) 303
Kharaloma-sutta ii, 4
khala: ekamaṇsa° ii, 340; -maṇḍala 59; -rāsi ii, 340: (maddāpeti) iii, 99
khalana: *eq. to* khala
khalita 65; ii, 96
khalu: *see* V.M. 60: UdA. 459
khaḷopī: -hattho iii, 223
khāṇu 173, 220, 354; -kaṇṭaka ii, 169, 362; iii, 49: jhāma° iii, 58
khāṇuka 90, 239, 309; ii, 212: iii, 41, 100, 251
khādaka 140; ii, 204: sassa° iii, 65: aññamañña° 302
khādati 117, 211; khāditabba 281: khāditatta iii, 65
khādana 261; iii, 196, 302
khādanīya 161, 211, 240; ii, 168: iii, 64, 71, 207
khādāpana ii, 263
khādika: **aññamañña°, dubbala°** iii, **302**
khādin ii, 284
khāyati 291, 322; ii, 87, 322; iii, 98, 228: **khāyita** iii, **196**
khāra (udaka) ii, 290; iii, 57; (chārikā) ii, **316**
khārika ii, **293**
khiḍḍa 58, 91, 111; ii, 168 (bhūmi), 343
khipa 140; ajina° 181; jāla° iii, 158

khipati 303; pāsaŋ 193; sare 269; a° 293; kaṇḍa° iii, 301: khitta 49; -citta 303; -daṇḍa iii, 102; -leḍḍu 321; -sara 54
khipati (*sneeze*) 226
khippa: -abhiñña iii, 189; -pharaṇa iii, 105
khippaŋ 121
khila 76; a° 271; ii, **399; pabhijja°;** rāga° **279**
khīṇa: -anta ii, 52; -ākāra ii, 52; **-āpāya** iii, **282; -āsava** 45, **138,** 278: (cattāro) iii, 57; **-jāti 205; -niraya** ii, **73;** -brāhmaṇa 20; -samaṇa 101
khīyati 94; ii, 158, **384;** iii, 88; taṇhā 196; (=*annoyed*) **221, 349**
khīra 175, 250; -kāraka 258; -gandha iii, 24; -dadhi 116; -dhāra iii, 227; -paka ii, 299; iii, 46; mātu° ii, 157
khīranika 258
khīla ii, 34, **327;** inda° 76: (=rukkha) iii, 58
khujja ii, 291: iii, 15
khujjati ii, 263
khudda: -ânukhuddaka ii, 331
khuddaka 75; -atta ii, 156; -gamana iii, 305; -pāṇa ii, 144; -maccha 150; -rājā iii, 134: -sātaka ii, 48
khuppipāsa 311, 328; ii, 104; iii, 42, 158
khura 181, 242; -agga 191; ii, 297; -appa 323; ii, 332; iii, 200; -dhāra. -nemi ii, 340; **-pariyanta** ii, **340;** -pittha ii, 245
khetta (*in sim.*) 25; 200, **233,** 239; ii, 58; iii, **305:** a° 290; -kuṭi ii, 303; -pariyanta ii, 232
khepa: sara° 117
khepeti; cittaŋ 184; kālaŋ 254; ii, 160; āsave ii, 52-3
khema 93, **275,** 336; iii, **11, 112; -atta 178;** -tthāna iii, 70; -patta ii, 45; **yoga° 255:** iii, **122, 249**
Khema (migadāya) ii, 180, 237
Khemaka (thera) ii, 317
Khemā (mahātherī) iii, **113**
khemī-bhūta 178
kheḷa 309; ii, 23, 239; tanu° iii, 197; -piṇḍa ii, 153
kho 21; (byañjana-silitthatā) **29;** ii, **1**
khobha 318
khobheti 308; ii, 133, 228; iii, 36
khoma 64, 266
Khomadussa (nigama) 266
khvassa 302
khvāhaŋ 235

G

gagana: -antara ii, 169; -tala 247; ii, 165: iii, 47
gaggarāyati iii, 208
gaggariya 173
Gangā 46, 210; ii, 54, 228; ākāsa° ii, 103: iii, 50; -pittho ii, 291: iii, 225: -majjho iii, 33
Gangeyya ii, 43
Gangeyyaka 211
Gangodaka iii, 41
gaccha (*shrub*) 323; -maṇḍapa ii, 257
gacchati: **gata** iii, **198;** -ṭṭhāna 309; -atta 153, 209, 336; iii, 89; -âvasāna iii, 218: -dasa 287; -paccāgatika iii, 186; -matta 141; **gatāse 77;** gantu-kāma 186, 247: iii, 214
gaja: -kumbha iii, 46
gajjati 166, 173; gajjita 227; iii, 251, 254
gaṇa 130; **-âcariya 130;** -gaṇ' upāhanā 346; isi° iii, 284: catuppada° 34, 69; -pakkhī° 34; -bandha ii, 178; brāhmaṇa° 243; -bhojana ii, 177; -vāsino 54; -sanganika iii, 122; **-sanghacārin 188**
gaṇaka 46, 151; iii, **113**
gaṇana 9, 46, 209; -patha 213; ii, 97, 257; iii, 42, 113, 170; -pariccheda ii, 65: iii, 143; piṇḍa° iii, 113; purisa° ii, 44; muddā° ii, 27; hatthi° ii, 44
gaṇika 186
gaṇin 130
gaṇeti 153, 221, 241; iii, 84; gaṇita 59
ganṭhi ii, 96: -kata ii, 48; -bhāva ii, 66
ganthika ii, **344;** iii, 25, 160, 195
gaṇḍa 338: ii, 330, **380;** -uppāda 151; ii, 157, 194; -pilaka iii, 7; -bheda iii, 198; -madhupāna 316; -mūla 386; (*cheek*) -passa ii, 192; **gaṇḍato** ii, **334**
gaṇḍaka 109

gaṇḍikā 189
gaṇḍī 291; ii, 295
gaṇḍusa: udaka° iii, 188
gaṇhaka ii, 255
gaṇhāti: gaṇhāpeti 177; ii, 175; gahita 100, 111; -atta 354; ii, 69; -kāla 349; -nāma 280; -mana ii, 169; aggahesi ii, 150: iii, 47
gaṇhanaka ii, 393
gaṇhāpaka iii, 224
gati 41; ii, 268; iii, **67**; **-aññathatta** iii, **286**; kāya° citta° ii, 66: iii, 261; -jāti ii, 11; jhāna° iii, 246: -nimitta ii, 72, 373; -mant 5; -visodhana iii, 267; (*adj.*) 244
gatika: kiṃ° iii, **171**: diṭṭhi° iii, 35: sabbaññuta-ñāṇa° iii, 210: niyati° iii, 267
gatta 39, 218; ii, 112, 222; **aru° pakka°** iii, **68**; -dharatha ii, 379
gathita iii, **4**; **gathitāse** 270; **a°** ii, **163**
gada: -âvudha 324; diddha° ii, 208
gaddula ii, 326
gaddūhana ii, **224**
gadrabha 220, 229, 342; ii, 211
Gadrabha (yakkha) 319
gantabbatā 43
gantā iii, **288**
gantha 46, 231; bandhati ii, 124; iii, **137**; -dhara iii, 57
ganthati 333; gantheti iii, 4
ganthana iii, 137
gandha ii, **349**; -ūhana ii, 224; -kuṭi 54, 170, 245; iii, 46, 265, 283; -kaṭṭha ii, 380; khīra° iii, 24: -ghāyana 151; catu-jātiya° iii, 45, 134: -cuṇṇa 262; ii, 185; -cora 298; -taṇhā 298; -tthena 14; (pariveṇa) ii, 75; -piṇḍa ii, 224; iii, 70; -mādana iii, 296; sarīra° iii, 14
gandhaka: pūti° iii, 32
gandhabba iii, 48
Gandhamangala ii, 43
Gandhamādana (pabbata) 160, 349
gabbha 258; -okkanti 10; -gahana ii, 329: gahita° iii, 65: gaṇhāti ii, 212; anto° iii, 36: cakkavāḷa° 74; -dvāra iii, 217; patiṭṭhita° iii, 135: -pariveṇa ii, 224; -pātana 77; -lesa ii, 337; -vāsa ii, 387; -vuṭṭhāna 155; ii, 321; -seyyaka 300
gabbhinī 318
gamana: -âgamana 291; ii, 376; iii, 305; -ânuyoga ii, 163; -iriyâpatha 13; khuddaka° iii, 305; -paccaya ii, 349; **pahīṇa°** iii, **305**; -bhāva 293; -vidhi iii, 158: -vīthi 109: dhuva° iii, 201
gamanika: heṭṭhā° ii, 204
gamanīya 20, 309; ii, 90; a° ii, 145
gamayati 23; gameti 18; ii, 137, 247
gamitā ii, 382
gambhira 195, 198, 265; iii, **11, 113, 291**; -atta ii, 18; **-attha** ii, 229; iii, **91, 291**; **-âvabhāsa** ii, 57, 86, **87**; -âvāta iii, 258; -tā 198; ii, 129; iii, 113; **-nema** iii, **258**; -pañha ii, 129; -ñāṇa iii, 156; -bhāva 129; -bhūmi iii, 258; **-vacana** iii, **91**: suttāni ii, 119
gamma iii, 108, **297**
Gayā 302; **-sīsa** 200; ii, **359**
gayha: agayhūpaga ii, 322
gayhaka 211
gayhati ii, 12, 268, 280
garaha 37; -patta 154
garahaṇa 4: iii, 244, 276
garahati 124, 277, 355: iii, 108; garahitabba ii, 56, 280: iii, 108
garahin iii, 47, 223
garu: **-kata** ii, 102, **124**; -gārava 86; -tthāna 203; -ṭhānīya 16; **-dosa 66**: -bhāratta iii, 220: -bhāva ii, 309; loka° ii, 1; a° 319; ii, 389 (*see* Bhagavā 12): -vāsa iii, 65
garuka 291; ii, 170; -ârammaṇa ii, 395: kāya iii, 260: Brahma° 198; rūpa° 150; -lahuka ii, 140; vihāra° 269
garuta 280
garuḷa ii, 100, 349; -vega iii, 135
gaḷa: a° 275; anela° 275; -nāḷi 183
gaḷagalāyati 173
gaḷati 349; ii, 239
gaḷa: -ppamāṇa 55, 266, 331; ii, 242; -lohita 197; -vāṭaka iii, 9, 226
Galamba-tittha-vihāra iii, 188

gavesaka: atta° iii, 57
gavesati 191, 259, 353; ii, 32
gavesana: pañha° iii, 100, 228 (=ummagga)
gahaṭṭha 98, 256, 330; ii, 146
gahaṇa 150; ii, 204; attha° 6; ii, 141; uppāda-vaya 31; -kūṭa iii, 305: -kkhanti 81; patta° iii, 195: pamāṇa° iii, 113: Brahma° 203; -māna iii, 24; lajji° 139; -vāta ii, 322; vibhatti° iii, 4; -samattha ii, 12: iii, 4, 119; -tā 198: salāka° iii, 42: -sesa iii, 175
gahaṇika: sīta° ii, 153: gahaṇīya iii, 242
gahana (*obstructing*) -ânusāra ii, 119; kāma° 110: rāga° sa° iii, **64**
gahapati 13, 137; -ka ii, 170, 397; **-paṇḍita** ii, **257**; **-ratana** iii, **154**
gāthā: **-âbhigītā** 5, **232**; -nidāna 94; -bandha 38, 132, 279: iii, 49; -bhāsana 76
gādha 105, 188, **262**; iii, **76**
gādhati 52, 329; ii, **276**
gāma: -anta 41; ii, 170; **-kaṇṭaka** iii, **69**: **-kathā** iii, **294**; **-kūṭa** 116; ii, **220**; -khetta ii, 329: gocara° iii, 207, 265; **-ghātaka** (cora) iii, 11; -dāraka 301; -dvāra 227; -nigama 31; -pavesana ii, 37; pāda° iii, 201: bahi° 41; **bīja° bhūta°** iii, **134, 303**; bhoga° iii, 278; -bhojaka ii, 24; -majjha ii, 133; -vara 164; -vāsin iii, 69, 108; **suñña°** iii, **10**; a° iii, 11; (gamma) iii, **108**
gāmaṇī iii, 102; **gāmaṇika 116**
gāmika ii, 133, 294: iii, 33
gāmin: khaya° iii, **74**: vuṭṭhāna° iii, 97: pāra° iii, 132: udayattha° iii, 234: bhava° iii, 254: vaḍḍhi° iii, 285
gāminī ii, 268
gāmiya ii, 237
gāyati **30**, 211, **273**; iii, 103, 228, 295
gāyattī **94**
gārayha 355; ii, **27**, **56**
gārava 12, 290; -janana ii, 35; -jāta 42; ii, 65; -vacanaŋ ii, 3; **a° 203**; ii, **204**; iii, 221 (satthari)
gāḷha 298
gāvuta 348; ti° 30, 348; ii, 177; -pamāṇa ii, 102; -matta 187, 316; ii, 153: iii, 20
gāha 343; ii, 7, 31; iii, 4; appahīna° ii, 372; nava° iii, 245: paripuṇṇa° ii, 269: **nimitta°** iii, **4**
gāhaka 213: iii, 119
gāhana (nāvāya) iii, 54
gāhāpaka iii, 281
gāhāpana 174
gāhāpeti 192, 217, 318; ii, 323, 328: iii, 184
gāhin: apadakkhiṇa° iii, 41
gijjha: yakkha° ii, 217
Gijjhakūṭa (pabbata) 78; ii, 159
Giñjakâvasatha ii, **75**; iii, **281**
giddha 257, 270: iii, 53; -mānasa ii, 105
giddhiŋ iii, 42
gimha 210; ii, 351; iii, 33, 104, 136, 270
girā 272
giri 242, 247, 339; gire (*loc.*) ii, 249 (*nom.* giro); -dassana 69
giribbaja (=giri-parikkhepa) ii, 159
gilati 108, 228; ii, 23, 78, 261; gilita 215, 218; -baḷisa ii, 206
gilāna 215, 259: adhimatta° ii, 313; -upaṭṭhāka, -upaṭṭhāna ii, 371; -kāya ii, 249; **-pucchaka** ii, **371**; **bāḷha°** ii, **313**; **-sālā** ii, 256, 321; iii, **77**; -seyyā 79
gihī 292; -kāla 115; ii, 30; iii, 113; -paccaya ii, 231; -bandhana iii, 32; -byañjana ii, 240; -bhāva ii, 61; -bhoga ii, 303; -saŋyojana iii, 297; -sahāya 266: saŋsagga iii, 186: **-sāmīcika** iii, **289**
gīta: -ŋ gāyati ii, 352; -âbhirati iii, 61, 192: nacca° iii, 304
gītaka 273-4
gīvā 36, 135, 307; ii, 88; -pavesana iii, 302: mora° iii, 47
guṇa: -âdhigama ii, 130; opadhī° 32; -kathā 115; kāma° 269: iii, **42**; -gambhīratā iii, 113: -guṇa 129; -dāliddiya 328; -pāramī 93; Buddha-dhamma° 182; -yutta ii, 2; -rahita ii, 146; -rāsi 23; iii, 215; -vaṇṇa ii, 231; -visiṭṭhatā 12: a° iii, 86

guṇava iii, 15
guṇika: kāma° ii, 110: iii, 263
guṇita iii, 8
guṇṭhi ii, 97: guṇṭhika ii, 96
gutta: -dvāra 76, 219: indriyesu iii, 165
gutti 253
guttika 317
gumba 39, 174, 242; a 64; eḷagalā° ii, 257; -vaṇṇa 64; -viparāmosa iii, 306; veḷu 49
guyha 93
guḷa (*ball*): ayo° iii, **261**: guḷaka: -jāta ii, 96
guḷa (*sweets*) iii, 23; -khaṇḍa iii, 207; -piṇḍa 259; -bhāra iii, 207; (*flowers*) -vaṇṇa 34
guḷā (*ball*): kīḷā° ii, 88; -guṇṭhika ii, 96
guḷika ii, 130, 156: iii, 264
guhā ii, 283; kañcana° iii, 46: suvanna° *etc.* iii, 135
gūtha 303; ii, 141; **-gata** ii, **302**; -gandha 151; -dassana 151; -niddhamana ii, 231; -piṇḍa ii, 68; -pūra ii, 207; -phassa ii, 220; -bhakkha ii, 207; -makkhita ii, 302; -sūkara 151; -hanaka ii, 207
gūḷha 18; -pañha 38
Gūḷha: - Vinaya, - Vessantara ii, 201
geṇḍu 150; geṇḍuka ii, 250
gedha 166; ii, 163, 309
gelañña 347; ii, 299
geha: -âbhimukha ii, 226; -nissita ii, 382; -bhūta iii, 192: -rakkhika 165; -sāmika iii, 192, 233: -sārī ii, 259
gehasita 269; ii, **382**; iii, 80, **82** ff., 294
go ii, **159**; -kaṇṇa ii, 24; -gaṇa 22, 343; ii, 289; iii, 42; **-ghātaka** ii, **218**; -damaka ii, 220: -dūhana ii, 224; -dhana 33, 137; -pāla 22; -pālaka 186; -pura 321; **-bhatta** iii, **104**; -maṇḍala 31, 101; -maya ii, 85, 324: iii, 43; -mahisâdi 33; -yūsa 207, 235; -rakkha 352; -rasa 31, 98; ii, 105; -rūpa ii, 171; iii, 185; -rūpasīla 118; -vata ii, 15, 105; **-samita 83**; -sāmika 31; -sālā 130
gocara: ācāra° iii, **230**: **-kusala** ii, **353**; -gāma 13; ii, 85; iii, 28, 207, 265; -dhamma ii, 67; -pasuta 37; iii, **29**; -phāsuta 291; bhikkhācāra° iii, 184: -bhūta iii, 245; **-visaya** iii, **245**; sati° iii, 178: saddhamma° ii, 282; **-sampajañña** iii, **182**; a° 253
goṇa 229: iii, 65; goṇaka ii, 325
Gotama 64, 219; Vāsiṭṭha° ii, 247; -sāvaka 129, 142, 271
Gotamaka 268; iii, 251
Gotamī (Kisā) 190; ii, 50
gotta 110, 219, 231; **evaṃ**° ii, 263; nāma° 45
gotrabhu ii, 253; iii, 88, 201; -ñāṇa iii, 55, 88
godha ii, 115
Godhika 184
godhūma ii, 341; iii, 304
gopayati 116; gopeti 256; gopita ii, 27
gopānasī 282; ii, 303, 323, 332: iii, 32, 107
gopura 321
gopphaka 79; ii, 246; iii, 28, 49, 215: -ppamāṇa iii, 135
Gosāla ii, 343

GH

ghaṃsati ii, 37, 393; iii, 305
ghaṭa (*pot*) 206, 273, 346; ii, 13, 90; -pahāra ii, 254: puṇṇa° iii, 46, 120
ghaṭa (*crowd*): deva° 76; hatthi° 139: muṇḍa° iii, 33
ghaṭati (ghaṭeti) 64, 144, 294; ii, 30, 75, 228: iii, 10, 39, 202; -vāyamati ii, 239: iii, 89
ghaṭana iii, 137
ghaṭita: sandhi° ii, 321
ghaṭikā 281, 284; khadira° ii, 229
ghaṭī: suvaṇṇa° iii, 219
ghaṭṭana 125, 228; ii, 393; -bhaya ii, 280
ghaṭṭīyati 65, 289; aghaṭṭita ii, 170: iii, 49
ghaṭṭetā 155
ghaṭṭeti 68, 133, 214: iii, 70, 149: a° 220
ghaṇṭā ii, 226
ghana 40, 191, **301** (*fœtus*); -ṭhāna ii, 104; -dukūla 86; iii, 50, 119; -paṭhavī ii, 188; iii, 47; -pitthipāsāṇa ii, 379: -saṇṭhita iii, 286
ghamma: **ghammani** (*see* n.) 169, **210**; -âbhitatta 316; ii, 120, 123

ghara 260; **-āvāsa** 70, 306; ii, 179; iii, 44, **279**; -upacāra ii, 356; kula° 241; -paṭipātiyā ii, 239; -mānusaka 58; -sandhi ii, 340; -sāmi 82; -sāmika 325; ii, 16
ghasati 274: ghasa (*adj.*): sabba° iii, 67
ghāṭā: **upari°** iii, **65**
ghāta 253; ghāta: pantha° -cora ii, 159: iii, 11; ghātana 144: miga-pakkhi° iii, 265
ghāteti 70, 262, 290: iii, 10, 61, 268
ghāna 77, 108; vaṭṭeti ii, 120; -viññāṇa 151
ghāyati (*smell*) 151, 206, 297; ghatvā ii, 384: ghāyitvā iii, 70
ghāyana ii, 224
ghāsa 135, 207, 260
ghora 81; -visa iii, **8**: iii, 51
ghosa: vaṇṇa° ii, 206: thuti° iii, 48
ghosanā ii, 118; iii, 119
Ghositārāma ii, 316
ghoseti 130, 305, 354; ghosāpeti ii, 116; ghuṭṭha ii, 204

C

cakka: -kotāhala 130; **catu° 53; dhamma°** 203: iii, **296, 298**; -nemi 175; pacchima° purima° 8; **Brahma°** ii, **46**; -mukha 75; -yanta iii, 50; -rajja 73; **-ratana** iii, **152**; -vatti 248; ii, 24; **-vatti-rājā** 74, 100, 278; iii, **152**; **-vāḷa** 29, 72, 119; (=lokadhātu) **74**; -vāḷabbhantarā ii, 130; -v. pabbata ii, 139, 157: iii, 6, 46: -v. pariyanta 310; **-viriya** iii, **121**
Cakkaṇa (upāsaka) ii, 150
cakkhu 17; *as* samuddo iii, 2 ff.; ii, **354**; *-karaṇī* iii, **297**: **°ndriya** ii, 404: iii, **240**; ñāṇa° ii, 354; (=ñāṇa) **22**; **-da 83**; **-dassanaŋ** iii, 142: dibba° ii, 125, 216; -dvāra 180; ii, 15; -dhātu ii, 396; pañca° 311; ii, 354; **paññā°** 290: iii, **91**; ii, 323, 354; -pasannaŋ iii, 40: -pasāda 83; ii, 216, 396; **-bhūta** ii, 217, **388**; maŋsa° ii, 323, 354; -roga 40; -viññāṇa 108, 151, 180; ii, **17**; 396; **-viññeyya** ii, **366**: **-samphassa** 180; ii, **16**, 101, **380**; **a° karaṇa** iii, **152**; **cakkhuto** 77: iii, **53**
cakkhuka; āmisa° ii, 92; dibba° ii, 140: iii, 189; Buddha° dhamma° samanta° ii, 354; (*as* samudda) iii, 2 ff.
cakkhumant 77, 81, 224, 311; ii, **323**
cankama 39, 85, 246; ii, 376: iii, 20
cankamati 39, 85, 173
cankamana 85, 346; -koti iii, 187: -kāla iii, 199
Cankī ii, 257
cangavāra iii, 6
cangoṭa ii, 36
cajati 308 (*see text*); cajiyati ii, 264
caṇaka (*chick-pea*) 218
caṇḍa ii, **374**: -kukkura 325; -goṇa 261; -maccha ii, 244; -mahisī ii, 147; -sota 115
Caṇḍa (gāmiṇī) iii, 102
caṇḍāla 102, 234; -gotta ii, 241; -putta iii, 222
catu: -r-anga 211, 284, 323; ii, 49; (tama) ii, 78; (viriya) ii, 256; -r-angula-matta ii, 377; **-r-angin 154**; -r-assa (aŋsa) ii, 43, 293; iii, 30, 206, 259; -r-āsīti 319; -cakka 53; -cara ii, 5; -ñāṇa 289; -ddasa 115; -disā 233; -dīpika iii, 47, 48: -pada 34, 172; -parivatta ii, 276; -pādaka 199; -bbidha 155; ii, 280; -r-ogha 279; -madhurā 326; cātu-mahāpatha iii, 72, 273; cātu-mahābhūtika iii, **260**; -sacca-dhamma 190; -saccāni 104
Catu-dhātu-vavatthāna-niddesa iii, 16
Catu-nikāyika-bhandika-tthera 21
catuttha-jjhāna 79: iii, 28
catūha (c-aha) ii, 160
canda: -uṭṭhāna 313; *-upama* ii, 165; *-opama* ii, 3: iii, 39, 291: puṇṇa° iii, 46, 297; -maṇḍala 60, 276; -vimāna 109; -sadisa ii, 165
Candanangalika 151
Candabhāgā (nadī) ii, 245
candana 284; iii, 31; -gandha ii, 186; -cuṇṇa 30, 323; rattalohita° ii, 376: -sāra iii, 32
candima-suriya 16, 247
capala iii, **257**

campaka ii, 326: iii, 48
camma: ajina° 181; uddālita° ii, 111; usabha° iii, 244: -khaṇḍa ii, 86; iii, 213, 251; chavi° iii, 175: ṇippakka° ii, 219; nīca° ii, 111: -pasibbaka 168; -rajju ii, 285; -sannīha iii, **122**; sīha° vyaggha° iii, 119
caya iii, **201**
cara: pure° iii, 154: nāga° iii, 49
caraka 150, **173**: attha° iii, 8: vana° iii, 249
caraṇa **231**, **234**; vijjā° 231: attha° iii, 9: sampanna° iii, 49: -sīla iii, 253
carati 25, 175, 207; carita° 202; acarin ii, 155; caritu-kāma 247
carāpeti (bherin) 165, 241; ii, 116: iii, 46
carimaka ii, 181; -citta ii, 179
cariyā 2, 275, 348; -anuvidhāya ii, 2: ñāṇa° samādhi° iii, 96
calati 73, 174, 214; ii, 342
cala 224, 380; -kkakudha 322: bhūmi° iii, 253
calana: -ākāra ii, 313: bhavanga° iii, 192
calita ii, **372**
cavati (devalokato *etc.*) 23, 29, 91; iii, 144; cavittha ii, 176
cavana ii, 372; -kāla ii, 218
cavanatā ii, **12**
cāga: mutta° vissaṭṭha° iii, **280**
cāṭi: loṇa° ii, 235
cātu: -cārin iii, 49; -ddasī 276, 307; -mahāpathā 348; **-m. bhūtakāya** 117; ii, **98**: iii, **260**; m. bhūtika ii, 338; -m. rājā 29, 124, 245; ii, 24; -m. rājikā devā 284, 295; ii, 13; -yāma 126
cāpalla 115: iii, 257
cāmara iii, 119
cāra 253; anubhavana° ñāṇa° ii, 155; rāga-moha° ii, 179
cāraṇa iii, 50, 279
cārikā 77, **171**, 216; ii, **176**, **204**; eka-dvi° **309**; iii, 5; janapada° ii, 298: vihāra° iii, 37
cārī 146, 212; iii, **201**; akāla-turita° ii, 171; -bhūmi iii, 56: manāpa° iii, 154
cāritta ii, 74, 159
cāruŋ iii, 49
cāleti 267, 320, 343; ii, 88, 169, 209: iii, 46, 50; anguliŋ iii, 24
cicciṭāyati **236**
ciṇṇa: -anta ii, 117, 127; -vasī ii, 225; iii, 144, 167
cita ii, 224; iii, 251
citakā: dāru° iii, 220, 221
citta ii, **98**: ajjhotthaṭa° iii, 252; adhi° 27, 104; adhiṭṭhāna° 212; adhisīla° 27; anavaṭṭhita° 115; Ariya° iii, 118: anāsava° iii, 118: -ānurakkhana 131, 220; apūti° iii, 146; āvila° 339; -assāda ii, 176, 231; -ācāra 213, 232, 277; ii, 317; ādīna° iii, 146; ānantara 42; -ārādhanaŋ iii, 169; āvajjana° ii, 396; ujuka° 76; udagga° 336; -utrāsa ii, 285; -upaghāta iii, 273; -upanibandhana ii, 395; -uppatti ii, 81; -uppāda 17, 210; ii, 198; ubbhanta° iii, 257; eka-kkhaṇika° iii, 35, 274; **ekagga°** iii, **200**; -ekaggatā 28; ii, 261, 385; iii, 1, 274; otiṇṇa° ii, 395; -kallatā 182; ii, 55; -kiriya iii, 19; kiriya-maya° iii, 199; **-kilamatha** iii, **175**; kuḍḍa° iii, 62: -keḷi ii, 222; **-klesa** iii, **132**; -kkhaṇa ii, 23: -kkhaṇika iii, 35; -kkhepa 320; -gati ii, 66; iii, 261; -gocaratā ii, 98; catubhūmaka° ii, 347; cuti° iii, 114; javana° 180; ñāṇa-vippayutta° 27; -ttaya ii, 382; -ṭhapanā ii, 138, 351; iii, 101; ṭhapita° iii, 211; tebhūmaka° ii, 347; -daratha 35; dāna° 161; duṭṭha° ii, 302; -dhura iii, 257; nīca° iii, 222; paggaṇhāti iii, **125**; **-paṭibaddha** iii, **94**; -patiladdha ii, **302**; paṭisandhi° iii, 114; -padosa 216; paritta° ii, 399; pariyādinna° ii, 208; **pariyuṭṭhita°** iii, **252**; -pavatti 22; -pasāda 349; **-passaddhi** iii, **170**: pūti° iii, 53; **byāpanna°** ii, **302**; -bhanga 22; -mañjūsā iii, 266; mahaggata° iii, 261: mudu° iii, 162; mūḷha° iii, 2; ratta° iii, 2; -rucika 85; lokuttara° ii, 347; -vatthutā ii, 98; -vasika 36; -vāra 350; vikkhitta° iii, 163; -vikkhepa iii, 38; vigata° vicaraṇa° ii, 327; vipanna°

ii, 302; vipāka° 151; -vippayutta ii, 114: iii, 35; vipphandamāna° iii, 257; **vibbhanta**° **115**; ii, **302**; iii, **257**; **vimutta**° **104**; -vihesā iii, 282; -vūpasama 104; saŋvigga° ii, 273; **-saṅkhārā** ii, **17**; iii, **93**, **94**, **95**; -saṇhatā ii, 147; -santāna 158, 250; -sannissita iii, 261; -samādhi iii, **109**; -samāpatti 50; -samāyutta 22; -samuṭṭhāna 28; saha° ii, 328; sādhāraṇa° 120; -sāmin 224; sārāṇīya° ii, 107; sundara° 27; **supatiṭṭhita**° iii, **211**
cittatā 86; ii, 98, 169
Citta (gahapati) 84, 92; ii, 257; iii, 291
Cittakūṭa (pabbata) iii, 46
Cittala (pabbata) ii, 166, 252; iii, 39
Cittapattakokila ii, 237
citta (citra) **62**, 244, 303; **-akkhara** ii, **229**: -attharaka iii, 45; -kamma iii, 44, 249: -kamma-rūpa iii, 183; -kāra 42, 87; ii, 5, 114; -pāṭali 339; -māsa ii, 351; -vicitta ii, 294; -vījanī ii, 183: cittatā (citra) ii, 229
cittita: cittatara ii, 327
cittī: -kata 93, 351; iii, 152; -kāra (*respect*) 349, 354
cināti ii, 296
cintana 113
cintā: -maṇi 131; vināsa° ii, 148: **loka**° iii, **300**
cinteti 113, 131, 279: iii, 33: cintita-cintita iii, 41; 300
cira: **-kata**, **-kāla** iii, **234**; -ṭṭhāna ii, 42; -ṭṭhiti 1; -ṭṭhitika ii, 322; **-dikkhita** **346**; -nivāsa iii, 37; -nivāsin 344; -nisinna 14; **-paṭika** ii, **314**; -pabbajita 44, 132; ii, 161; **-bhāsita** iii, **234**; **-ratta** **270**, **352**; ii, **147**; -samādinna 346; cirato ii, 314; cirāya -atidivā iii, 38; cirataraŋ iii, 57: cirena iii, 203
Ciravāsī (kumāra) iii, 108
cirassaŋ **20**, 280; na cirass' eva 241
cīra 10: cīraka: olambamāna° iii, 58
cīvara: -kaṇṇa 323; -kamma ii, 185; -kuṭi ii, 257; iii, 193; -dussa 217, 241: -dhovana iii, 38; -pārupana iii, 194; -rajana iii, 36; -sāṭaka 308; -sāṇi ii, 234
cuṇṇa: gandha° ii, 185: iii, 48; gomaya° 135; ii, 85; tila° 167; nahāniya° 259; -pada 279 (*cf.* UdA. 415): iii, 49; iii, 45; masi° iii, 67: vāsa° iii, 265: -vicuṇṇa 78, 191; ii, 321; iii, 42, 151, 226
cuṇṇiya (iriyāpatha) iii, 198
cuṇṇeti 323
cuta 41, 293; ii, 176
cuti ii, **12**; **-upapāta** ii, 44, **72**, **372**; -uppajjana ii, 372; -kkhaṇa ii, 264; iii, 114; -kkhandha ii, 13; -citta 184; iii, 114; -paṭisandhi 116; ii, 21, 97, 116: -pariyanta ii, 42; -bhāva 86
Cunda (samaṇuddesa) 20, 258; ii, 102; iii, **212**
cumbaṭa 350; obhaṭa° ii, 145
cumbaṭaka 181, 242; dukūla° 175, 319: iii, 50
cumbati ii, 91
culla 216; -pitā 161, 347
cūḷa: -upaṭṭhāka iii, 84; pitā, -mātā ii, 42, 251: iii, 281: -sīla iii, 18
cūḷa (*root*): dāru° iii, 200
Cūḷa-Anāthapiṇḍika iii, 291
Cūḷa-Tissa-tthera ii, 134
Cūla-nidāna-sutta ii, 119
Cūḷanāga-tthera ii, 166: iii, 264, 277
Cūḷâbhaya-tthera iii, 230, 264, 277
Cūḷaratha (devaputta) iii, 239
Cūla-Rahulovāda-sutta ii, 4
Cūḷa-Vedalla-sutta ii, 4
Cūḷa-Sakka-pañha-sutta ii, 261
Cūḷa-Satipaṭṭhāna-sutta ii, 119
Cūḷa-Sīhanāda-sutta ii, 4
cūḷā (*crest*) 132; ii, 76, 100, 237; iii, 81; -maṇi 248; molī ii, 30
cūḷikā iii, 9 (kaṇṇa°)
cetaka 293: cetikā 274
ceta 56, **289**
ceta (citta): vi° iii, **301**
cetana (*adj.*): a iii, 49, 105
cetanā 207: aparâpara° iii, 267: apubba° 23: kāma-paribhoga° iii, 54: theyya° ii, 145: dāna°

82: pavatta° 314: puñña° 82, 93: pubba° 23: magga° 89: muñcana° 23: vatthuka° ii, 70: vīsati ii, 58: vera° ii, 73: sanniṭṭhāpaka° ii, 149
Cetanā-suttanta iii, 291
cetasa 195; a° 290; -âdhiṭṭhāna ii, 33; appamāṇa° ii, 399; **abyāpanna°** iii, **146**; **-avūpasama** iii, **140**; **paritta°** ii, **399**; **līnatta°** iii, **140**; -samphuṭṭha ii, 390
cetasika 166: iii, 52, 82, **170**, **241**
cetiya (cetya) 88, 314, 341; -angana ii, 204; iii, 33; pada° ii, 379; -vandana ii, 88, 142
Cetiya (pabbata) 34; iii, 23, 175; rājā 345
ceteti ii, 70, 381: cetayita ii, 292
ceto: -paṇidhi ii, **351**: iii, **101**; **-pariyāya 213, 282, 287**; -vinibandha iii, 150; **-vimutti** ii, **154**, **175**; iii, **98**, **105**, **166**, **299**; **-samādhi** iii, **90**
cela: a° ii, 34; āditta° 43; -ukkhepa iii, 120; celaka 165: -vitāna iii, 135
Celopama-sutta iii, 259
codaka 124; iii, 47, 68
codana (nipata) 115, 298, 333; -vatthu ii, 45
codeti 206, 240, 256; a° 76; codāpeti ii, 175
copati ii, 313
copana ii, 17; -kāya ii, 396; iii, 94
cora: -âbhinīta ii, **301**; **-kathā** iii, **294**; -kantāra ii, 103; -kamma 318; ghāta° ii, 159, 222; -ghātaka ii, 342: iii, 11; -nivāraṇa iii, 60; -paṭibāhana 317; -purisa 56; -bhaya ii, 103
corikā ii, 145
Coḷa-ratha 97
coḷa: a° du° 82; 325; sankīra° ii, 239: iii, 196
coḷaka: -bhikkhā 293; ii, 297; iii, 164, 196

CH

cha: -atirekāni iii, **282**; -l-anga 76; -l-abhiññā 219, 282; ii, 202; -tā ii, 233; -l-abhijāti ii, 342; -ārammaṇa 270; -ṭṭhāna-dosa 16; -ttiŋsa ii, 15; -ttiŋsati 216; **-dvāra** iii, **60**; -dvārika 178; -ppada 172; -bbaggiyā ii, 236; -bbidha ii, 68; -bbaṇṇa 69, 213; ii, 86; iii, 47: -bbassāni iii, 52; -bbīsati 308; chassu 96; ii, 382
chaṭṭin 239
chaḍḍaka 162; chaḍḍitaka 116
chaḍḍeti 33, 69, 153; chaḍḍita 116; a° 228: chaḍḍanīya iii, 164
chaḍḍāpeti 318
Chaṇa (*festival*): -kāla ii, 202; -divasa 31, 164, 178; ii, 228, 317; -pūva 179
chatta 83, 295; ii, 53, 257; -ūpāhanā *etc.* iii, 119, 279; -ggāhaka iii, 119; dibba° 346; pāsāṇa° ii, 65, 124; seta° 73, 341: iii, 61, 119
chadana 303, 323; -tiṇa iii, 107; -pariyanta iii, 249; leṇa° iii, 70, 249
chadanaka ii, 368
Chaddanta 277; -daha iii, 213; -vana 280; sara ii, 344; hatthi ii, 43
chanda ii, **128**, **280**; iii, **64**, **255**; eka° 348; **kāma°** iii, **263**: -jāta (=taṇhā) 62, 77; **-paccaya** iii, **130**; -pahān' attha iii, **258**; -mūlaka ii, 306; -rāga 18; iii, **64**: -vāsinī ii, 145; **-samādhi** iii, **250**: **-sampadā** iii, **133**
Chandagutta-tthera iii, 143
chandika: a° 202
chandī: -kata ii, 132: iii, 256
chandīyanato ii, 258
channa 41: -paribbājaka (chādeti) iii, 81, 88, 127
Channa ii, 286, **317**; thera ii, **371**
chambhin 168
chava 127, 191, 236; ii, 242; **-alāta** ii, **302**; -rūpaka 285: (=lāmaka) iii, 120
chavi 274, 309, 340 (*see* vaṇṇa); ii, 211, 250; -kalyāṇaŋ iii, 227: -camma ii, 375; iii, 175; -rāga iii, 304: -vaṇṇa iii, 160, 244
chāta 240, 256; chātaka 309; ii, 104, 302; iii, 185
chādana 32, 135, 260; ii, 88
chādeti 109; ii, 88, 120, 257: iii, 175
chāyā 86, 117, 210; -ūpaga 88; ṭhita° iii, 58: pāsāda° iii, 243: saṇḍa° iii, 11, 58

chāyāvant ii, 255
chārikā (bhasma) 237; ii, 316, 334, 339; iii, 69
chiggaḷa iii, 302
chijjati 50, 184, 340; ii, 142: iii, 43
chejjati 227; iii, **127**; chejja 61; chejja-bhejja 97; -kicca iii, 90; acchejji iii, **75**
chettuŋ iii, 72: chetvā 60, 106, 309; ii, 11; chetvāna ii, 30; chijjitvā 210; a° 188
chidda 100, 301, 323; ii, 226, 342; iii, 5, 301: -âvachidda ii, 321; iii, 44: kaṇṇa° dvāra° iii, 70: -veṇu 34: **-sūla** iii, **277**
chindati: chindita 126; **chinde 24, 107**
chindana ii, 84
chindāpeti 131, 264: iii, 26
chinna: akkha° 113; -attā-vata 80; -kathā iii, 115: **gantha 46**; -cuḷa ii, 240; -taṭa-ṭhāna ii, 168; -pakkha 322; **-papañca** ii, **370**; **-pilotika** ii, **48**; -bandhana iii, 47: -bhinna ii, 48; -mūlaka 205; -vaṭuma ii, 370; -visāṇa 325; iii, 222; -santhava ii, 166; -sevāla iii, 202
chinnaka: anta° iii, 32
chupati 318
cheka 343; ii, 5, 100; iii, 23, 295; a° ii, 328
chekatā 65, 343
cheda: hattha-pāda° iii, 103: pada° iii, 125: kāraṇā° iii, 293
chedaka: mamma° ii, 147
chedana 15, 30; ii, 121; iii, 8, 53, **303**: -bhedana iii, 276: hattha° iii, **306**
chedāpeti ii, 339

J

-ja: tato° ii, 306: -parihāra° -pariṇāma° iii, 81: vipāka° iii, 82
jagatī: -ogadha 270
jaggati 176: jaggāpeti iii, 8
jaggika ii, 82
jangamati 98; iii, **133**; jangama 247
jangala iii, **104**; -desa iii, 81
jangha 53; -gopphaka 55; -magga iii, 278; -vāṇija ii, 243; -vihāra ii, 185: -sattha 93: -setu iii, 11
jajjaritatta iii, 112
jañña: purisa° iii, 160
jaṭā 49, 181; -panka ii, 399
Jaṭā-Bhāradvāja 230
jaṭita 49, 79; -pañha 230
jaṭila ii, 216: -bhātika ii, 363
jaṇṇuka 351; ii, 42: iii, 26
jatu: -māsaka iii, 304
jana 288; -âdhipa 155; -âbhibhu 155; ñāti 224; -vivitta iii, 111; -sangaha ii, 177; iii, 185
janaka 57; ii, 26; -kamma ii, 28; bhaya° iii, 253
janatā 200, 219, 270
janana 1, 129, 140; -attha 51; sati° ii, 2: ussāha° iii, 178: jananī iii, 295
janapada 67, 167, 288; **-kalyāṇi** ii, **210**; iii, **227**; -cārikā 216-7; ii, 298, 375; -vāsika ii, 5
janetasmiŋ 219; ii, **247**
janeti, 12, 220, 250; ii, 2, 97: iii, 55, (chandaŋ) 126
janettī ii, 328
jantāghara ii, 167
jantu 32, 181
Jantu (devaputta) 115
japati (**jappati**) **207**, 231, 285; **jappāmase** ii, **398**
jappā 185
jambu 281; -sākhā 285: mahā° *s.v.*
Jambukhādaka (paribbājaka) iii, 88
Jambudīpa 74, 182, 248, 308; ii, 156, 189; iii, 102
jambonada 125; iii, 50
jambhanā: kāya° 36; iii, 140
jamma 261; **jammī** iii, **245**
jaya 154, 230, 342; -ggaha iii, 110
jara: manda-sīta° (ābādha) iii, 148; singāla 322; ii, 208, 231
Jara-Sakka 339
jarā: -āturatā ii, 249; **-upanīta 22**; **-ūdapāna** ii, **168**; -jiṇṇa 40, 163, 261; ii, 249: **-jīranatā** ii, **11**; **-dhamma** ii, **365**; **-maraṇa** 22, 137; ii, 11, **31**, **76**
jala 14, 60, 101; -ja 41; iii, 7
jalati 81, 183, 290; jalita ii, 73; jaleti ii, 83
jalābu; **-ja** ii, 13, 22, **348**
java 117; ii, 225; pure° 88; lahu° iii, 154; -sampanna 261, 317
javatā iii, 154
javati 117; ii, 225: iii, 191

javana 151; iii, 4; -kāla ii, 396; tatiya° dutiya° iii, 54; pathama° ii, 131; **-pañña 121**: -pañño iii, 222: -mana iii, 245; -vāra ii, 134: iii, 54; -vīthi ii, 15
Javanahaŋsa ii, 225
javāpeti ii, 39, 71, 114
jahati 20, 109, **261**; maccū iii, 3; sabbaŋ ii, 243
jahana: -bhāva 24; pakati° ii, 326, 368
jāgara 25, 101, 144
jāgarati 25; jāgarite iii, **198**
jāgariya 120, 219
jāta 4, 33; -atta 130, 137; kacavara° kasambu° iii, 42: **-rūpa** ii, **202**; iii, **304**; sayaŋ° iii, 265; -ssara 288
Jātaka 68; ii, 231
jātaveda 234
jāti ii, **13**, **54**; -âbhibhūta 200; -ovaraka iii, 214: -kulaputta ii, 49, 301; **-kkhaya 231, 260**; -khīṇa 205; -gotta ii, 398; **-dhamma 159**; ii, **365**; -paññā 50: -paccaya 166; -mahallaka 132; -linga ii, 41; -saŋsāra 222; -sankhāta 222: -samaya 10; -sampanna 133, 264; -sampatti iii, 257; sīha° 79; -hingulaka 326: iii, 50; **-hīna 102**; **jātimant 125**, 231, 234
jātita iii, 27
Jātimā ii, 241
jātu 221; ii, **386**
jānanaka 234
jānana 60, 80; ii, 44, 51, 53: -âkāra iii, 70: -tā iii, 245
jānāti 198; **jānemu 52**; ñassati ii, 218; ñāpessāmi ii, 372; ñāteyya 166; ñāpetukāma ii, 129; ñātabba ii, 180; ñeyya ii, 386; jānāpeti 29, 167, 260
jānī (=hāni) 126; 142, 229
jānu (jāṇu) 79, 200, 206; ii, 86 (maṇḍala); iii, 28: -paṭicchādana ii, 89; -ppamāṇa ii, 87
jānuka: brahma° 353; iii, 82
Jānussoṇi ii, **75**
jāpayati 180 (ajāpayaŋ)
jāmātika 345
jāyati 134, 234, 301; ii, 28, 115
jāyanaka 208
jāyampatika ii, 103, 179
jāyā ii, 103
Jāla-Roruva (niraya) 81
jāla 106, 175; -khipa iii, 158: puppha° iii, 45; sutta° 109; suvaṇṇa° iii, 46, 218
jālavant 133
jālā (*flame*) 212: aggi° iii, 244
jālāpeti 290; ii, 296: iii, 45
jālinī 49, **175** (*ensnaring*); **jālinaŋ** (*flaming*) 133
jāleti 135, 200, 233: iii, 217
jigacchā 58, 309
jigucchaka 126
jigucchati 93; iii, 268
jighaccha ii, 283, 290
jighacchati ii, 24
jiṇṇa 163, 260; ii, 161, **170**, **249**; -kāla 261; -kūpa ii, 168; -cīvara 293; iii, 32, 156; -vattha ii, 48
jiṇṇaka 318
jita; -atta 352; -kilesa 271; -vijaya 342
jina: anodhi° avipāka° iii, 84
Jina 227; -putta iii, 161; -muddikā 124; -bhūmi ii, 343; -vacana 9
jināti 84, 154, 322; jitaŋ ii, 183
jimha 76
jiyā ii, 225
jivhā 36, 109, 237; -dvāra ii, 110; -pasāda ii, 109; mūla° iii, 197; -viññāṇa 151
jīna 112, 185
jīyati 112, 317
jīyanaka 208
jīraka ii, 110; iii, 26
jīrati 100, 138: iii, 75
jīraṇa 100; a° 138; **-tā** ii, **11**
jīva ii, **341**; -loka 40; bhinna° iii, 33
Jīvaka-ambavana iii, 208
jīvati 22, 308: iii, 33
jīvanaka ii, 160
jīvikā: -ŋ kappeti 116, 212, 259; -kappanaka iii, 103
jīvita 22, **40**, 262; -atthika 318; -antarāya 78: iii, 198; -antika ii, 79; **-indriya** iii, 237: ii, 144; -upaccheda iii, 267; -kilesa iii, 54: -kkhaṇa 22; -pakaṭa 204; -patha 207; -paricchinna ii, 79; **-pariyantika** ii, **78**; **-pariyādāna** 184; ii, **80**, 312; -bhīruka 61; rūpa° iii, 95: -vutti 101; **-sankhāra** iii, **202**; -haraṇaka iii, 268: **-hetu** ii, **210**

jīvin 327: iii, 108
juṇhā: -pakkha iii, 270
jutindhara 183
juhati 233, 235; **huta** ii, **338**
jūta (*dice*) 322
jeguccha iii, 14, 64, 67
jegucchī 162
jeṭṭha ii, 2; -antevāsika 212; **-āpacāyin** iii, **303**; -bhātā 229, 283; -bhātika 118; ii, 361
Jeṭṭha (māsa) 67
jeṭṭhaka 29, 113; jeṭṭhakatara ii, 343; -mahāthera iii, 91: -rukkha iii, 101: gava°, vaja° ii, 45; cora° 56; -ṭṭhāna 203: vaḍḍhakī iii, 79: sabba° iii, 98
Jeta 13
Jetavana 13, 16, 89, 142, 218, 240, 308; ii, 1, 235, 277, 375; iii, 63, 168, 213, 283
jetā 155
jotati 91; jotāpeti 177; joteti 237; ii, 48: jotamāno iii, 218
jotana 11; adiṭṭha° ii, 8
jotāpaka iii, 224
joti 236; -ṭṭhāna 237; **-parāyana 162**

JH

jhāna: **-akkha** iii, **121**; -anāgamitā iii, 246; -anga 224; -assāda 23; ii, 118; -kīla ii, 190; kusala° 207; -gati iii, 246; cattārī 219: catuttha° iii, 28; dutiya° ii, 233; parihīna° 23; -pasuta 6; pādaka° 27; iii, 93, 126; -pāripanthika ii, 236: -pīti iii, 84; -bhūmi 208; missaka° 107; -rati 210; rūpâvacara 23, 219; -vipāka 207; -vimokkha 259; mettā° iii, 172: -sukha 23, 24
jhānika iii, 117
Jhāna-vibhanga 103
Jhāna-saṃyutta ii, 353
jhāpana: dāni° 236
jhāpeti 231, 235-6, 351; ii, 106, 274, 300; jhāpita-gāma iii, 58; jhatvā 97, 228
jhāma: -khāṇu 354; iii, 58; -khāṇuka 162; -tā ii, 12; -thūṇa iii, 58
jhāyati (*muse*) 67, 265-6, 292; iii, **111**
jhāyati (*burn*) ii, **83**, 247: iii, 66
jhāyin 104, 187, 214; ii, 247
jhāyika, 292

Ñ

ñāṇa: a° iii, 281: -aggi 237; -atta iii, 102: anumāna° iii, 210: -ābhisamparāya iii, 282: -âloka 52; uttara° iii, 208: -upapanna ii, 88; -odaka ii, 83; **kata°** kicca° iii, 297; -gatika ii, 67: gotrabhū° iii, 55; -cakkhu ii, 67: -cariyā iii, 96; -joti 236; -thāma 150; iii, 76: dasabala° iii, **298**; **-dassana** iii, **101, 142**; **dukkhe** iii, **123**; desanā° ii, 288; -dhātuka iii, 28; **paccavekkhanā°** ii, 67, **154**; paṭivedha° ii, 67, 288; -pabhāva ii, 52; -pabheda 1; -balaṃ ii, 44; -bhūta ii, 389; magga° ii, 67: iii, 88; -mukha ii, 40; -lakkhaṇa ii, 52; -vatthu-desanā ii, 67; -vippayutta 27; ii, 151; visada° iii, 211; -saṃvega ii, 288; sacca° iii, 297; -santāsa ii, 287; -samangī ii, 52: -sampayuttatā 27; sammasana° ii, 67; sayambhū° iii, 169: savaṇa-maya° ii, 67; -sira 106; -sīsa ii, 169
Ñāṇavatthu-kathā ii, 201
ñāṇavā ii, 21
ñāṇī iii, 132
ñāta 130; ii, 22, 96; -uñcha ii, 239; -dhammā ii, 60; iii, 237; **pariññā 44**; -matta ii, 63
ñātaka 116, 280; ii, 75; iii, 294
ñāti iii, **286**; **-kathā** iii, **294**; -gaṇa 56; -jana 224; -byasana ii, 157; -majjhe 56; -mittā 258; -seṭṭha 69; iii, 44
Ñātika (gāma) ii, **75**; iii, **281**
ñāpana ii, 1; iii, 255
ñāpeti iii, 104
ñāya ii, **73**; iii, **132, 177**
ñāyati: ñāyare 40; ñeyya ii, 386

Ṭ

Ṭaṅkita: -mañca **302**

ṬH

-ṭṭhaka iii, 51, 138, 298
ṭhapana: citta° iii, 101: jīvita° iii, 202: māna° iii, 136

ṭhapeti: añjaliŋ 353; a° 203; ṭhapetu-kāmatā ii, 199; ṭhapita: -citta 236; -matta 244
ṭhāna: acala° ii, 46; -aṭṭhāna 119, 174; ii, 44, **136**, 169; -antara ii, 75, 93; iii, 256: āsanna° iii, 54: **āsabha**° ii, **45**; -iriyâpatha 13; -uppatika iii, 60, 211: uyyoga° iii, 43; kāraṇa° 133; kiṭṭha° iii, 65: **-kusala** ii, **277**; chinna° ii, 168; ṭhita° 100; divā° iii, 142; -dosa 16; -nisajja iii, 51, 155; nisinna° 100; -paccaya ii, 56; paribhutta° iii, 249; -bhūta 178: vanka° iii, 30: ṭhānato iii, 263; **ṭhānaso** iii, **270, 288**
ṭhānīya: rāga° 271; iii, 149; vicikiccha°, satisambojjhanga° iii, 140
ṭhāyin 9; pamāda° ii, **143**
ṭhita: -atta 105; -okāsa 79; -udaka iii, 6; -laddhin ii, 247; **ṭhite** iii, **198; ṭhitatā** ii, **40**
ṭhitaka 122, 153, 262; ii, 190, 307
ṭhiti 100; ii, **23; 266**; iii, **126; -kusala** ii, **352; dhamma**° ii, **68, 253**; viññāṇa° 18, 279; -sukha ii, 63
-ṭhitika: āhāra° iii, 100 139: cira° ii, 322; paccaya° iii, 103

Ḍ

ḍaŋsa ii, 111; -makasa ii, 250, **291**: ḍaŋsana iii, 82
ḍaŋsati, ḍaŋsāpeti, ḍasati 71, 132-3; ii, 232; ḍaṭṭha ii, 208; iii, 6-9, 11-15
ḍahati 82, 134; (*pass.*) **ḍayhati: sīsa 48**, 112, 308; ii, 394; citakā iii, 221; ḍaḍḍha ii, 172; ḍaheyya iii, 66
ḍāha ii, 273; ḍāhaka 236
ḍeti; ḍessati, ḍetu-kāma iii, **69**

T

ta-kāra 238
takka 351; ii, 136; **-âvacara 195**; -mattaka ii, 342; -hetu 221; iii, 208
takka (*milk*): -cāṭi ii, 237; -pūra 198
takkara ii, **45**
takkin ii, 346
takketi 86; a° ii, 200
Tagarasikhi (pacc. Buddha) 160
taggha 38; iii, **175**
taca ii, **49**; -nahāru *etc.* iii, 125; -pañcaka ii, 273; -vali ii, 11; -sāra 137; iii, 31
taccha ii, 146: iii, 60
taccheti iii, 30, 206
tajjeti 60, 109, 342; ii, 192; iii, 66, 258; tajjīyate 274
taṭa: -taṭāyati 321; ii, 99, 394; iii, 190; -tthāna ii, 168
taṇḍula 116, 152, 274; kaṇa°, purāṇa° iii, 159: -hatthā iii, 40
taṇhā ii, **114**; -upāyā ii, 33; **-kkhaya** 84; iii, **112**; -gāha ii, 98, 213; -jaṭā 49; dubbala° iii, 64: **dhamma**° ii, **15**; -nati ii, 372; **-nidāna** ii, **28**; -rajju 96; **rūpa**° ii, **15**; balavā-t° rāgo iii, 64: -vaṭuma ii, 370; -vāna iii, 178: -vimutti 13; visattikā° 20; -sankhaya ii, 261; -satta 289; taṇhāto ii, 306
taṇhāyati ii, 78; taṇhāyana ii, 114
tato: -ja ii, 306; tatuttariŋ ii, 150
tatta: aggi 320; aya-salāka iii, 2, 166; -odaka 38; -kapāla 324; ii, 99, 198, 273: iii, 190; -tela ii, 290
tattaka 153, 213, 295; ii, 318
tatra 265; **-âvasissati** iii, **105**; -uppatti 160; -uppāda iii, 39; **-tatra** ii, **264**; -vattaka iii, 166: -majjhattatā iii, 121
tatha: -âgata; -dassita; -dhamma; -lakkhaṇa ii, 287; **tathatta** 77; ii, **164, 169, 174**; iii, **150, 243**; tathatā ii, **41**
tathaŋ iii, **298**, 299
tathā: a° ii, 146; -âgata; -karita, -gata ii, 287; iii, 52; a° iii, 169; -bhāva ii, 164, 169: iii, 150; -rūpa 33; ii, 83, 148; -lakkhaṇa 67; -vādita ii, 287; -vidha 59, 318; ii, 252; -vimutta 64
Tathāgata ii, **201, 287, 311, 312**; (=tathā gata) 66; -ppavedita iii, 302; -balaŋ ii, 44; -mañca ii, 184; -seyyā 78: iii, 27; sabbaññu iii, 113

tad (taŋ): **-anga** 158; ii, 137, 253, **268**; iii, 139, 174, 209; -attha 11, 133; ii, 146; -adhigama 330; -adhimuttatā iii, 156; -anantara 31, 260, 281: iii, 2; -anurūpa 161; -anuvattaka 338; -anucchavika iii, 119: -anusārena ii, 11; **-anvaya** ii, 332; iii, **247**; -abhāva 7; -aha 239; **-ahu 115**, 123, 176; ii, 306; -ahu-jāta 322; ii, 208; -ārammaṇa ii, 243; -uttarin 326, 330; -upādāna ii, 81, 262; -upādāya ii, 90; **-ubhaya** 7, 159; iii, **4**; taggahaṇa 252; **tajja** (tajjātika) ii, **101**, 146; tajjāta ii, 254; tanninna-poṇa ii, 375; tanninna-bhāva 159; tannibbaddha iii, 29; tannissita ii, 148; tappacaya ii, 58; paṭicchādaka 157; -paṭipakkha 330; -paṭibhāga 34, 199; -ppamāṇa 249: tabbhāva ii, 264; taŋ-mūlaka ii, 113: iii, 64; -vatthuka 43; -samangī 7, 25; -samuṭṭhāna ii, 26; -sampayutta ii, 26
tanu; -karoti iii, 64: -kheḷa iii, 197; -bhūta 313; iii, 268
tanuka ii, 329; iii, 93, 268: bhava° iii, 281
tanuttā ii, 329; iii, **281**
tanta: **tantākula**; **-āvuta** iii, **134**; **-jāta** ii, **96**; iii, **3**
tanti 2, 104, 308; ii, 250; ussada° ii, 277: -bandhika iii, 67: -dhammā iii, 203: -paveṇi iii, 290
tandī 35, 100; iii, **140**; -manatā iii, 140
tandiyanā iii, 140
tapa 94, 126, **251**; ii, 345; -kamma 169, 331; -karaŋ 231; -guṇa 112; -nissita iii, 108
tapati 152; ii, **247**: iii, 243
tapassī 81, 295; ii, 225: iii, **108**
Tapassu-Bhallukā 195
Tapoda: -ārāma **38**; -nadī 38
tama 33, 313; ii, 192: **tamatagge** iii, **204**; **-kkhandha 191, 197**; **-parāyana 162**: -sota iii, 205
tamba-kipillikā ii, 394
tamba: -loha 159, 243: -vaṇṇa iii, 31
Tambapaṇṇi-dīpa ii, 111
Tamba-Pingala ii, 43
taraccha ii, 23
tarati 27, 85, 304; **oghaŋ 18**; pāraŋ 237; **ratti 23**; tarita-bhāva 24
taraṇa 27; ii, 183; -paṭitaraṇa iii, 135
taramāna-rūpa 217
tarayati 23
taru iii, 31; -karaṇa iii, 252
taruṇa 261; ii, **85**; -kāla 41; -nāga 77; -vipassanā 269; ii, 53
taḷāka 33, 60, 88; ii, 156, 194, 203; iii, 34, 281, 305
tala 142; ākāsa° 313; udaka° ii, 322; gagana° 247; ii, 165; iii, 47; pāda° 227: iii, 47, 260; -sattika ii, 192; -sayana 38: pabbata° iii, 30; hattha° iii, 222
tasa 207; **-thavara** ii, **398**
tasitāya: a° ii, **276**
tasmātiha 276; iii, **204, 271**
tahaŋ 178; tahiŋ ii, 96; iii, 61
tāṇa 22, 174; iii, **112**; **maŋ**° iii, **104**
tāta 145 (*so read for* tato), 263
tādin 77; i, 289; -lakkhaṇa 229
tādisa 81, 221: iii, 58
tāpana 81, 259; kilesa ii, 128
tāpasa 121, 210, 211; -paribbājaka 326: iii, 284
tāpeti 274
tāyati iii, 87; tāyana iii, 112
tāra-gaṇa 247: iii, 47
tāraka 128, 251; -vicitta iii, 45, 135: vippakiṇṇa° iii, 46
Tārukkha ii, 257
tāreti 197
tāla 220; **-āvatthu 107, 134**; -cchāyā 117; -pakka iii, 102; -paṇṇa 271, 296; ii, 152: **-pattika** ii, **176**; -ppamāṇa iii, 214: -phala 28, 40; -vaṇṭa 152; ii, 63, 240; iii, 119; **-vatthukata** ii, **69**
Tālapuṭa (gāmaṇī) iii, **102**
tāleti iii, 65; tālita 295
tālu 36; iii, 199
tāva: -kālika iii, 164, 192; -kālikatā ii, 213
tāvataka 153, 260; ii, 318; tāvad-eva ii, 150
Tāvatiŋsa: ii, 4, 20; **-kāyika 29**; -pura ii, 400; -bhavana 55, 86, 348
tāsa ii, 276

ti°: -v-angika iii, 29; -y-addha ii, 249; -aha (tīha) ii, 160; -kkhattuŋ 30, 50, 217; ii, 284; -gāvuta 30, 86, 110; ii, 170; -cara ii, 5; -cīvara 293, 308; -Tissa iii, 240: -diva 265; -dhā 322; -pakkha 160; **-parivaṭṭa** ii, 288, 310, 364; iii, **297**: -piṭakadhara ii, 125, 176; Tipiṭaka; -Cūḷâbhaya iii, 230, 264, 277; -Cūḷanāga ii, 276; -Mahāsīva iii, 198; -maṇḍala iii, 46: **-malā 84**; -yāmaratti 353; ii, 190; iii, 44: -yojana ii, 284; -lakkhaṇa ii, 112, 119, 139; (-āhata) ii, 276; -vassa ii, 23; -vidha 276; **-visākhā 182**; -santati ii, 26; -sākha 182: tidhā iii, 178
tiŋsa ii, **344**: sama° iii, 48
tikicchati 229, 343, 355
tikicchaka 48; tikicchana 48
tikkha: -indriya 200; -ñāṇa 198: iii, 90; **-paññā 122**, 248: -pañño iii, 222: -buddhī iii, 76: magga iii, 235
tikhiṇa 78, 176; ii, 206; iii, 5, 90, 92, 235; -singa ii, 302
tiṭṭhati: **aṭṭhāsi 16**; ṭhassati 18, 173; ii, 120, 202
tiṭṭhanaka ii, 159
tiṭṭhā ii, 25
tiṇa 134, 236; ii, **265**: iii, **107**; -ukkā ii, 137; iii, 7, 53; -kaṭṭha 157; ii, 137; -gahaṇa ii, 137; -goma *etc.* ii, 82; -bīja 207; -rukkha ii, 12; -santharaka ii, 241; -santhāra ii, 286; -santhāraka ii, 162; -sīha ii, 283
tiṇṇa 20; ogha° 17, 18; a° 304; -vicikiccha ii, 9
tiṇḍuka 10
titikkhati 342; ii, 111
titikkhā 230; iii, **122**
titta 52; iii, 196; titti 316; ii, 31: -kara iii, 270
tittaka ii, **293**
tittira 65; ii, 30; iii, 24
tittha 160, 290; -âyatana ii, 299; udaka° iii, 33: -ogāhana ii, 305: orohana° iii, 269; **-kara 107, 130**; -kīḷa 69; -vāsa 294; **sīla° 237**
titthiya 164; (*names of*) 107; -pakkantaka ii, 200; -parivāsa ii, 36; -samaya ii, 125; -sāvaka ii, 138
tinta 34; ii, 274; iii, 3, 46; kilesa° ii, 385
tipu 301
tibba 78; ii, **156, 198**; -tā ii, 144; **-nikkama 282**; **-sārāga** ii, **302**
timi, timingala, timinda ii, 88
timira: -kāca 180; iii, 41; -pingala ii, 88; -valāhaka 184; ii, 315
timirāyana ii, 315; **timirāyitatta** ii, **315**
Tiyaggaḷa (sara) ii, 344
timisa 170
Timbaruka (paribbājaka) ii, 37
tiracchāna 68, 258; **a° 221**; **-kathā** iii, **194**; -yonigata 342; ii, 44, 97, 206
tiriya ii, **282**: iii, 22, 31, 49
tiro: -kucchi 301; **-kuḍḍa** ii, **126**; -pabbata-**bhāva** ii, **126**
Tirokuḍḍa-sutta ii, 118
tila 55, 232, 324; -kumbha ii, 194; -khāṇuka 239; -cuṇṇa 167; -tela 300: pakkhitta° iii, 190: -bīja 235; **-vāha 218**
tilaka 239
Tissa 19, 44, 300; (bhikkhu) 273; (*name*) ii, 9, 77, 157, 174, 263: iii, 25, 143, 175: Tipiṭaka° iii, 240
Tissadatta-tthera iii, 155, 165
Tissabhaya ii, 111
tīha (ti-aha) ii, 160
tīka ii, 143; -bhojana ii, 178
tīra: orima-pārima° ii, 142; iii, **11**, 70; **-dassī** ii, **333**
tīraṇā ii, 8; -pariññā 44; ii, 96, 112; -pāda 95
tīreti 45, 121; (=tuleti) iii, 254; tīrita-dhammā ii, 60: iii, 77; atīrita ii, 8
tu ii, 10
tunga: -nāsa ii, 120; -nāsika iii, 93
tuccha 239, 278; -kūṭâgāra ii, 378; -kūpa ii, 115; -patta 90; -purisa ii, 204; -māna 115; iii, 257; -vācā ii, 144; -hattha 75
tucchaka iii, 10
tuṭṭha 20, 119, 261; -citta 265; ii, 10, 37, 169; -mānasa 166; hattha° iii, 28, 201, 266
tuṭṭhi 30, 106, 137; -rava ii, 228
tuṇḍa: **kāka°** ii, 198

tuṇhī 105; **-bhāva** ii, 233; iii, **198**; bhavati iii, 199: **-bhūta 276, 353**; ii, 75, 123: -m-āsīna iii, 192
tudana iii, 274
Tudu-tthera **215**
tumba ii, 79, 199; iii, 24
tumhâdisa 313
turita 108; -turita 217; iii, 188; -cārin ii, 171, 176
turiya 244, 295, 341; ii, 188, 394; iii, 48, 146
tulanā ii, 8, 112
tulā 168, 206, 351; ii, 389; iii, **254** (-âtula), **305**
tuleti 93, 121, 206; (*causal*) iii, 219; tulita-dhammā ii, 60: iii, 77; atulita ii, 8
tulyatā ii, **238**
Tusita-bhavana 321; -pura ii, 93
tussati 31, 171, 112
tūla: simbali-potakī 188
tūlikā ii, 5, 283: iii, 146
te°: -cīvarika ii, 173; tettiṃsa 29, 348; -dhātuka 49; -piṭaka 308; ii, 169, 175, 202; -bhūmaka-kammaṭṭhāniko iii, 56: -bhūmika-vaṭṭa 23, 178, 186; ii, 69, 401; -bhūmika-vipāka-dhammā ii, 71, 139, 149; (-cetanā) ii, 70; -māsa 216, 291; **-vijja 213**, 231, 278; -vīsati ii, 17; -saṭṭhi 74
tekiccha: a° ii, 140; iii, 157
teja iii, **241**; ugga (uggata°) iii, 3, 8; -ussada ii, 125; ussadatta 79: kammaja° 236; -kasiṇa 236: **-dhātu 212**; ii, **152, 204**; balava° iii, 3; rasmi° iii, 243
tejasa 134
temana 33; ii, 273, 331; iii, 3; -tā iii, 31
temeti 34; 323, 331; ii, 23, 352; iii, 30; temita iii, 37
terasī 307
tela 182, 290; ii, **294**; -karaṇa iii, 103: -nadī ii, 146; **-padīpa** 163: iii, **45**; pāka° 240; ii, 226; -bindu 300; -bhājana ii, 83; -sikhā iii, 156
todana (√tud) ii, 220
Todeyyaputta 5
toraṇa 86; ii, 120, 226; iii, **60, 211**
toseti 134, 182, 309: iii, 49
tyatthu 272; tyassa 165; tyâyaṃ 212; **tyassudaṃ 284; tyâhutiṃ 207**
tveva ii, **10**

TH

thaketi (kaṇṇe) 151
thañña 326; ii, 26
thaṇḍila: -seyyā 286; **-sāyika** ii, **398**
thaddha 226, 325; ii, 206: -âkaḍḍhana ii, 224; iii, 6, 104: -khāṇuka iii, 100; -matta 55
thana iii, 42, 151
thaneti: **thanayaṃ 166**, 329
thambha (*pillar*) 276, 341; ii, 327: ālambana° 85; -ussāpana iii, 301; mangala° iii, 45; (*quality*) 122
thapati iii, **79**, 279
thala: -nāga ii, 228; -ja iii, 3: iii, 32
thavika ii, 195; iii, 92, 95; patta° ii, 393
thāma 305; -gata 44, 208, 293; **ñāṇa° 150**: iii, 76; sahassa° ii, 225; **thāmasā**; **-parāmasā** ii, **310**; **thāmaso** ii, **269**; thāmavant 78
thāla 275; ii, 68; **kaṃsa°** iii, 92
thālaka ii, 321; iii, 24, 165
thālipāka 317; ii, 212, 326
thāvara 88, **207**; ii, 144; iii, 23; **tasa°** ii, **398**
thāvariya 167
thira 147, 208; ii, 161, 311; -karaṇa 44; -parakkhama (=daḷha) 65; -pākāra iii, 60, 211; -pāḷi ii, 203; -bhāva 167: -sarīra iii, 135
thīna 187; **-middha** 35, 165; ii, 162: iii, 51, 166, **258**
thīyanā; thīyitatta (cittassa) iii, 140
thuti: 14 (*see* vaṇṇa): -ghosa iii, 48
thunati iii, 201
thulla 23; ii, 175; iii, 18; **-phusatika** ii, **54**
Thulla-Tissā ii, 175
Thulla-Nandā ii, 200
thusa: -muṭṭhi ii, 198; sāli° ii, 394
thūṇa 141; iii, 58
Thūpârāma 222; iii, 182

thūla: -athūla 53; -thūla ii, 105, 186: -daṇḍaka iii, 65: colaka iii, 196
thena: gandha° 14
thenaka: kumbha° ii, **223**
theneti 298; ii, 126, 221; thenitatta ii, 221
theyya 65; ii, 145
thera: -âsana 217; (vassato paṭṭhāya) 43; -upaṭṭhāna ii, 204: -kāla iii, 213: dhamma-sangāhaka° iii, 102
thoka 22, 259; ii, 105; thokaŋ 294; ii, 321
thomana ii, 388; puggala° ii, 65
thometi 91, 135, 274; ii, 65, 277, 388

D

da-kāra 136
daka: -âsaya ii, **285**
dakkhiṇa: -odaka 234; -kaṇṇasota-hattha iii, 9; **-Giri 242;** ii, **176;** -cakkavāḷa 75; -jānu 200; ii, 86; (=dāna) 208, 235, 346; -pāda 222; -bhāga ii, 176; -vicinana 61; dakkhiṇā (hattha-passa) 280: iii, 210
dakkhiṇeyya 61; -bhāva 234: -vasena iii, 44: iii, 160
daḍḍha (*see* ḍahati) ii, 302
daṇḍa ii, **374;** atireka° ii, 374; atta° 354; ii, 398; aya° 275; -âdāna iii, 64; -âbhighāta iii, 173; -âraha ii, 145; -kāra 180; -dīpika 206: iii, 45; -parâyana 40; brahma° ii, 318; rajata° 240; -vāsiŋ ii, 150 (*penalty of paṇṇāsa*) 165; a° 344: sutta° iii, 259
daṇḍaka 7, 269; -vāsī iii, 5: sāra° iii, 66: kāja° iii, 201
Datta (nāma) ii, 263
dattu: -paññatta ii, **339**
dada 83-5, 114
dadāti 37; dadaŋ 59, 332; dadantu, dentu ii, 170; dajjā (dadeyya) 58, 206; deyya 58; dade 101; dadamāne ii, 90; dātabba 251; dadamhāse 143; dātukāmatā ii, 146; a ii, 183; dammi (=dātuŋ īhāmi) 262, 336: iii, 304
dadhi 116; -maṇḍaka ii, 121
daddaḷhati 188
danta (*dens*); dantehi dantam ādāya 36; agga° 66; -âvaraṇa 353; -kaṭṭha 117, 195, 258; ii, 305: -kamma (*ivory*) iii, 119; -nakhā ii, 11; -mala ii, 399; -vicuṇṇita ii, 25: dvattiŋsa iii, 227
danta (√dam) **80, 125, 229; a°** ii, **381;** -parivāra 73; **-bhūmin** ii, **282**
dandha: gati iii, 261: uppādo iii, 54; -paññā 35, 155; -bhāva ii, 166
dandhāyati iii, 208
dandhāyitatta ii, **66;** kilesa° iii, 261
dappa ii, 106
dabba 270 (jātika); ii, 53; -sambhāra iii, 283
dabbi iii, 197
dama 26, 235, **333;** ii, **340, 374:** iii, **22**
damatha 248
dameti 77, 325, 337; adamita ii, 381: -nara-damma iii, 50
daratha 35; ii, 226; **kāya°** 289; iii, **170;** kāyika-cetasika° iii, 52 -paṭipassaddhi ii, 54; -passaddhi ii, 385: iii, 170: -rahita ii, 80
dariyāda: -pāsāna iii, 301
dala: akkhi° iii, 191
daḷha ii, **285;** -atta ii, 14; -atthatā 15; **-uddāpa** iii, **60, 211;** daḷhīkamma, -dhamma ii, 7; -dhanu 268; -gahaṇa ii, 14; **-dhamma 116;** ii, **225; -dhammin 268: -pākāra** iii, **60; -parakkama 107;** (=thira) 65; -bhattī ii, 252; -mitta iii, 201; -mūla iii, 30: -rajju iii, 69
daḷidda 32, 114, 163; ii, 159
davā ii, **105-6;** iii, 189, 196, 274
dasa (*sight*); -ṭṭhāna 279 n.
dasa (*10*): -addhānaŋ 279; -anga ii, 282; -kathāvatthu 104; -nakha (añguli) 16; pāramiyo iii, 48: dasā dasadhā (=sataŋ) 221; -dhā, satadhā phāleti iii, 66: -sahassī 17, 33; dasaka ii, 12 (*cf. Asl.* 316)
Dasabala 20, 228, 254, 278; ii, 238; -dhara 9; -vaṇṇa 75; **-samannāgata** ii, 43
Dasabhātikā (rājāno) ii, 228
Dasârahānī (khattiyā) ii, 227

dassati 69; daṭṭhuŋ 76; adda iii, 181; **dakkhasi** 180, **269**; dakkhati ii, 218; addakkhi 181; ii, 120; iii, 181; dakkhinti 197; ii, 120; **dakkhitāye** (*Ved. inf.*) **76**
dassana 186: iii, **55, 142**; a° ii, 271; -anurūpa iii, 58; amanāpa 162; **ittara° 150**; udaka° ii, 123: upacāra° 213, 247; -kicca iii, 156; paññā° 99; viparīta° ii, 148; -saŋsagga 123; -samattha ii, 154; **-sampanna** ii, **59**: sangha° iii, 35: manuñña° iii, 45: visūka° iii, 304; -visuddhika iii, 55: -visuddhi-ppatta iii, 59: (*various*) iii, 182
dassanaka: ākāra° iii, 103
dassanīya 42; ii, **236**: iii, 294
dassāvitā iii, 158; a° ii, 168
dassāvī: anicca° ii, **249; Ariyānaŋ** a° ii, **251**: kiṇsuka° iii, 58
dassiŋ, **dassī**: jāti-khay' anta° iii, **225**
dassetā ii, 39; iii, 224
dasseti: dassita (sippa) 117; ii, 225
daha 281; mangala° ii, 256: iii, 187
dahati (dadhāti) 8, 158
dahara 175, 213, 305; iii, 4; -kāla 40, 112; ii, 150, 308; iii, 10, 34, 203: -sāmaṇera ii, 204; -tā 309
dāṭha 135, 325
dāna 58, 82; -agga 166; aggala° ii, 170; appa° iii, 106: abhaya° iii, 296: ulunka° ii, 19; -citta 161; catu-paccaya° 352; -divasa 226; -dvāra 232; paṭivacana° 29; ii, 3; paṇṇa-muṭṭhi° ii, 19; -pati 113; bhikkhā° iii, 106: -mukha 333; -vatthu ii, 350; -vipāka 61; -saŋvidhana, -sanvibhāga ii, 362: iii, **280**; -sambhūta iii, 107; -sālā 114; -sīla 113
dātā 166; ii, 109, 350, (amatassa) **389**
Dānavā (*asuras*) 339; iii, 76
dāpana ii, 310: anuyoga° samāpatti° iii, 209
dāpeti 161, 217, 241; ii, 3, 335: iii, 284
dāma 352; gandha-māla° ii, 360; iii, 2, 145
dāya (*forest*) iii, **54**; -āḷuka iii, 194
dāya (*fee*) iii, 201
dāyaka 23, **113**, 233; iii, 23: paccaya° iii, 174: sampatti°, sukha° 58; -atta ii, 154
dāyajja ii, 303; iii, 111, 158, 160
dāyāda 134; dhamma° 6; āmisa° ii, 65
dāraka: gāma° 301; -rūpa 312; -sadda ii, 171
dārā 290; -bhavana 38, 65
dārita (*split*) ii, 54
dāru ii, **206**; iii, **107**; -ūdaka 210; **-kkhandha** iii, **30**: -citaka iii, 220: -cūḷa iii, 200; -phālaṇa 312; -bhaṇḍa 228; -maya 87, 138; -māsaka iii, 304; -meṇḍaka 340; -yanta iii, 194; -rāsi 351; **-samādahāna 236**; -sāka 190: a° 290
dāruka 211, 296
dāruṇa 81, 167, 337; iii, 15
dāḷiddiya 328
dāsa 110, 254, 352; a° 101; -kammakara iii, 92, 159; -kārika ii, 282
Dāsaka-tthera ii, 316
dāsī ii, 145; -dāsa iii, 304
diguṇa 23 (sanghāti); *adv.* 341
di-ja ii, 390: -pada iii, 49
dicchati 59
diṭṭha ii, 337; -atta 129; iii, 58: -kāla iii, 58: **-dhāmma** 135, **205**, 271; ii, **211, 391**: iii, **143**: **-dhammika 153**, 298; ii, 73; -pubba 20: -pubba iii, 222; -bhāva ii, 232; **-suta**-muta 6, **270**
diṭṭhi; (*view*) 213; **-upādānaŋ** ii, **14**; -upāya ii, 33; -ogha 17; kammassaka° iii, 199, 225; -gatika ii, 29; -gāha ii, 98, 213; -ṭṭhāna 279; -thāma ii, 310; dvāsaṭṭhi 17, 99, 107; ii, 96; nijjhāna-kkhanti° ii, 403; -parāmasa ii, 310; -maṇḍala ii, 355; -vinivethana ii, 319; -sankhāra ii, 306; sacca° 329; **-sampadā** iii, **133**: **-sampanna** ii, **59**; sassata° 208
diddha 289; **-gada** ii, **208**
dinna: -paccaya 232; -patti 306; -bhāva 306; ii, 244
dibba 30; -kappa 151; -cakkhu 83; **-ka** ii, 125, 140; iii, 189;

-dussa 293; ii, 189; **-yoga 91**; -vara 305; -vihāra 13; -vethana 305; **satta** ii, **344**; -sampatti 311: -sota 213, 287
diyaḍḍha 187; ii, 88; -yojana 341; -sahassaŋ ii, 251: -yāma iii, 51
divasa 276; divasato ii, 234; pakkha° iii, 129: divasaŋ iii, 261
divā: **-divasa** 143, **159**; -ṭṭhāna 245, 288, 296; **-mukha** ii, **348**; -rattiŋ 52; -vihāra 290; **-saññā** iii, **260**; -soppa 289
disa: -âbhimukha 254; -âdisā 228; -âvacara ii, 240; -okāsa iii, 207; -jeṭṭhaka 155: nibbāna° ii, 121; pakkhāyanti ii, 309; **-m-pati 155**; -pharaṇa iii, 166; -vāsika iii, 6; sabba° 39
Dīghanakha 122; ii, 63, 234
Dīghabhāṇaka - Mahāsīva - tthera iii, 211, 281
Dīghalaṭṭhi 110
Dīghavāpi (cetiya) 341
Dīgha-Tissa (Kosala-rājā) *-vatthu* ii, 304
dīgha: -âyuka 23, 336; ii, 287; -tā ii, 349; -jāta 220; -jātika ii, 291; -magga ii, 180; -mañca 302; **-rattaŋ 114**, 240
dīna ii, 2
dīpa (*lamp*): -âloka ii, 223; -ujjala ii, 78; -obhāsa iii, 187; **-da 83**; -dhaja *etc.* 119; -paṭijaggana ii, 183; -pūja 314; **māŋ**° iii, **104**; -sikhā 20, 310; iii, 210; -māla iii, 130: -rukkha iii, 50
dīpa (*island*) iii, **112**; -vāsin 1: **atta**° iii, **204**
dīpaka 8; ii, 2; daṇḍa° 206: paṭipatti° iii, 39: bhāva° iii, 263
Dīpankara Buddha 254; ii, 46, 117, 286; iii, 296
dīpana 68, 133; ii, 1: iii, 60, 73
dīpi ii, 171
dīpeti 201, 221, 301; ii, 1
dīyati 58, 61, 297
duka (*dyad*) 19: iii, 88
dukūla 64, 172, 305; ii, 325: iii, 50, 119, 194
dukkata 108; iii, **103**; dukkatara iii, 301
dukkara 169, 251, 283; **-kāraka** 10, 94, **350**
dukkathā 321
dukkathita iii, 49
dukkha ii, **54**, **213**, **313**; iii, **297**: -anta 207; apāya° 31; **-âdhivaha** ii, **381**; **-indriya** iii, **241**: -kāmatā ii, 208; **kāya**° iii, 52: **-kkhandha** 15; ii, **10**; -kkhaya ii, 77; -janika ii, 283; **-dhamma** iii, **53**: -paṭipadā iii, 240; -pariññā ii, 44; bhava° 31; -rāsi ii, 10; -lābhī ii, 236; vaṭṭa° ii, 54; -vatthuka ii, 213; -seyyā 258, 261; -sankhāta, -sabhāva iii, 89; **dukkhato** 45; ii, **334**
dukkhatā iii, **89**
du-kkhama 36; dukkhamana ii, 213
dukkhāpeti 230; dukkhita ii, 260, 400: iii, 38
dukkhī 113; ii, 240: iii, 33 (*in phrase* d. dummano)
dukkhīyati: a° iii, 202
dukkhetta iii, **288**
dugga 166; iii, **201**
duggata 293; ii, 27, **159**; -kula 140, 155, 190
duggati 18, **91**, 293; ii, **97**, 343; iii, **282**: -bhaya iii, 285
duggandha 39, 266: iii, 13, 156
duggama 106: iii, 201
duggahīta ii, 2
duccarita: kāya-vacī° 277: iii, 147
duccintita iii, 41
duccoḷa 82
dujjāna ii, 91: iii, 81
duṭṭha 44, 94; ii, 221, 293; dosa° 198, 347 (=viruddha): -goṇa iii, 259
duṭṭhu 272, 318; -kata iii, 103
duṭṭhulla 270; ii, 395; -kathā ii, 209; kāya° iii, 140
dutitikkha 36
dutiya 143, **159**; a° 39; **-sahāya 66**
dutiyaka iii, 222; **dutiyikā** 94, **293**
duttara iii, **3**
duttikiccha 48
duditṭhi ii, 221
duddadaŋ 332
duddasa 195, **198**; ii, 18; -tā iii, 112: -atta iii, 124
duddasika 82, **162**; ii, 221
duddīpana iii, 94
duddhota iii, 195
dundubhi: **deva**° 178; iii, 215, **254**
dunnikkhitta 228; ii, **256**

dunnimmaddana iii, 8
dunnivițțha iii, 294
duppakampa 227
duppañña 150, 202; ii, **142**: -puggala iii, 156
duppañha ii, 68
duppațijaggiya iii, 9
duppațivijjha ii, 294; duppațividdhatta iii, 293
duppațța (ratta°) 246, 302; iii, 46, 194; -sāțaka ii, 240
duppaņihita iii, **103**
duppamuñca 147
duppariyogāha iii, **113**
dupparivatti 227
duppasahaŋ 189
duppūra 59; duppūraņa iii, 2
dubbaca ii, **173**
dubbaņņa 162, 354; ii, **236**: iii, 32
dubbaḷa 342; -atta ii, 19; -upanissaya ii, 273-5; **-khādika** iii, **302**; -ñāņa iii, 76: -kodho, -taņhā iii, 64: -pīti ii, 54; -bhojaka iii, 245
dubbalīkaraņa iii, **151, 211**
dubbalya **342**; -kāla **34**
dubbiññeyya 11; ii, 389; -atta ii, 12
dubbinicchitatta ii, 20
dubbisodhanīya iii, 195
dubbha: sāmi° iii, 280
dubbhata 174
dubbhati **344**
dubbhatta: a° **345**
dubbhāsita 272, 331
dubbhikkha ii, 290; iii, **106**
dubbhinīta ii, 192
dubbhūmi iii, **288**
dubbhojana 260, 309
dummana 186; ii, **240**; iii, 33
dummanku ii, **178**
dummedha 343; -puggala iii, 158
duratikkama iii, 3
duranubodha 195
durannaya 59
durabhisambhava 189; iii, **301**
durâcāra iii, 33
durāsada 65, 313; iii, 13, 221
duruttaraņa iii, 19
duruddhāra 48
durupațțhaha iii, 9; -țțhāna iii, 13, 14
durupeta ii, **159**
durogāha iii, 113
dullabha 86, 245, 291; -annapāna 151; -ghāsa 32: -tā iii, 36: -dassanaŋ iii, 152
duvatta iii, 277
duvidha 251, 308; ii, 349
dussa: -âvudha 324; khoma° 266; -cīvara 217, 241; -tela iii, 221; dibba° 293; ii, 189: -pallatthika ii, 204; -yuga 262; ii, 326
dussaņțhāna ii, 114, 159; iii, 196
dussaņțhita ii, 387
dussati 49, 151: iii, 84
dussaddhāpaya ii, 217 (*cf. VinA.* ii, 507)
dussana ii, 79; iii, 192, 245
dussanipāta ii, 66
Dussapāvārika (seṭṭhi) iii, 207
dussamādahati 106
dussīla ii, **143**, 178; iii, **42**; -puggala 215: -kamma iii, 81
dussīlya: -cetanā iii, 304: dussīlyāni ii, 151
dussupina 141
duhati 258
duhitika iii, **64, 106**
dūta: -kamma 135, 142; ii, 348, 403; iii, 109, 305; -yuga iii, 61
dūteyya ii, 163, **348**; iii, **109, 305**
dūra: **-angama** ii, **319**; -ânantaraŋ ii, 275; -gāma ii, 172; -țțhāna 302; -vihāra ii, 171; **dūrato** 56, 234; ii, 34, **251**; dūre 117, 169; dūrī-bhūta 125; iii, 32, 279; (*see* ati°)
dūsaka: sassa° 254
dūseti 295
dedubbha 132-3
deti 18, 113, 231; a° 132; ii, 198: iii, 27 (dammi)
deyya: -dhamma 58, 113, 347; iii, 23
deva: -atta ii, 188; iii, 162; -âtideva iii, 50; -ânubhāva iii, 298; -orohana iii, 161, 224: kāmâvacara° 23; **-kāya 76**: -kula iii, 129; **-dundubhi** iii, 215, **254**; -dhītā 30, 103, 293; iii, 220: -nagara iii, 11; **-padaŋ** iii, **289**; -parisā 125; -putta 29, 103, 282: -Māro iii, 53; -pura 339; -purisa 30; -bhāsita 125; **bhumma°** iii, **298**: -bher iii, 254; -loka 206; (vassati 239, 324; ii, 22; 55, 79 iii, 92

-vimāṇa 211, 302; -sabhā iii, 72; (=ākāsa) 125
devatā 13, 103; -ânubhāva ii, 351; ārāma°, rukkha°, vana° iii, **101;** Vessavaṇa° iii, 101
Devatā-saŋyutta 230; ii, 4
Devadatta 77, 216, 345; ii, 11, 141, 178, 211, 231: iii, 15
Devadaha ii, **256,** 400
Devadūta-sutta iii, 259
Devadeva ii, 102
devasika 114, 240; ii, 177
Devahita (brāhmin) 259
Devī (nāma) ii, 157
desa 8; -antara ii, 279; -kāla ii, 1; **kiñcideva°** ii, 34, **306:** jangala° iii, 81: majjhima° iii, 279
desaka ii, 3; -sampatti 12
desanā: anuggaha° 19; -ânusandhi ii, 30; -ânusāra 47; -kusalatā 249, 258; -ñāṇaŋ ii, 47; dhamma° 213, 221; iii, 224; niggaha° 19; -paṭijānana ii, 7; -maṇḍa ii, 51; -matta 221; -vāra ii, 199; -vilāsa ii, 306; -samaya 10; -sīsa 48, 61; iii, 271
deseti ii, 7, 40, 317; desetu-kāmatā 197-8; iii, 30; desāpeti 198; desīyati 25
desetā 12
deha 91, 353; **-nikkhepana 40-1;** iii, 214
doṇa 218; **-pāka 152; -mita** ii, **345;** -mukha 74
doṇī 234; ii, 109
dobhagga: manussa° iii, 285
domanassa 239; -atta 97: iii, 177: -indriya iii, 242
dovacassa ii, **173**
dovārika 142; iii, 61, 211
dosa: aṭṭha° iii, 30; -âropana ii, 280: iii, 252; -upaddava iii, 15; ussanna° iii, 156: -garu 66; -cārin ii, 113; ṭṭhāna° 16; -tanutta iii, 281: -duṭṭha 198; -paṭigha iii, **64:** (cha) **sarīra°** iii, **227**
dosatā 119
dosanīya iii, **103**
doha ii, 325
drāva 329
dva: -tti ii, 273
dvangula 169; **-paññā 189;** -matta ii, 93: -antare iii, 76
dvaṭṭhi ii, 342
dvattiŋsa 223 (*see* iii, 48); -âkāra 286; -nimittāni 321; -mahāpurisā 247: -lakkhaṇa iii, 48
dvaya ii, **38, 380;** a° ii, 255; **-kārin** ii, **349:** pada° iii, 64
dvācattāḷīsa 45; -saṭṭhi 107
dvāra: -aṭṭālaka 321; -âvajjana ii, 384: eka° iii, 211; kāya° 43; ii, 58; cakkhu° iii, 17; ghara° iii, 63: -koṭṭhaka 218; ii, 92; iii, 44; -pāla 214, 319: pīhita° iii, 165: **-bāhā 214:** vacī iii, 94: vimāna° iii, 32; a° 150
dvārika: panca° mano° iii, 245
dvâvaṭṭā 84
dvi: -kkhattuŋ 181; -cara ii, 5; -cakkhuka 330; -ja, -gaṇa 16: -guṇita iii, 8
dvittā 181
dvidhā 211: iii, 31
dvipada 33; (dipada)
dvīha-tīha 149
dvīhitika iii, **64, 106**
dvejjha: a° ii, 193
dvedhā ii, 252, 329; -patha ii, 195: iii, 177
Dvebhātika-vatthu ii, 166
dveḷhaka ii, 8

DH

dhanka 304
dhaja 97, 243, 295; **-agga 341;** -âhaṭa ii, 145; **-paritta 341;** -paṭāka 349; ii, 362: māna° 325; -yaṭṭhi iii, 257
dhañña 31, 250, 353; -bīja 98; satta-vidha 137: iii, **304;** -sāmika 33
dhata 8, 331; -upatthambhaka ii, 168
Dhataraṭṭha (nāga) ii, 350; iii, 47
dhana: -atta 261: ariya° iii, 160, 290: uttama **67;** -jāni 56, 180; -parājaya 216; -sāra 213
Dhanañjaya (seṭṭhi) 148, 322
Dhanañjānī (brāhmiṇī) 226
Dhanapālaka 78
dhanāyati ii, **336**
dhanu 116, 317; **-uggaha** 77; ii, **225**
dhama, dhamaka: **sankha°** iii, **105**
dhamati 173, 206; iii, 105, 209, 261
dhamma 81, 138, 237; ii, **48, 96, 239, 309, 391;** iii, **223; akusala°** iii, **141;** -akkhāna ii, 385; acchariya (*s.v.*); adhi-

gata° 61; anavajja° ii, 165; **anītika**° iii, **112**; **-ânuggaha** ii, 256, 299, **309**; anuloma° ii, 267; **anāvatti**° iii, **281**: -antevāsika 265; **-anvaya** iii, **210**; abhijjana° 29: abhiññā° iii, 135; Ariya° 61; **avinipāta**° iii, **282**; assāsaniya° iii, 291; **-âdāsa** iii, **282**; **-âdhamma** iii, **109**; -âdhipati 9; **-ânuggaha** iii, **224**; **-ânudhamma** 65, 130; ii, **34**, 72, **267**; iii, **253**; -ânupassī ii, 6; -ânusāri iii, 121, **239**: **an-āvatti**° iii, **281**; -âbhisamaya 202, 284, 337; ii, 4, 379; ārammaṇa° iii, 140; (=ārammaṇa) ii, 269; -âlapana 80; ii, 288; āvaraṇīya° iii, 28, 184; **-âsa** ii, **60**; -âsana 86; iii, 52
-issara 9
uddesa iii, 100; ucchādana° ii, 386
eka° iii, **263**; **evaŋ**° iii, **209**
-oja iii, **224**
kankhā° iii, 110; -kathā 291; ii, 140; -kathâloka 52; -kathika ii, 122, 140, 176; -kāyatā ii, 314; -kāraka 294; -kāraṇaŋ ii, 387; **kusalâkusala**° iii, **141**; -koṭṭhāsa iii, 248; -kosa 7; **khaya**° ii, **365**
gambhīra iii, 291: -garu ii, 92, 362; **-gutta 343**; gocara° ii, 67; -ghosa ii, 75, 287; -ghosaka 335
-cakka 87; ii, **288** (-ppavattana); iii, 296 ff.
-cakkhu 200, 319; ii, 354, 392; iii, **297**; catu-bhummaka° ii, 235
jarā°, **jāti**° ii, **365**; -jīvin 57; **-jo** ii, **200**; jhāna° iii, 209
ñāta° ii, 60; iii, 237
-ṭṭha 89; **-ṭṭhitatā** ii, **40**; **-ṭṭhiti** ii, **68**, **253** (**-ñāṇa** ii, **127**)
-taṇhā ii, **15**; -tā ii, 175; tanti° iii, 203; tīrita°, tulita° ii, 160; iii, 77; tebhūmika° iii, 56
daḷha° **116**; ii, **225**; daḷhī° ii, 7; -dasa 279; -dassanaŋ iii, 277: -dānaŋ 84; **-dāyāda** 6; ii, **200**; **diṭṭha**° 205; ii, **211**, **391**; deyya° (*s.v.*); **-dīpa** 9; ii, 268; iii, **204**; **-dhara** iii, **253**; -desanā 213, 221; iii, 169, 224; **-dhātu** ii, **66**; (nava-vidha°) 45, 51
nibbāna° ii, 77; **-nimmita** ii, **200**; **-niyamatā** ii, **40**; -niyāma iii, 282; -netti 9; nīvaraṇa° iii, 229
-paṭiggāhaka ii, 165; (paṭibhanti) iii, **203**; **paṇītā** iii, 112: **-pada 62**, (=nibbāna) **296**; -pariccheda ii, 71; paripuccha°, -paribhoga iii, 224; parimaddana° ii, 387; pariyatti° ii, 309, 389; **-pariyāya** ii, **75**, **387**: iii, **82**, 215; **parihāna**° ii, **384**; -pasāda iii, 277; -pāsāda 200; ii, 83; pāpa° iii, 42
bahu° ii, 322; brāhmana° ii, 398; **byādhi**° ii, **365**; -bhāṇaka 189, 297; (**bhāsati**) ii, **231**; bhijjanaka° ii, 371; bhedana - viddhaŋsana° ii, 387; -bherī 144; **-bhoga** iii, **224**
madhura° ii, 298; -maya ii, 389; iii, 282: manussa° iii, 101: **maraṇa**° ii, **365**; -māmaka ii, 340; **mosa**° iii, **74**
-ratana iii, 51: -rati 84; -rasa 84, 329; -rahada 237; **-rājā** 9; iii, 62, **101**
-laddha 61; **loka**° ii, **320**; lokuttara° 156; ii, 139, 314; iii, 204
-vaya° ii, **41**, **68**, **365**: -vicaya (=pañca-kkhandha-dh.) 89; **-vinaya** iii, **200**; -vinaya-sangaha ii, 173; vipariṇāma° ii, 9, 152; **virāga**° ii, **41**, **68**; virūḷhi° 134; vivaṭa° ii, 52
-saŋvega ii, 103, 217; **sankhāta**° iii, **77**; **sankilesa**° ii, 365; -sangāhaka 64; iii, 102, 103; **sacca**° **25**; (**sataŋ**) **138**; (satta) iii, **156**; -saddha 151; **-sanantana 58**, 275; -sabhā 245; samaṇa° ii, 274, 383; samatha-vip. ii, 385; **-samaya 76**; -samādāna 54; **-samādhi** iii, **110**; -samuppāda ii, 262; **-saraṇa** ii, 268; iii, **204**; -sarīra 12; -sambandha 249; -ssavaṇa 9; ii, 183; iii, 36: **sara**° iii, **253**; **-sāra**

iii, **290**; -sāmaggī iii, 138; -sāmin 224; ii, 51; sārāṇīya ii, 107: -sārathī iii, 50; **-sārin 238**; sāsana° ii, 306; sukka° 131; ii, 211; **soka°** ii, **365**; **-sota** ii, **59**
hīnā iii, **262**; dhammatā (attano) 25; ii, 305: iii, 70; bhikkhana° ii, 2
Dhamma-cakka-ppavattana-sutta 321; ii, 4; iii, 297
Dhammadāyāda-sutta ii, 65
Dhammadinna iii, 291
dhammani (? vammani) -sappa iii, 7
Dhammapada 308
Dhammapāla (Bodhisatta) 277
Dhammabhaṇḍâgārika 7, 292; ii, 86, 176; iii, 221
Dhammarakkhita 154
Dhammarājā ii, 310
Dhammasenāpati 56, 118, 275, 277; ii, 107, 310: iii, 15, 118, 210
Dhammânussati-vaṇṇanā 43
Dhammâsoka 151; iii, 294
Dhammika-Tissa-Mahārājā iii, 23, 175
dhammika 275; ii, 244; iii, **72, 101**
dhammin: daḷha° 268
dhammī-kathā 11
dhara 30, 227; āgama° 259; ānubhāva° 183; gantha° iii, 57: **dhamma°** iii, **253**; dhutanga° ii, 5, 125: vinaya° iii, 35, 167; suta° 6
dharati 284: Buddhā dh. iii, 228
dharamāna-kāla ii, 335
dhātī 319, 326; ii, 26, 194; -gaṇa ii, 133; **-cela 298**
dhātu: ārambha° iii, **141**; -kammatthāna iii, 56, 264; -kusala 119; ii, 390; -kosalla ii, 256; **-nānatta** ii, **131** (cakkhu *etc.*) **396: nikkama°** iii, **141**: nibbāna° iii, 219: **paṭhavī** *etc.* ii, **152**; -pakopa iii, 13: -paramparā iii, 70: -samūha iii, 195: **parakkama°** iii, **141**; -manasikāra iii, 171; dhātuka 266, iii, 28; **dhātuso** ii, **277**
Dhātu-kathā ii, 201
Dhātu-vibhanga 125; ii, 4
Dhātu-saŋyutta ii, 278
dhānī: rāja° ii, 90, 324, 390
dhārā iii, 227, 235
dhāraka 81
dhāraṇa 130; paripucchana° ii, 94; -balaŋ 5; sanghāṭi-patta-cīvara° iii, **194**
dhāreti 10, 202, 234; iii, **304**; upāhanā ii, 204; (*accept*) upāsakaŋ 136; cīvaraŋ 64, 247; chattaŋ 346; ii, 204; dhanuŋ 268; bahuŋ ii, 5
dhāvati 93, 290; ii, 150, **227**; iii, 47
dhāvana: -kīlaṇa ii, 397
dhi-kkāra 218; **dhī** iii, **245**
dhitimant 5, **234**
dhītā 154, 190, 227; deva° 14, 81
dhītika: bahu° 241
dhīra 63, 65: ii, 62: iii, 122
dhuta: -anga 4, 112, 251; ii, 125, 140, 159; -angāni 353; -guṇa 45, 94; -guṇāvī ii, 210; -dhamma 2; -dhara ii, 140; -vāda ii, 140, 180; -vārin 127
dhutta iii, 61, 306
dhunāti 222; ii, 331; iii, 5
dhura 80, 303, 328; -âsana 280; **-dhorayha 80, 255**; nikkhitta° iii, 186; paññā° iii, 239; -patta ii, 90; -pariveṇa 220; -bhatta 262; iii, 27; -vihāra 167, 351; saddhā° iii, 239; **-samādhi** iii, **122**; (karoti) iii, 256
dhuravant 301-3
dhuva 208; ii, 15, 69, 257; iii, **112**; ad° ii, 326; -gamana iii, 201; -paggharaṇa ii, 314
dhūpa ii, 190: iii, 49
dhūpana: loṇa° iii, 171
dhūpayati iii, 120
dhūpitatā ii, 105
dhūma 97, 184, 207; aggi° iii, 241: -raja 73; **vīta°** ii, **112**
dhūmaka 206
Dhūma-Roruva 81
dhūmāyati 95, 323-5; **dhūmāyitatta** 184; ii, **315**
dhūmāyana ii, 315
dhenu 258; ii, 237
dheyya 26, 62, 178 (Māra-), 367; nāma° ii, 20
dhorayha 80, 255
dhovati 94, 131, 240; dhota 153, 281; -vattha ii, 317; -sankha ii, 180; -hattha 347: iii, 45, 280
dhovana: sarīra° 39; iii, 52
dhovāpeti **243**

N

na-kāra ii, 137
Nakula ii, 249; -pitā, -mātā ii, 251
nakkhatta 128, 251, 340; ii, 186; Āsāḷha° iii, 297; -kīḷā 124; ii, 202; -vijjā ii, 348
nakha 280, 301; -agga ii, 129; danta° ii, 11; dasa° 16: iii, 216; -piṭṭhi iii, 4: -samodhāna ii, 196; -sikhā ii, 129
naga (*mountain*) 284
nagara 264, 339; -âbhimukhī 309; -opama ii, 278, iii, 60; -guttika 317; paccanta°, paccantima° iii, 60; -matthaka ii, 226: -racchā 318; -vīthi iii, 46: -sambhāra iii, 63
nagga 127, 149; -bhāva iii, 101; -bhogga iii, 100
naggeyya iii, **101**
nangala 101, 242; -kaṭṭha iii, 200; -sīsa 281
nanguṭṭha 39, 239; ii, 88; iii, 27; agga°, mūla° ii, 29, 283
nacca, naccana, naccāpana iii, 304: -gīta iii, 61, 192, 228
naccati 145, 211, 293; iii, 31, 103, 295
naṭa 153; -kula iii, 102; -samajja 15: -vesa iii, 103
naṭṭha 115, **238**, 355; ii, 150, 176, 279: iii, 86, 225; -sati ii, 302
nata (√nam); adho° 182
nati ii, **72**, **372**
nattā iii, 161
n' atthika: -bhāva ii, 369; **-vāda** ii, **279**
n' atthitā ii, **32**
nadati 21, 79; ii, 45; nadāpeti ii, 171: sīhanādaŋ iii, 28, 208
nadī: -kaccha 109; -kīḷā 69; -kuñja ii, 54; lohita° 70; **-vidugga** ii, **168**: iii, 129: -sota iii, 190
nantaka ii, 161; iii, **276**
Nanda 107; iii, 190; rājā ii, 89; ājīvaka ii, 343
nandati 31, 112
nandana ii, 44
Nandana-**kīḷika** 111
Nandana-vana (devaloka) **29**, **86**, 340; iii, 37
nandayati 29
Nandimitta (yodha) iii, 295
nandī 21, 191; ii, **114**, **262**; -khaya ii, 271; iii, 1; **-jāta 261** (**nandissaŋ**); -nirodha ii, 374; -bandhana ii, 366; **-rāga 110**; ii, 264: iii, 17, **41**
Nandopanandā (niraya) 142
nandhi 53
nabha 125, 168, 295; iii, 31, 35, 270
namakkāra 326
namati 198: iii, 226; nāmeti 181
namana: -lakkhaṇa ii, 16; nati ii, 72
namassati 64, 351, **353**; ii, 297; a° 227
Namuci 128, 169: iii, 252
Nammadā (nadī) ii, 379
naya 271; -ânusārena ii, 170; kamma-ṭṭhāna° iii, 17: -ggāha ii, 251; iii, 93, 107, 210, 245; nayaŋ **neti** ii, **67**; -sata-sahassa ii, 66; -hetu 221; nayato ii, 29
nayati 188; niyamāna 211
nayana: hadaya° ii, 12
nayana (*look*): -âvudha (*of* Yama) 324
nara 133; -âmara 1; -âsabha ii, 102; iii, 49; **itarītara**° ii, **382**; **-uttama 64**; -damma iii, 50: **-deva 30**, 293: -dhamma-sārathī iii, 50
nalāta 108, 215; ii, 89; iii, 226
nalāṭika 182
nalina: -sutta 342
naḷa 29, 137; ii, 272; **-âgāra** iii, **53**; **-kalāpī** ii, **122**
nava (*nine*): -dvāra-sarīra 53; -bheda 46; -vidha-dhamma 45, 51; -sattâvāsa 46; navamī 307
nava (*new*): -kamma 189, 264; ii, 164; -nīta 28, 132, 318; -pabbajita 271; **-pāya** ii, **178**; -purāṇa ii, 402; **-bhikkhu 43**; -vuṭṭha ii, 209; **santhâgāra** iii, **43**; -sappi *etc.* 227
navaka ii, 166; -bhikkhu iii, 200
Navakammika Bhāradvāja 264
naviya: **nicca**° ii, **166**
nassati 32, 199, 310; naṭṭha ii, 369 (*supra*)
nassana iii, 74
nahāna: -odaka 258; ii, 305; koṭṭhaka 245, 296; -tittha ii, 167, 192; **-vatta 39**

nahāniya 259
nahāpana ii, 263: iii, 156
nahāpeti 237; ii, 37: iii, 50; nahāpita 127; ii, 200
nahāyati 39, 83, 206; ii, 77: iii, 120
nahāru ii, 49; taca° iii, 125: -kalyāṇaŋ iii, 227
nahuta 219; ii, 204
nāga: -āvāsa ii, 344; **ekacara**° **54**; -potaka iii, 135; -bhavana 38, 270; ii, 379; -maṇḍala ii, 344; -yoni ii, 349; -rājā ii, 379; -latā 117; **-vata 80**; -vijjā 135: vimāṇa-ṭṭhaka iii, 138; **susu**° **77**; -senāpati ii, 350: (*sea-snakes*) nāginiyo iii, **135**
Nāga (*name*) ii, 77, 174
Nāgadatta (devaputta) 294; iii, 239
Nāgadanta (devaputta) 282
nāgara 217, 337, 350; ii, 191, 360
nāgarika ii, 360
Nāgasamāla (bhikkhu) 258
Nāgasena (Mil.) ii, 294
nāṭaka 32; -itthi ii, 222, 394
nāṭha ii, 268; -kicca 116; loka° 244; a° 68, 107
Nāṭaputta 127, 130
nāda: abhīta° ii, 284; sīha° 9, 21, 79: iii, 28, **208**
nādin 9
nānatā° iii, 98
nānatta ii, 8, 131; **-kathā** iii, **295**; kamma-linga-saññā-vohāra° ii, 328; pasāda° iii, 162
nānā: -attha 6; -âdhiṭṭhāna iii, 93; -ârammaṇa 158; **-karaṇa** iii, 78, **169**, 292; -kīḷa iii, 34: -kkhaṇa 158: -ccaya iii, 201; -cetanā ii, 218; -titthiya 126; -naya ii, 337; -ppakāra 6, 116, 230; ii, 76, 121; -parikamma iii, 93: -bāhā ii, 112; **-byañjana** iii, **98**; -bhaṇḍāni ii, 116; **-bhāva** iii, **224**; -rasa 226, 261; -laddhika iii, 287; -vaṇṇa iii, 45: -vidha iii, 114; -verajja ii, 257; -sabhāva ii, 131; ni-nnāna iii, 78, 276
nâparaŋ 205
nābhi 39 (*navel*), 221, 301; inda-nīla° ii, 325; uṇṇa° ii, 111; -matta 55; -to nikkhanta ii, 397
nāma ii, **16**; -kāya 278; gahita° iii, 102: -gotta 13, 45, 100; -dvaya 169; -dheyya ii, 20; -paññatti 29; -pada 4; -paric-cheda ii, 94; -vavatthāna ii, 253; **-rūpa** ii, 84, **113**: iii, 56
nāmaka 242; nāmika 219: iii, 43, 102
nāmeti ii, 152, 209
nāyaka; loka° iii, 49
Nārada (bhikkhu) ii, 123
Nārāyana ii, 44
nārī 133
Nālandā ii, 170, 196; iii, 207 ff.
nāḷa 250, 297, 301; kaṇṭha° ii, 373: paduma° iii, 72
Nāḷakagāmaka iii, 212, 217
nāḷikera 220; ii, 128, 265: iii, 300
nāḷikodana 153; ii, 194, 326, 393
nāḷī 183; Magadha° ii, 194; kaṇḍa° ii, 314
Nāḷāgiri 168
nāvā 115; -angaṇa ii, 377; -âro-hana ii, 376: (gāhana) iii, 54: santaraṇī° iii, 11: suvaṇṇa° iii, 47
nāsa (*loss*): -sankī 32
nāsana: bhaya° iii, 104, 112
nāsā 325; -puṭa 161, 313; ii, 212, 284; -rajjuka iii, 65; -vaŋsa 192
nāsika: -agga (sati) 238; -vāta iii, 106: (pidahati) iii, 14
nāseti 271, 298, 346; ii, 208: iii, 87: nāsitatta iii, 65
ni: -nānā -karaṇa ii, 254: iii, 78; -nānâkāraka iii, 276
nikata: -anta ii, 34
nikati iii, **306**; **nikacca 64**
nikantana ii, 380
nikantati 215
nikanti ii, 372; -ālaya 147, 173; ii, 165, 201, 329; -bhaya ii, 27
nikāma 86; **-lābhī** ii, **236**
nikāya: eka° 203; iii, 38; **satta**° 49; ii, **11**: eka -dve iii, 167
nikīḷita: sīha° iii, 215
nikīḷitāvin: **ā**° ii, **395**
nikūta 256, 275, 304; arahatta° ii, 53: iii, 80, 175, 205
niketa: a° 291; **-sārī** ii, **259**
nikkankha 156, 185; ii, 127: iii, 57
nikkama 282; **-dhātu** iii, **141**
nikkaḍḍhati 239, 262; ii, 98; (*causal*) 131, 261: iii, 285

nikkāraṇā ii, 109
nikkilāsu iii, 224
nikkilesa 73, 101, 264; iii, 47; -tā ii, 77
nikkujja 135
nikkujjati 135; ii, 48, 393
nikkha ii, 191, 210
nikkhanta 14; ii, 356; -atta ii, 56; bahi° ii, 23: vijjullatā iii, 47; (*of birth*) -samaya 40
nikkhamati 222: agārasmā 34
nikkhamana 87
nikkhamanaka iii, 212
nikkhamanta: -thera ii, 371
nikkhameti 48
nikkhipati 39, 138; ii, **156**; nikkhitta ii, 3; **-daṇḍa 207**; -dhura 331; iii, 186
nikkhepa 138; ii, 98; kalebara ii, 13; deha 40; pada 244; bija 242; mātikā° iii, 6; sutta ii, 3
nikkhepana 138, **297**
nikhaṇati ii, 106; nikhāta 341; iii, 31, 35, 258
nikhādana iii, 5, 6, 79
nigacchati 310
nigaṇṭha 127, 165; ii, 343; iii, 100, 105
nigamana 53, 256
nigameti 273
nigūhaṇa 58; -tā 122
nigūhati 127; a 148
niggaṇhāti 18, 123, 228; ii, 178: niggahīta iii, 54, 65, 229
niggata ii, 364
niggatika 68
niggamana ii, 51
niggaha ii, 2, 237: iii, 157: niggahaṇatā iii, 163
nigguṇa 115, 131; ii, 398: iii, 15
niggumba iii, 202
nigghosa 276, 295; ii, 8: turiya° iii, 48
nigrodha 268, 304; ii, 272; iii, 46, 217
Nigrodhârāma ii, 298
Nigrodhakappa 268, 286
nigha (rāga *etc.*) iii, **136** (-dukkha)
nighaŋsana iii, 209
nicca 111, **208**; ii, 15; -aggi 236; -ânubandha 181; -kappa 15; ii, 372; -kāla 205, 294; ii, 372; **-naviya** ii, **166**; -paggharaṇa ii, 249; -paṭikkhepa ii, 213; -phalita 16; -bali 337: -saññā iii, 179, 209; **-samāhitatta 236**
niccamma ii, **111**
niccala 310; ii, 240: iii, 31: su° iii, 226
niccela ii, 34
nicchanda ii, 103
nicchaya 2
niccharati 288, 341; iii, 47, 254; nicchārita ii, 389: (*causal*) iii, 155
niccharana: vijju° 221
nicchavi ii, 219; -itthi ii, 221
nicchāta ii, **264**; iii, **74**
nicchārana ii, 167
nicchārāpana (*utterance*) 257
nicchārika 259
nicchāreti 60; saddaŋ 199, 276: ii, 20
nicchedeti ii, **332**
nijjaṭa ii, 55: iii, 202
nijjara iii, 108, 109 (-tā)
nijjhāna ii, 122, **346**, 403; iii, **288**; -ka ii, 127; -diṭṭhi iii, 208
nijjhāpeti 308
nijjhāyati ii, 122, **321**
niṭṭhā ii, 24: iii, 171: subha° iii, 172
niṭṭhāti 293; ii, 104; iii, 284
niṭṭhāpeti 21; desanaŋ 88, 205; ii, 11: iii, 40, 44, 80
niṭṭhita 245, 353; iii, 44; -cīvara 293; -desanā 305
niḍḍaha ii, 258
nitamba ii, 54
nittaṇha 73, 185, 270; ii, 264; iii, 47
nittiṇṇa 20
nittuddana 74
nitteja 325
nittharati 93; ii, 104
nidassana 4, 5, 272
nidahati ii, 202
nidāgha 134; -samaya 34; ii, 393
nidāna 3, 8, 46; ii, 3; **upadhi**° ii, **119**; kamma° ii, 113; kiŋ° 304; ii, 27; **taṇhā**° ii, **28**; tato° ii, 340; -bhūta 181, 304; **sa**° ii, **135**
nideti ii, 27
niddā 100, 240, 313; ii, 193; -âbhibhūta ii, 162; -okkamana ii, 229; iii, 5; -kāla ii, 394
niddāna 253; kilesa° iii, 145

niddāyati 25, 86, 260; ii, 190; iii, 28, 35, 53
niddisati 6; nidditṭha ii, 11: iii, 176; -atta ii, 41
niddukkha 17: iii, 59, 112
niddesa 7, 103; ii, 11, 15; -vāra iii, 181: sarūpa° iii, 241
niddosa 275; ii, 73, 239: -bhāva iii, 26
niddhana 239, 261
niddhamati 93, 322; ii, 49, 147, 231
niddhamana ii, 79
niddhunāti ii, **331**
nidhāna ii, 106; udaka° 33, 128; -gata 52, 137
nidhi 72: iii, 154
nidheti 284
nindati 215; nindita ii, 145
nindā 37, 272; ii, 280
nindiya 215
ninna: -citta 154; ii, 309; nekkhamma° ii, 347: ṭhāna iii, 49: **viveka°** iii, **97**
ninnahuta 219
ninnāda 283; ii, 367
ninnānā: -karaṇatā ii, 271; iii, 78, 247
ninnetā ii, **389**
nipaka 50, 126, 270; ii, 49, **60**; -bhāva iii, 234
nipacc': -ākāra iii, 184, 249: -ākārī iii, 249
nipajjati 16, 116, 313: nipajjāpeti iii, 8, 25
nipajjāpana ii, 263
nipatati 98, 262, 323
nipanna: -kāla ii, 152: -tā iii, 40
nipannaka 215: iii, 199
nipāta 100, 209; attha° 129; kāsāya 37; -pada 4; -matta 129
nipātita 325
nipuṇa 5, **85, 195**; iii, **112**
nippakka: -camma ii, 219
nippajjati (nipph.) 68, 101; (*causal*) 307
nippañña 115, 215, 290; ii, 142
nippaduma 17
nippadesa 156, 204; iii, 56, 128, 208
nippapañca iii, **112**; -tā 117
nipparibhoga 261
nippariyāya 23: iii, 195
n ppīḷeti 209; ii, 191
nipphajjati 345; iii, 265
nipphatti 38, 91, 251; ii, 22, 127; iii, 67
nipphattika 151
nipphadā 345
nipphanna 144, 345: iii, 52, 63, 256
nipphala 179
nipphalita iii, 228
nipphādaka ii, 366
nipphādana ii, 27; iii, 192; -tā ii, 328
nipphādeti 179, 250, 343; ii, 292, 301, 399
nipphoṭana iii, 82, **101** (pavāḷa°)
nipphoṭheti 167
nibaddha: -ârammaṇa ii, 133; -vāsa ii, 256: tan° iii, 29: a° iii, 246
nibbatta 29, 103, 285; a° 22; -ka iii, 51, 247, 256; -atta 23; -kāla 208; ii, 157: iii, 152; -kkhaṇa 55; -ṭṭhāna 91; -divasa iii, 143; -nibbatta ii, 185; -mūla ii, 7
nibbattati 111, 235, 349
nibbattana ii, 174, 205
nibbatti 163; (=ādāna) ii, 98, 139, 269: iii, 171: subha° iii, 172
nibbatteti 67, 208: iii, 93: a° ii, 205; jhānaŋ 112; visesaŋ 302: iii, 151: nibbattita iii, 234, 275
nibbanatha 264, 269
nibbasana ii, **170**
nibbāna: (ni-vāna) **196**; iii, **112**; -angama 81; -atthika iii, 177: appaccaya iii, 133: -ârammaṇa iii, 234: **-ogadha** iii, **246**; -karaṇa 271; -gamaṇa 269; -dassana ii, 123; -tala ii, 81; -disa ii, 121; -dvāra 203; -dhātu 275; -dhamma ii, 77: -nagara ii, 83: iii, 62; **-paṭisaŋyutta 180**; **-paṭisaraṇa** iii, **246**; -pariyosāna ii, 326; -pada 189; **-parâyana** iii, **246**; pariḷāha° iii, 186: -pura 224; (=nimokkha, pamokkha, viveka) 21; (=vūpasama sankhārānaŋ) 31; (=dhammapada) 62; -sappāya ii, 402; **-sacchikiriyā** iii, **178, 297**; -sāgara iii, 32; nibbānāni ii, 52: **a° saŋvattanika** iii, **152**
nibbāpana 48, **271**: iii, 53

nibbāpeti 111, 284; ii, 137, 296, 305
nibbijjhati 122; nibbijjhana iii, 150
nibbidana ii, 34
nibbidā ii, 34, 53, (attha) 335; -ânupassana ii, 253; **-bahula** ii, **267**
nibbiddha; a° -racchā iii, 287
nibbindati 186, 293; ii, 83, **98**, 213; nibbiṇṇa ii, 318: nibbijja iii, 40
nibbisaŋ 126
nibbisankā 335
nibbisevana 125, 229; iii, 53, 65, 71
nibbuta 20; padīpa ii, 326
nibbuti 329
nibbuyhati 19
nibbejaniya 186
nibbeṭhana iii, 145; nibbeṭheti ii, 261, 345
nibbedha: -bhāgiya ii, 392; iii, **150**, 270
nibbedhika: -paññā 122; ii, **59**: -pañño iii, 222
nibbematika 77
nibbhaya ii, 164; iii, 11
nibbhoga 261
nibhāsa: -rūpa ii, 308
nimantana ii, 170, 177; -ka ii, 120
nimanteti 131, 216, 263
nimitta 29; ii, 45; atta° iii, 99: **asubha°** iii, **165**; ānāpāna° iii, 264: **-ânusārin** iii, **90**; kamma° ii, 218; -karaṇa iii, 99: -kāraka iii, 99: -kusalatā iii, 163; gati° 373; **-ggāha** iii, **2**, **4**: nicca-sukha-atta° iii, 99: **paṭigha°** iii, **139**: pubba° 321; mukha° 238; vaḍḍhita° ii, 345; sañjānana° iii, 99: **sabba°** iii, **204**: sukha° iii, 99: **subha°** iii, **139**; **ā°** 40, 272; ii, **303**; iii, **90**, 97, **99**
nimisa: a° ii, 20
nimugga 143, 353; iii, 3; -okāsa 146
nimuccati 21
nimujjati 39, 54; ii, 126, 242; iii, 135; (*causal*) 236; nāvā ii, 204
nimokkha 20
nimba ii, 293
nimmaŋsa ii, 217; nimmansī-kata ii, 218
nimmatheti **344**; ii, 101, 183, 296
nimmathana ii, 101
nimmada 325
nimmaddana iii, 3
nimmaddeti 98: iii, 8
nimmariyādi ii, 155, 356
nimmala 77
nimmātā 209; ii, **341**
nimmāna ii, 42
Nimmita-Brahmā 214
nimmināti 303, 318; ii, 341: iii, 219: nimmita: a° ii, 341; kena nimmito iii, 295
nimmīleti 240; iii, 70, 260
nimmūlaka iii, 75
niya: -sarīra ii, 104: niyaka iii, 254
niyata ii, **73**; iii, **282**; -tā ii, 341; a° ii, 148; iii, 102, 238, 267: -atta iii, 279
niyati ii, **341**: -gatika iii, 267
niyama: -attha iii, 123; -âpekkhatā iii, 153; -ânuyutta ii, 125; linga° ii, 159: niyamato iii, 238; a° iii, 251
niyamita: a° 107; ii, 148, 267
niyameti ii, 40: iii, 127, 238, 251
niyāma 14, 143, 202; puñña° ii, 187; sammatta° ii, 346
niyāmatā ii, **40**
niyutta 169
niyojana ii, 7
niyojeti 169, 208, 253; ii, 7, 51, 170; iii, 252
niyyātana ii, 19
niyyātayati 191; iii, 111
niyyāti ii, 45; iii, 43, 49, 119, **122**
niyyātita ii, 19, 243
niyyādeti 217, 260, 315; ii, 72, 92, 194; iii, **42**, **43**, 61, 177
niyyāna 238; -vibhāvanā iii, 119
niyyānika (nīy.) 23, 105; ii, 19, 144; -atta ii, 274; -bhāva ii, 273; -vimutti iii, 132, 289: a° diṭṭhi *etc.* iii, 116
niyyāsa: -vaṭṭi ii, 224
niyyūha 168
niraggaḷa 145
nirata 269
niratthaka 115, 235, 354; ii, 69, 82; -vacana iii, 257, 281
niranta 265; nirantara 74, 257, 312; ii, 117, 139, 141: iii, 287, 290
nirapekkha ii, 239
nirabbuda (*healthy*) 145, **209**, 216

niraya 17, 218, 232; ii, 97; **khīṇa°** ii, **73**; -tama 162; -pāla ii, 73
nirava 276
niravasesa iii, 216
nirāsa ii, 109, 142
nirassāda iii, 163, 288
nirāmisa 92; iii, **79, 84, 274**
nirārambha 146
nirālaya iii, 253
nirāsa 46
nirāsanka ii, 51; -cāra ii, 282
nirāhāra 85
nirujjhati 31, (cittāni) 43, 50; ii, 18, 165, 391
nirujjhana ii, 34; -ka ii, 41, 311; -sabhāva ii, 68
nirutti: -kusala 5; **-pathā** ii, **279**; loka° 51
nirudaka 17, 166, 282; ii, 103, 344
niruddha 22, 164; ii, 10, **279**: iii, 95, 192
niruddhāpeti 164
nirupakkilesa 172, 253; -tā ii, 250
nirupatāpa ii, 258
nirupaddava 275; ii, 104, 169; -tā iii, 112
nirupadhī 32; iii, **3**
nirupadhika 207
nirupārambha ii, 73
nirussāsaŋ 198
nirussāha ii, 95
nirussukka 197, 296; ii, 236
nirokāsa iii, 216
niroga ii, 191: iii, 57, 59
niroja 237; ii, 142; iii, 288; -tā ii, 272
nirodha ii, **10, 18, 34, 135, 313, 372**; **-dhamma** ii, **41, 68**; **nandi-dukkha°** ii, **367, 374**; -sacca 304; **-saññā** iii, **176**: taŋ° iii, 191
nirodhanā iii, 152 (nirodhikā)
nilīyati 167, 175; ii, 250; iii, 266
nilīyana ii, 367
nillajja ii, 175
nillopa ii, **340**
nilloma ii, 208
nillāleti 182
nivatta 324; ii, 61, 71, 261: iii, 38
nivattati 52, 210, 255; ii, 314: nivatteti 98; ii, 147: iii, 54, 64
nivattanī ii, 128; a° -tā ii, 154
nivattha 30, 260, 283; -kkhaṇa ii, 176
nivasana ii, 368
nivāta 310; ii, 30
nivāpa ii, 207; -puṭṭha ii, 219
nivāraṇa 273, 276, 310: cora° iii, 60
nivāreti 227, 253, 355; nivārita 36: iii, 73
nivāsa 46, 67; nivāsin 300; ii, **256**: cira° iii, 37: -ṭṭhāna iii, 62: sukha° iii, 76
nivāsana 28, 160, 276; -ṭṭhāna 13; (*clothing*) 39; -kaṇṇa 123; (ratha°) iii, 119: -sāṭaka ii, 182
nivāseti 124, **246**, 302; (*don*) 39: iii, 46
nivisati ii, **119**; nivittha 128, 172, 270; ii, 256: iii, 294
nivuta 30, 215; ii, 192
nivuttha ii, 257; -atta 189; -bhikkhu iii, 160
nivedeti 245, 321; ii, 192; iii, 283, 295
nivesana 5, 205, 227; **-sālā** ii, **313**
nisajjā 35, 123; -dosa ii, 86; visamā ii, 220: ṭhāna° iii, 51, 155
nisabha 80, 106; ii, 45
Nisabha-tthera ii, 180
nisamma: -kārin ii, 274
nisādī: ārāma° iii, **145**
nisāmeti ii, 7
nisita 50; ii, 73
nisinna 100, 200; -atta 161; -kāraṇa 265: iii, **198**
nisinnaka 283, 308
nisīdati: (*causal*) 205, 271: iii, 33, 280
nisīdana: -ākāra 140; -pallanka iii, 26: -samattha iii, 224: (camma-khaṇḍa) iii, 251
nisīdāpana ii, 263
nisedha 234; nisedhana 317
nisedheti 37, 100, 257; ii, 13, 30
nisevita 89
nissakka 272; iii, 77, 234, 236
nissagga 112; nissaggiya ii, 144
nissajjati 73; nissajja 246
nissaṭa 204; ii, **155, 356**; -atta ii, 21, 254; iii, 209
nissatta ii, 131; iii, 164
nissadda ii, 213, 242, 376
nissanda: -kamma 107; samādhi° ii, 127: sarīra° iii, 198
nissandana ii, 106; iii, 197

nissaya 112, 193; iii, 77; diṭṭhi° 37, 289; dhātu° ii, 152: -muttaka ii, 331
nissaratā; a° ii, 199
nissaraṇa 189, 208, 296; ii, **21**, 152; **-paññā** ii, **163**; -pahāna ii, 253; loka° 129; (tividha) iii, **174**: lobha° 30; -viveka 158; iii, 139: rūpa° iii, 173
nissāyati: **nissāya** 43, 210, 276; ii, 17; iii, **255**
nissāra ii, 272, 321
nissita 37, 104; ii, **111, 372**: kāya° citta° iii, 94; dvayaŋ ii, 32; paccaya° iii, 230; bhikkhâcāra° 164; laddhi° 51; vaṭṭa° ii, 112: iii, 12; **viveka° 158**; iii, **139**; **a°** ii, **239**: iii, **29**
nissitaka ii, 147: iii, 108
nissirīka 127, 149; iii, 100, 200
nissīlo iii, 42
nisseṇi 83, 342; ii, 326
nissesa 271
nihanti: (-nanati) iii, 136: nihata 170; -māna-dappa ii, 106
nihīna 45
nīca: -kula 162, 234; -citta 19; iii, 222; -dhamma ii, 97; -mañcaka 288; -vuttika ii, 204: -vuttin 354; ii, 124
nīyati 22; **nīyare 25**
nīyāteti (niyyādeti) iii, 42
nīyānika 51; -bhāva 81, 107
nīla ii, **292**; -âbhijāti ii, 342; ârammaṇa iii, 2; -uppala 281; -kasiṇa 75, 222; -makkhika iii, 14, 34: -maṇi 68; -rasmi 75
nīlaka 293
Nīlatthera ii, 297
nīvaraṇa 88, 106, 187; ii, 4; -pabba iii, 272: **a°** iii, **151**: nīvaritatta ii, 38
nīharaṇa iii, 103
nīharati 107, 197, 304; ii, 137; nīhata 82, 308; ii, 298; nīharitu-kāmatā 48; (*causal*) ii, 241: kucchiŋ iii, 100
nīhāra 260; ii, 93, 240
nīhāraka iii, 197; piṇḍa-pāta° iii, **128, 266**
nuṭṭhubhati 349; iii, 188; nuṭṭhubhana iii, 188
nudati 193
nūna 310; na hi n. ii, 61
nekkha 125: suvaṇṇa° iii, 50
nekkhatta iii, 233 (kīḷa)
nekkhamma: -âbhirata 123; **-dhātu**, -vitakka ii, 137; -viriya 222; -sankappa 158; **-sita** ii, **382**; iii, 80 ff.
netā ii, 39
neti 262; nessati 188; (nayaŋ) ii, **67**; netave 175; neyya 202; ii, 4
netta (*eye*) 276, 303, 349; sahassa° ii, 30
netti; bhava° ii, 336; nettika ii, 39
nepakka 50, 270; paññā° 109; ii, 60; **sati°** iii, **234**
nema; -ngama iii, **127, 300; gambhīra°** iii, 258
nemi: cakka° 175; -padesa 22; -parivaṭṭi 73; pavāḷimaya° ii, 325
nemittika -nāma 353
neyya: -puggala iii, 6
nerayika 17, 142, 342
Neru-rājā iii, 50
neḷa; -anga iii, **93; -vācā** 272
nevāsika 338; iii, 36
n' eva saññā *etc.* 223: iii, 130: iii, 255
nesāda: -kula 262; -putta 70
no -nu 20; ii, 139, 370
nvāyaŋ (nu ayaŋ) 300

P

paŋsu 239, 288; ii, 85; -kūla 64; ii, 170; -kūlika 86, 290, 309; ii, 176 ; iii, 39, 280 ; -kūlikanga ii, 170; -gharaka ii, 336; -dhota iii, 249; -paṭicchanna 161; -pisācaka 162; ii, 223; -puñja iii, 273; -raja-vāḷika iii, 101; -vappa 242; **-vâgâraka** ii, **336**
pakaṭṭhaka 257
pakata 193; -aññutā iii, 167; icchā° ii, 141; jīvita° 24
pakati: -iddhi 14; -jahana ii, 326; -dubbala ii, 161; -niddesa ii, 11; -buddhi ii, 164; -rassa ii, 129; -vaṇṇa 14, 213, 221; -vāta ii, 351 ; -viruddha ii, 161: -hatthi ii, 43; pakatiyā 39, 244, 318; ii, 8, 296: iii, 39, 119
pakatika 159: iii, 194, 257
pakappana ii, 70
pakappeti ii, **70, 71**, 402

pakaraṇa ii, **297**
pakaroti: uraŋ 182
pakāra 205, 327; -ka 231: *see* nānā:
pakāsaka ii, 229
pakāsati 20, 44, 232; pakāsana 103, 181, 275; iii, 109, 203
pakāseti 19, 91, **172**; pakāsita 54; ii, 48, 66, 216: iii, 109, 253
pakiṇṇaka-kathā 179, 320; iii, 50
pakirati (pakiriya) 307; **pakireti 166**
pakujjhati 342
Pakudha 130; Pakudhaka 127
pakubbati (pakaroti), 65
pakoṭi 219
pakopa ii, 136; iii, 13
pakka 218, 281, 353; ii, 197; -âvasesa ii, 219; -âsaya iii, 198; -kāla iii, 197; -gaṇḍa ii, 217; **-gatta** iii, **68**; -pūti-panasa iii, 6; -bhatta 152; -bhikkhā iii, 106; -lākhā ii, 228
pakkatta 235: iii, 68
pakkanta ii, 65, 237; -ka ii, 200
pakkaṭhati ii, 88
pakkamati 56 (pakkīmuŋ), 211, 217: iii, 56; cārikaŋ ii, 304
pakkosati 241 ; ii, 296; (*causal*) 161, 262; ii, 62; iii, 33: pakkosāpita iii, 26
pakkosana ii, 1
pakkha (*side, part*): kusala° iii, 65: kaṇha-sukka ii, 142, 328; -divasa iii, 129; pañcamī ii, 278: puthujjana° iii, 237; māti° pīti° iii, 185; Māra° 207, 229; vacana° 289; sukka° iii, 117: (*door-post*) ii, 303; (*wing*) 276; ii, 88, 126; -pañjara ii, 226; -atta; kosajja iii, 157
pakkha (*lame*): **-hata 163**
pakkhandati 54, 213, 330; ii, 284, 394; iii, 47, 75; canda ii, 165; (*causal*) ii, 244; pakkhanna ii, 225; iii, 70, 136, 223, 226
pakkhandana 159; pakkhandin 70: iii, 54; apakkhandanīya iii, 135
pakkhandika: lohita° iii, 217
pakkhalati 228; ii, 96, 109: (*causal*) iii, 213
pakkhalana 228
pakkhāyati ii, 331; iii, **203**
pakkhika 26, 89, 302; -atta ii, 19: uddhacca° iii, 157: dukkha° iii, 152: samādhi° iii, 209: sassura° iii, 286
pakkhin (*bird*) 34; ii, 89, **126**, 209; iii, **69**; -ghātā iii, 266; -jāta ii, 157
pakkhipati 109, 114; ii, 59; pakkhitta 83, 109, 321; ii, 99, 198, 394: iii, 95, 190: -atta 47
pakkhipana 233; ii, 82; pakkhepa 44, 155
pakkhiya: vaṭṭa° ii, 19: bodhi° iii, 136: vighāta° iii, 152
pakhuma 192
panka ii, **399**
pagabbha 98, 294; **a**° ii, **167**; iii, 67
paguṇa 85, 203; ii, 233; -jhāna ii, 236: karoti iii, 35
pageva 100; ii, 223; iii, **174**
paggaṇhāti 86, 158, 205; (*causal*) ii, 188 (turiyāni); paggayha 247; gīvaŋ iii, 100: **cittaŋ** iii, **125**
paggaha 105; ii, 201; -kicca, -niggaha iii, 156; -lakkhaṇa 157: -ṇatā iii, 163
paggaheti: añjaliŋ 335; paggahita 50, 123, 289; ii, 196, 235
paggharati 191, 282, 310; ii, 176; iii, 6, (khīraŋ) 42
paggharaṇa: nicca° ii, 249
pangula: anka° iii, 15
pacati 91, 125, 170; (*causal*) 243; iii, 33; paccati 17, 218, 355: iii, 103, 267: pacato ii, 35; pācayato 339: paca iii, 25
pacana 226; -ṭṭhāna ii, 80; iii, 86, 140, 303
pacalāyati iii, 52
paccakkosati 97, 134; iii, 102
paccakkha 81, 265; ii, 216; -karaṇa 12; -ñāṇa ii, 33; -to 273; ii, 282; iii, 208; -bhāva iii, 254; a° ii, 43
paccakkhāti ii, 46; paccakkhāta ii, 316; **paccakkhāya** ii, 98, **358**; iii, 178
paccaggha 195
paccatāḷeti iii, **200**
paccatta ii, 96; -lakkhaṇa ii, 291; iii, 13; iii, **147**
paccattaŋ (veditabbaŋ) **43**; ii, **78**, 6; iii, **147**; -purisâkāra 156; ii, 21

paccattharaṇa ii, 326: iii, 45, 52
paccattharati: a° 302-3: iii, 45
paccatthika 32, 342, 344; ii, 46, 301, 312; iii, 10
paccanīka 264; ii, 401: iii, 102, 209: -aṭṭha ii, 18; kilesa° 157; -kata ii, 95; -dhammā 183
paccanubhūta ii, 156
paccanubhoti iii, 245; p. bhottuŋ ii, 220
paccanta 308; ii, 190; iii, 10, 37; -vāsin 151; ii, 24: vihāra° iii, 32
paccantima: -nagara iii, **60**
paccaya ii, 20; -atta 275; -âkāra ii, 5, 390; (-pañha) ii, 86; catu° 23, 54, 106; ii, 124; -ṭṭhitika iii, 139; diṭṭhi° iii, 129: -nissita iii, 230: dinna° 232; -pariggaha ii, 253; -pariyesanā ii, 84; pitta° iii, 81: -bhūta iii, 6; -vaṭṭa ii, 29; -vekalla 193; -samudaya ii, 74; -samūha ii, 41; **paccayika 161, 217**: paccayato 251
paccavekkhati 149, 274, 284; ii, 2
paccavekkhanā 184, 224; ii, 369; -ânubhāva 197-8; -ñāṇa 43, 165, 189; ii, 67; iii, 21: -pasāda iii, 277: -pīti iii, 84: -bhūmi 205; micchā° iii, 289: -saddhā iii, 248
paccassosi (paṭisuṇāti) 4, **29**; ii, **3**, 8
paccākoṭita ii, **239**
paccāgacchati 217; paccāgamāmhase 57
paccāgatika iii, 186, 189
paccāgamana: -cārika iii, 216
paccājāyati ii, **223**; paccājāta 162
paccābhāsati 30; ii, 3
paccāmitta ii, 46, 312
paccālapati ii, 3
paccāvamati iii, **135**
paccāsaŋsarati iii, 182
paccāsāreti iii, **22**
paccāsiŋsat i234; ii, 92; iii, 142, 159, 204, 214
paccâharaṇa iii, 189
paccâharati iii, 184
paccâhāra (*refusal*) 305
paccuggacchati 296; p. gamana 307, 312; ii, 170
paccuṭṭhāti 246, 319; iii, 76
paccuttarati 39; iii, 221
paccudāna ii, 116
paccudāvattati ii, **115**, **318**
paccupaṭṭhāna 45; ii, 47, 323
paccupaṭṭhāpeti 65, 69, 354; ii, 300
paccupaṭṭhita 31, 201, 346; ii, **198**
paccuppanna 22, 204-5; ii, 263, **390**
paccūsa: -kathika iii, 36; -kāla 240: iii, 66, 219; -samaya 68, 231
paccūhā 295
pacceka: -gāthā 126; -dvāra 214; -Buddha 25, 280, 349; ii, 95, 154; (isiyo) iii, 296: bodhi ii, 95, 154: iii, 189, 208: -Brahmā 215; -Sambuddha 160; -sālā iii, 114
pacceti 49, **266**; ii, 217; iii, **277**
paccotiṇṇa ii, 90
pacchato 35, 84, 180: iii, 38, 54
pacchā 207; **-âtapa** iii, **243**; -gantvā iii, 38; **-nipātin** ii, **311**; **-pure** iii, **206**, **259**; -bhatta 28; ii, 298; -bhāga 206; -bhumma ii, 256; **-bhūmaka** iii, **104**; -mukha iii, 220; -samaṇa ii, 304; **-samannāgata 277**; ii, **278**
pacchāda: seta° iii, **93**
pacchi 68, 206, 353; ii, 82, 291, 356; iii, 286; -bhājana ii, 84
pacchindati ii, 169; pacchinna 33
pacchima: kāya iii, 47: -kāla 41; -cakkavāḷa 75; -dassana 283; purima° iii, 259: -bhavika ii, 359; iii, 102; -bhāga 309; -yāma 246; -vaya 349; -vācā 223
paccheda ii, 274
pajappati 28; **pajappita 265**
pajappa 29; pajappāpana 265
pajahati 45, 103, 255; ii, 137, 265, 296; **pahāsi 46**; **pahāya 267**: iii, **125**
pajā 94, 203, 231; ii, 96, 228; iii, 49, 86
pajānanā ii, 154: iii, 194
pajānāti 130: iii, 232
pajja iii, 177
pajjalati 175, 236, 323; iii, 7, 185
Pajjuna (deva) 81
pajjota 101, 225, **290**
pañca: -angika 341; -âyatanāni iii, 21: **-indriyāni 25**; -upādānā ii, 263, 307; **-oḍḍita** iii, **201**;

-kalyāṇāni iii, 227: -kāmā 269; -cakkhū 311; -carā ii, 5, -go-rasā 98; -dvārā (kāya) ii, 78; **-nīvaraṇāni 25**; -patiṭṭhita 294; ii, 93; -mahâvilokita 321; **-vaggiyā** 203, 279; ii, 118, **278**, 287; -vaṇṇa-pīti 312; -sange 24; -vidha 339; -pañca 269
Pañcakanga iii, 79
Pañcavedā 81
Pañcasikha (kumāra) 219
pañjara ii, 69; iii, 118; pakkha° ii, 226; ratha° 341: iii, 285; sīha° ii, 119
paññatta; a° iii, 44; -âsana 111, 148, 205; ii, 65; iii, 30, 279; dattu° 339
paññatti 29; iii, 32; a° 225; -bhāva ii, 82; -sankhā 46, 149; (= samaññā) ii, 160: puggala° iii, 7: rūpa° iii, 113
paññattika: a° bhāva iii, 30, 32 (*see* apaṇṇ°)
paññavant 45, **149**, 249; ii, 21, **142**: iii, 156
pañña, paññā 170, 189, 251; ii, **22, 41, 73, 174; evaŋ°** iii, **209**; kammassaka° (*s.v.*): **-cakkhu** 176; iii, **91**, 152, 297: javana° iii, 222; **-jīvin 98, 330**; ñāṇa° iii, 91: -tā iii, 113: tikkha° ii, 295; iii, 222; **-dada 85; dvangula° 189**; nibbedhika° ii, 59; iii, 222; **-nirodhika** iii, **152**; paccavekkhanā° iii, 248: -paṭilābha iii, 248, 292; paṭisandhi° 50; paritta° 189; puthu° iii, 222; **bhūri° 99**; ii, **323**; -rahita iii, 257; **-vimutti 278**; ii, **175**: iii, **299**; -vuḍḍhatta 104; -vuḍḍhi iii, 292; -sira iii, 17; hāsa° iii, 222
paññāṇa 97
paññāta 282: iii, 79; **a°** ii, 370
paññāpana ii, 51, **277**; iii, 169
paññāpeti 244, 246; ii, **40, 317**; paññāpāpeti 131: sanghātiŋ iii, 52
paññāyati 83, 184, 350; ii, 81, 138: iii, 1, 43
paññāyana: -ṭṭhāna iii, 182
pañha: 18, 104; iii, 100; -ummaggo iii, **131**: -uddhāra iii, 222: -kathanaŋ 291; -gavesana iii, 100, 131, 228; -nepakka 109; -pucchako iii, 63: -pucchana 104, 327: -payirupāsana iii, 142; -byākaraṇa ii, 62; -magga iii, 100; -vinicchaya 135; -vissajjana 291, 327; -vīmaŋsana iii, 131
paṭa: -kotthaka ii, 327; citra° 244; **pilotika** ii, **180**; iii, 195; -vāsinī ii, 145; -sāṇi iii, 45, 52; suvaṇṇa° 75-6
paṭaka ii, **325**
patapaṭa (sadda) 178; ii, 110, 290
paṭala 23; ii, 120; akkhi° ii, 354; -piḷaka ii, 323; madhu° 82, 301, 323
paṭalika ii, **325**
paṭāka: dhaja° ii, 362
paṭāṇi-bhūta iii, 304
paṭi-abhāsi (paccabhāsi) 127
paṭi-āvamati iii, 135
paṭikacca 113; iii, **143**
paṭikāra (*retaliation*) 229; ovāda° 34 (? *compliance*)
paṭikujjhati 355; paṭikuddha 97
paṭikuṭṭha: a° ii, **279**
paṭikoṭṭeti ii, 225
paṭikkosati: a° 143; paṭikkositabba ii, 280: iii, **169**
paṭikkanta, iii, **181**; piṇḍapāta° 28
paṭikkama 119; **-osāna** ii, **314**
paṭikkamati 4, **114**; ii, **314**; paṭikkamma 346: iii, 37
paṭikkūla 274; -atta ii, 105 (*cf.* pāṭikulyatā); -bhāva iii, 266: **-saññī** 346; iii, **171, 176**; -manasikāra ii, 395
paṭikkhipati 31, 217; paṭikkhitta 127
paṭikkhepa 6, 115, 326; -vacana 132, 195
paṭigacchati 266
paṭigaṇhāti 9, 65, (=khamati) 66, 207, 355; ii, 3; paṭiggahi ii, 30; paṭiggayha 232: paṭiggahīta iii, 34
paṭigadha 295
paṭigāthā 33, 51, 240
paṭiggaha: -maṇḍa ii, **51**
paṭiggahaṇa 122: -pamāṇa iii, 23: -matta iii, 304
paṭiggāhaka 91; ii, 192; -atta ii, 2; dhamma° ii, 65
paṭigha 177, 270; ii, 162; iii, **64**: -ânunaya iii, 178; -ânusaya ii,

95; -ārammaṇa iii, 139: **-nimitta** iii, **139**; **-saññā 50**: iii, **264**
paṭighātā 141, 327; ii, 163; iii, 82, 194
paṭicodeti ii, 45
paṭicca 31; ii, **74**;. -parinibbuta 270; (-sandhāya) 224; **-samuppāda** 119, 196; ii, **6**: **-samuppanna** ii, **41**
paṭicchati: a° iii, 166
paṭicchanna 18, **135**, 237-8; ii, 12, 135, 145: iii, 43, 243, 305
paṭicchādaka 33, 157, 353; ii, 18: iii, 127
paṭicchādana 64; ii, 17, 89, 141; iii, 195: -ka, 196
paṭicchādeti 86, 149, 198; ii, 18, 30; iii, 46, 151
paṭicchāpeti iii, 12, 280
paṭijaggati 163, 239, 262; ii, 191; (*causal*) 155; iii, 44, 217, 249
paṭijaggana 93; dīpa° ii, 83; sarīra° 233, 257; -vara ii, 361: -matta iii, 198
paṭijaggāpana iii, 8
paṭijaggiya ii, 238
paṭijānana ii, 7
paṭijānāti 7, 129; (*causal*) 315; paccaññāsi ii, 154
paṭiññā: (*pretence*) 333; Sakyaputtiya° ii, 231; **samaṇa° brahmacārin** iii, **42**
paṭiññā (*vow, promise*) 103; katvā 131, 273; kāretvā 291; gahetvā 216; ii, 92, 190, 244; gahita° 129; -âdāna ii, 286
paṭiññāta ii, 8
patiṭṭhati: (sīle) **patiṭṭhāya** iii, **134**
paṭithaddha 325
paṭidissati 143
paṭideti ii, 172
paṭinandita 274
paṭinivattati 114, 141, 336; ii, 115: iii, 22, 213
paṭinissagga ii, 243; iii, 77, 272 (anupassana)
paṭinissajjati 66, 196; p. nissaṭṭha ii, 243
paṭipakkha 163, 273; ii, 45, 253, 312: iii, 131, 141, 242
paṭipajjati 73, 210, 244; ii, 104, 136, 164; (*causal*) 288: iii, 103
paṭipajjana iii, 54
paṭipatti 44, 85, 293; ii, 60, 122, 163; -kathana ii, 320; -dīpaka iii, 39: -nissita iii, 39: -pūraka ii, 203; -pūraṇa ii, 199, 320; vatta° ii, 121
paṭipatha 140, 179, 211
paṭipadā 65, **117**, 330; **micchā°** ii, **19**, **136**: majjhima° iii, 108: *Candopama° Rathavinīta° Moneyya° Mahā-Ariyavaṃsa°* iii, 39, 291
paṭipaṇāmeti 316; iii, **202**
paṭipanna 169, 195; -ka 298; ii, 34, **276**, **295**: micchā° iii, 132
paṭipassaddha 259; iii, 288; -atta ii, 254
paṭipassaddhi 158, 254; ii, 54, 253: iii, 96: -vimutti iii, 209
paṭipaharati 134; 342-3; iii, 102 (*also* paṭipp.)
paṭipākatika 346
paṭipātana: *see* paṭipādana
paṭipāti ii, 97, 156; paṭipātiyā 72, 257; ii, 148, 239, 262; iii, 48, 232, 241, 247, 277
paṭipādana iii, 156, 163
paṭipādeti 238, 252, 286; ii, 395; iii, 8, 215
paṭipāleti ii, 329
paṭipiṃsati ii, **104**
paṭipīlana ii, 152, 334
paṭipuggala 204; **a° 224**; -ka iii, 86
paṭipeseti ii, 90
paṭippassambhati ii, **330**, 379; iii, 113 (p. passaddhatta), 155, 175, **288**
paṭipassaddhi iii, 139
paṭibaddha 252; āvajjana° 236; **kāya°** iii, **94**: **-citta** 141: iii, 37, **94**: -atta iii, 93
paṭibala 90, 233; ii, 125; iii, 37
paṭibāhati 98, 204, 328; ii, 167, 267, 279; iii, 82, 100, 141, 267
paṭibāhana 233; cora 317
paṭibujjha ii, 162; p. bujjhati iii, 138
paṭibhaṇḍati 134; iii, 102
paṭibhāga 224; Buddha° ii, 175
paṭibhāti (=upaṭṭhāti) **35**, **103**, **151**, **196-7**; ii, **57**, **309**; **dhammā** iii, **203**
paṭibhāna 150, 279, 331; ii, 8; -ṭṭhera 337; -paṭigaṇhana ii, 390; -paṭisambhidā 8
Paṭibhāna-kuṭa (pāsāna) iii, **301**
paṭibhāsati 30

paṭimagga iii, 175
paṭimantaṇa iii, 156
paṭimaṇḍeti 71; p. maṇḍita 73, 141, 247; ii, 3: iii, 208, 280
paṭimā iii, 50
paṭimāneti 244
paṭimukka ii, **388**; iii, 122
paṭimukha 242
paṭimuñcati 66, 75, 243: iii, 46; p. muñcana 154
paṭiyatta 233, 243; alankata° 197, 295; ii, 20, 133; iii, 49, 183: -piṇḍapāta iii, 266
paṭiyāti ii, 33
paṭiyādana 258
paṭiyādeti: nāvaŋ 83, 88, 248; rajjaŋ ii, 191; p. yādita 248; (*causal*) 227
paṭirājā 317
paṭirūpa 8, **173**, 280; -karaṇa ii, 167; **-kārin 331**; -ka 150; ii, 202: iii, 306
paṭilabhati 305; -laddha 53; **paccaladdhaŋsu 107**
paṭilābha 156, 245, 319; ii, **13**, 139; attha° 159; adhicca° iii, 302; -ka 156
paṭilābhī; manussa° iii, 302
paṭilīna 106
paṭilīyati iii, 92
paṭileneti ii, **224**
paṭiloma 146, 186; -kathā ii, 10, 19; -bhāva ii, 253; -sadda 298: p. lomato iii, 8
paṭivacana 29; -dāna ii, 3: iii, 25
paṭivaṭṭeti ii, 225
paṭivaṭṭa 46, 292: vaṭṭa° iii, 35, 185
paṭivasati 10, 216, 317; iii, 57, 159
paṭivāta 49: iii, 166
paṭiviŋsati ii, **80**
paṭivijjhati 27, 198, 231; p. vijjhana ii, 96: iii, 299
paṭivinīta: sa° iii, **264**
paṭividdha 18, 177, 204; -atta -ākāra iii, 169; -sāvaka 280
paṭivibhatta 151; **a°** iii, **101, 280**
paṭivirata 318; ii, **149**; iii, 303
paṭivirati iii, 118
paṭiviruddha iii, 283
paṭivirodha ii, 136
paṭiviloma ii, 312
paṭivissaka 59; -ghara iii, 87
paṭivuttā 343
paṭivedeti 167; ii, 1
paṭivedha 7, 9, 27; ii, 21, **96**; -anantara ii, 67; -ñāṇa ii, 46, 67: iii, 124, 298: -bahussuta iii, 77, 253: sacca° iii, 302
paṭisaŋyujati 342; p. saŋyutta 107, 180, 310: iii, 291
paṭisaŋvedī 286; pīti° iii, 271
paṭisaŋvedeti ii, 35; **ap. vidita** ii, **66**
paṭisaŋharati ii, 226; iii, **205**
paṭisankharaṇa iii, 204
paṭisankhā 46; **ap°** ii, **120, 179**; ii, 135
paṭisankhāna ii, 185; pavatta° iii, 195; -bahulatā iii, 166: bhāvanā° iii, 54
paṭisañcikkhati ii, 162
paṭisanthāra 28, 261, 312; ii, 192; iii, 100, 278; -kusala 261; madhura° 90
paṭisandhi 86; kammaja° 50; -kkhaṇa 30; ii, 264; iii, 12; -gahana 349; ii, 94: iii, 33: -citta 184; -nāmarūpa ii, 26; -viññāṇa 300; ii, 113; sa-ap. ii, 40
paṭisandhika: a° 22, 205; ii, 371; iii, 267; -atta iii, 255
paṭisambhidā; aneka° 250; catasso 122; -patta 157; ii, 202; saha 72
Paṭisambhidā iii, 171, 272, 292
paṭisammajjati ii, 86
paṭisarati 219; ii, 39
paṭisaraṇa 55, 274; iii, **245**: (magga-sati°) 246
paṭisallāṇa ii, **262, 300, 367, 371**, 386; -kalla iii, 1: (vuṭṭhito) iii, **268**: iii, 289
paṭisallīna 139; ekībhūta 246
paṭisallīyati iii, **128, 266**
paṭisāmaka: maṇi° 146
paṭisāmeti 190; ii, 243, 256; iii, 36, 185
paṭisārin 219
paṭisāsaṇa 70
paṭisiddha 47: iii, 139
paṭisuṇāti 29, 153; ii, 3
paṭisedha ii, 133; paṭisedhana 252, 343: ii, 35
paṭisedhati 217; paṭisedheti 273, 327; iii, 40, 91, 169, 259
paṭisevati 36, 64; p. sevana 253
paṭisevika iii, 119
paṭisota-gāmin 197

paṭissata ii, 49; **paṭissati** (pat.) ii, **384**
paṭissava ii, 7; paṭissāvin ii, 311
paṭihaññati 77; ii, 109, 184; iii, 51; appaṭihata 34; ii, 192
paṭihanti iii, 51
paṭiharati 97; iii, 100
paṭihāra ii, 243; -ika iii, 84; -kamma iii, 171: sappaṭihāriya iii, 253
paṭola ii, 293
paṭṭaka: aya° iii, 39
paṭṭana 74
paṭṭhapanā ii, 51, 174
paṭṭhapeti 72, 98, 107; ii, **40, 317;** iii, 17, 63
paṭṭhāpana 94
paṭṭhāna: sati° iii, **178** ff.
paṭṭhāya 18, 248; ajja 262; ito° 153: tato° iii, 151
paṭhama: -âbhisambuddha iii, **128;** -kappika 17; -dassanaŋ 283; -bodhi 164, 258; paṭhamatara 279: -magga iii, 55
paṭhavī ii, **210;** anto° iii, 154; -issara 139; ii, 90; iii, 26; -ojā ii, 87; iii, 50; -kampa iii, 253: -kampana ii, 96; -kasiṇa ii, 55; **-kāya** ii, 338, **342;** -ghana 252: iii, 47, 286; -tala 167; iii, 73; **-dhātu** ii, **152, 204,** 338; parisā° ii, 46; -rasa 250; ii, 84; -samūha ii, 342: samakhantika iii, 222
Paṭhavī-udriyana-Jātaka 70
Paṭhaviṭṭhakā (nāgā) ii, 350
paṇaka 281; sevāla° iii, 174
paṇamanā (kāyassa) iii, 140
paṇava: sankha° ii, 395; iii, 146
paṇāmeti 228; ii, **297;** (=nīharati) 36; ii, 6: iii, 169
paṇidahati 99, 238; iii, **101, 205, 206**
paṇidhi 7; ii, **138;** rāga-dosa-moha° iii, 97
paṇihita 8; app° iii, 97: **micchā°** iii, **127**
paṇīta 195, 208, 329; iii, **80, 112;** -paccaya 28, 61; -piṇḍapāta ii, 207; -bhojana 291; -tā ii, 145, 170: iii, 270
paṇḍara ii, 343; -anga 261; -sīsa 282
Paṇḍara ii, 43
Paṇḍava (giri) ii, 286
paṇḍicca 119; ii, 256, 390; iii, 60, 113, 211
paṇḍita 119; ii, **256, 390;** iii, **60, 113; khattiya-brāhmaṇa-gahapati°** ii, **257;** -deva-manussā 16; -dovārika iii, **211;** -mānin 18; -vedanīya 195: vejja° iii, 57
paṇḍu 97; **-kambala 125,** 354; iii, 50, 119; -palāsatā iii, 30; -roga iii, 57: -vaṇṇa 184; -sīha ii, 283
paṇṇa (*letter*) 241; -ākāra 178; iii, 23, 109, 284; pesita° 312; -hattha ii, 243; (*leaf*) -kuṭi 345; ii, 195, 397; tāla° ii, 152; -muṭṭhi ii, 19; -santhāra ii, 314; -sāka 59; -sālā 210, 288; ii, 190, 305: iii, 51, 263
paṇṇarasa 115 (uposatha), 276; ii, 143; -dhammā 219
paṇṇāsa 250; -daṇḍa 165; paro° ii, 117: iii, 282
patati 32, 41; ii, 168; a° 269; patita 166: iii, 42, 58; p. patita ii, 394
patana: a° 87; -ākāra iii, 264; -uppatana iii, 296
patarati iii, 67
patāpa iii, 140
patāreti ii, 319
pati ii, 103; pati-kula 239
patika 239, 311
paticcanta 32
patiṭṭha, patiṭṭhahati, patiṭṭhāti: ii, 61, 152, 272: iii, 179; patiṭṭhāya ii, 6
patiṭṭhā ii, **71:** iii, 75
patiṭṭhāna 26; ii, 33, 58; -bhūta ii, 75
patiṭṭhāpaka: kulavaŋsa° iii, 86
patiṭṭhāpana ii, 98: iii, 131
patiṭṭhāpeti 16, 206, 235
patiṭṭhita: -atta 275: iii, 31; -pañca 294: ii, 196: -gabbha iii, 135: kusale iii, 290
patittha 160
patissaya (ghara) 83, **107;** (appatissa) **203**
patoda 242; **odhasta°** iii, **22;** ossaṭṭha° 76; -cchāyā 37; -laṭṭhi iii, 119; vacana° ii, 241; -sūci ii, 220
patta (*leaf*) 14, 223; -palāsa 317: -dāma iii, 45: bahala° iii, 58;

rajata° 346; -vaṭṭi ii, 323: patita° iii, 58: suka° iii, 120
patta (*bowl*) 247; -kaṭāha ii, 226; -gahaṇa 268; **-cīvara 246**: iii, **194**: -tthavika ii, 393: **-dhāraṇa** iii, **194**; -pāṇin ii, 301: iii, **92**; -pūra ii, 24, 207; -maṇḍana 115; mattikā° ii, 239
patta (pāpuṇāti) 213; ii, **67, 338**; -patta 153; ii, 234; agga° iii, 283; **ap° mānasa** ii, 208; **-mānaso 183**: -visesa iii, 183
pattabba-dukkha 43
patti 187, 306, 333; arahattassa ii, 50; iii, 130: nibbāna° 275; -bhāva iii, 268; micchā° iii, 131: (*merit*) ii, 301: (=adhigama) iii, 177
pattika 317; **tāla**° ii, **176**
pattiyāyati 167, 217; ii, 282
pattunna-cīvara 64; iii, 194
pattha (*measure*) 218
pattha; vana° ii, **366**
patthaddha iii, 13 (kāya)
patthanaka 128
patthanā 121, 197, 310; ii, 165, 177: iii, 216; aladdha° 53; bhava° iii, 72: hita° ii, 300
patthayati 27, 113, 353; patthayi 261
pattharati 84, 199; ii, 139; (*causal*) ii, 194
pattharaṇa 173
pattharā 84
pattheti 23, 288, 329; ii, 5, 36, 161: iii, 216
patha 279; aja° sanku° iii, 54: -atta ii, 279; anupariyāya° iii, **211**; kamma° iii, 101: jīvita° 207; dvedha ii, 195; Brahma° 207; maccu° 318; -manasikāra ii, 21; sota° 5: vacana° iii, 122
pathika 58, 316
pathāvin 114
pada; agga° iii, **114**; **accuta**° ii, **324**; (=ārammaṇa) **36**; -ānupada 209; ii, 75; uttāna° 289; guṇa-guṇa° ii, 339; cuṇṇa° 279; -cetiya ii, 379: -ccheda iii, 125; **-jāta** iii, **134**; -ṭṭhāna 45; ii, 5; -dassanaŋ iii, 210: **deva**° iii, **289**; dvi° 33; -parama 202; ii, 4; iii, 6; -pūraṇa ii, 1, 6; iii, 268; -byañjana 271, 275; -bhaṇa 41; -bhājana ii, 19: -bhājaniya iii, 266; -vaṇṇanā 289; ii, 1, 102; -vibhāga 4; **-vītihāra** 117, **314**; -sandhikara 55, 136, 238; a° 33; padasā 98, 190; ii, 343: (*metric* iii, 48)
padakkhiṇa 17, 247; (*circle*) 349; **a**° ii, **173**: iii, 41: -to iii, 41
padara ii, 54
padahati (cittaŋ) iii, **125**: mahāpadhānaŋ iii, 52
padāleti 176, 191, 252; ii, 282; iii,
padika ii, 78; catu° ii, 274: eka° (*s.v.*)
paditta ii, 302, 363
padīpa: tela° 40, 290; iii, **45**; -kicca ii, 192
padīpeyya 163; ii, **349**
paduṭṭha; -citta 78, 345; ii, 141, **302**; **a° 49**; -bhāva ii, 394
paduma 38, 72; ii, 21; -kalāpa iii, 46: -gabbha iii, 67: -nāḷa iii, 72: **-niraya** 217, **218**; -vana iii, 48: -sara 273
Padumavatī 160
paduminī (paṇṇa) 281
Padumuttara Buddha 148, 285; ii, 89, 180, 392
padūseti 131, 216, 282; manaŋ ii, 195, 302
padesa; āyatana° khandha° dhātu° *etc.* iii, **128**; **iddhipāda**° iii, **251**; unnata° 17; **-kārin** iii, **236**; -ñāṇa 156; ii, 86, 95; nemi° 22; bhūmi° 244; yuga° iii, 122; sabba° ii, 357; sarīra° ii, 289; **padesaŋ** (*adv.*) iii, **228, 236**
padosa: citta° 216
padosī 49
paddha: -cara 171, 211, **212**
paddhagu 171 *n.*
padhaŋsati 98
padhāna 170, 220, 234; ii, 89, 288; -ṭṭhāna iii, 178; -bhūta 108; iii, 250, 255; -bhūmi 173, 181; ii, 295; padhānavant 271; mahā° *s.v.*: -vihāra iii, 262; **-sankhāra** iii, **250, 255**
padhānika (thera) 39
padhūpita 193
panaṭṭha ii, 369
panasa 281; ii, 265; -pakka 218; iii, 6

panassissaŋ (*so read*) ii, **369**
panāyati ii, 20
panāḷī 173; iii, 119; panāḷika ii, 119
panudati 107, 188, 232; panujja ii, 382
panūdana iii, 51
panta 220, 264; ii, **367**
panti 214: vajira° iii, 229
pantha 58, 115; ii, 159; iii, 177; -āruḷha ii, 302
panna; -bhāra 352; -bhūmi ii, 343
pannaka ii, 343
papañca 280; ii, 32; iii, 19, 112; ati° ii, 63, 144; **chinna°** ii, **370;** -ttaya ii, 269, 308; **-sankhā 46** (*cf.* UdA. 372); **-saññā** ii, 382
Papañca-sūdanī 13; ii, 45
papañceti iii, 10, 73
papatati 106; papatika 322
papatā ii, **207**
papā 88
papāta 32; ii, **258,** 276, **344;** -ṭṭhāna ii, 168
pappotheti 246; nisīdanaŋ 72; ii, 86; pakkhe ii, 330; iii, 25
pappoti 37; pappuyya 332; ii, 154
pabāḷha ii, **298**
pabāhita ii, 298
pabujjhati 25, 79, 86: iii, 28, 34: appabuddha ii, 242
pabodheti 239-40, 350; ii, 394
pabba 34, 281; ii, 89, 295, **344;** agga° iii, 206, 260; -ja iii, 101: -pabbaŋ iii, 190; sandhi° iii, 6, 244: -sammiñjana iii, 193
pabbajati 208; **pabbajita** 13, 204; iii, 26, **297;** acira° ii, 299; -saññī ii, 48
pabbajitaka iii, 33
pabbajjā 107, 245; isi° 208, 210; -upagamana 130; (=abbhokāsa) iii, 280
Pabbajja-kkhandaka-vaṇṇanā ii, 37
Pabbataṭṭhakā (nāgā) ii, 350
pabbata; -kīḷa 69; -kaccha 109; -tala iii, 30; **tiro°** ii, **126;** -pāda 200; -piṭṭha 176; -matta iii, 3: -matthaka ii, 55; -muddhani 199; **-visama** ii, **168;** **pabbateyya** ii, **319**
pabbājeti 59, 305; ii, 125
pabbhāra ii, 286, 368; nibbāna° iii, 40: viveka° iii, 98
pabrūti ii, 60
pabhangu 191 · ii, **265;** iii, **150, 151**
pabhava ii, 28
pabhavati 265; ii, 28, 268: pabhūta: hadaya-santa° iii,178
pabhassara 213; iii, **150**
pabhā 213, 247; vimāna° 91; -sampanna 40: byāma° iii, 48
Pabhāvatī 322
pabhāvant iii, 150
pabhāvita ii, 46
pabhāsavaṇṇa 128
pabhijjati 218, **342;** pabhinna 321
pabhijja-khilaŋ 279
pabhijjana ii, 265; iii, 150
pabhuti 146, 318, 331; ii, 23, 151; iii, 153, 270; -ka ii, 268
pabheda 255; attha° 4, 6; khandha° 205; -dīpanaŋ iii, 73: māyā° iii, 103: -saŋvaṇṇanā ii, 161
pamajjati 263, 281; ii, 190, 382; pamādo (*aor.* 2) iii, 111; **pamādattha** iii, **111;** pamatta 54, 62, 317; ii, 362; -bandhu (Māra) 169, 185: iii, 252
pamāda 58, 100; -kkhaṇa iii, 9; -cetanā ii, 143; **-ṭṭhāna** iii, **303;** -tā 25
pamāṇa 14 (*see* vaṇṇa) 170, 185; a° 272; ii, 209; -atikkama ii, 86; **-aññu** iii, **23:** tāla° iii, 214; **-kata** iii, **105; -karaṇa** iii, **98;** gala° 266; -gahana iii, 113; parama° ii, 326; pamāṇaso ii, 346
pamāṇika ii, 346
pamināti 214
pamukha 234; devānaŋ 352; Buddha° 147, 263; yoni° ii, 342
pamuccati 57, 65
pamujja iii, 110
pamuñcati 108; **saddhaŋ 203;** **pamuñca 279;** pamutta 255
pamutty (i) 307
pamussati 115, 209, 327; pamuṭṭha 7, 253; pammuṭṭha ii, 384; iii, 187
pamussana; a° 253
pameti 215; apameyya 214
pamokkha 21, 99; **vāda°** ii, **261;** iii, **145**
pamocana 254, 310
pamojja iii, 110
pamodita 196

paya 339
payata-pāṇī 347; iii, **280**
payirupāsati 110, 202, 250; ii, 5: iii, 278
payirupāsana ii, 229; iii, **142**
payuñjati: **payutta** 68, **242**; -vācā 217; iii, 266, 304; -cora ii, 360; payujja-yoniso ii, 400
payoga 8, 44: iii, 33, 170; karoti 48, 222; (=yoga) ii, 128; -majjhatta iii, 122; cha ii, 144; vāci-kāya ii, 146; sevana° ii, 146
payojana iii, 108
payojeti 78, 160, 355; ii, 394; (*causal*) iii, 304
para; -ajjhāsaya ii, 3; -attabhāva 49; **-attha** ii, **51**; iii, 174; -âgāra 116, 261; **-âbhāva** ii, **211**; -âdhika ii, 219; -kkama 107; -kuḍḍa ii, 126; -gala ii, 291; -cakkavāḷa 320; ii, 159; -citta 42; -janapada 318; -dāra 142; ii, 159; -dārika 143: iii, 82; -desa 147; **-niṭṭhita 353**; -Nimitta-devā ii, 136; -patti (paccaya) 69-70: -parikkhāra 49; -ppavāda ii, 46; iii, 145; -bala iii, 3; -bhaṇḍa ii, 144, 223, 302; **-bhatta** ii, **323**; -bhāga ii, 29, 115; -maṇsa ii, 284; -mammacchedana iii, 3; -mukha ii, 308; **-vāda 25**; -vināsa ii, 148; -visaṇvādana ii, 146; -viheṭhana 354; -sattaka ii, 148; -saddhā 43; -santaka ii, 145; -samudda 93, 147, 320: **-sambhata 91**; -sena ii, 183; iii, 3; -hita 325: **parato** 271: ii, **334**
parakkama-dhātu iii, **141**
parakkamati 48, 105, 222; ii, 275
Paranimmita-devā ii, 24
parama: -attha 120, 194, 235: iii, 48; -kathā ii, 77; -atthiya 22; -appicchatā 217; **kim**° iii, **171**: -kapaṇā 349; -dāna 259; -nipacca ii, 198; iii, 249; -ppamāṇa ii, 326; **-pāsāvinī** iii, **228**; -mala 331; **-vodāna 289**; -saccaŋ 329; **sattakkhattu**° iii, **238**; -sukka ii, 342; -sukhaŋ 67; -suddhi (=arahatta) 170: **subha**° iii, **172**; -tā 153; ii, 129
paramparā 215; ii, 42; -paccayatā ii, 55: dhātu° iii, 70
parammukhā 139, 149; ii, 97; p. mukhe 307
parājaya 154, 285, 346
parājita 140, 341, 346; a° 76, 193, 254: -pallanka iii, 296
parādhika: rājā° iii, 12
parāmasati 25, 227, 283; ii, 78, **98**, 199; iii, 146; **parāmaṭṭha** 44, 249, 293; a° iii, **277**
parāmāsa ii, **269**; diṭṭhi° ii, 310: (=parāmosa *s.v.*)
parâyana 93; ii, 268; iii, **112**; kammaṭṭhāna° ii, 375; daṇḍa° 40; **nibbāna**° iii, **246**, 247: sagga° ii, 178; **sambodhi**° ii, **73**; iii, **208**, **282**; sugati° iii, 267
pari° **238**; ii, **59**
parikappa 174; -avahāra ii, 145
parikaḍḍhati 101; ii, 236
parikamma 87, 141, 286; ii, 283; iii, 92, 227; kasiṇa° 208; ii, 134; parinibbāna° 223; piṭṭhi° 296; ii, 111: iii, 213; bhitti° ii, 5; sarīra° 244; iii, 184: -saññā ii, 2, 92
parikassati 101
parikitteti iii, 266
parikirati 268; iii, 216
parikkhaya 58, 175, 318: (Saŋyojanānaŋ) iii, 238
parikkharoti; parikkhata iii, 118
parikkhāra 217; (=*body*) ii, 275, 281, 306; cīvara° *etc.* ii, 102; -bhaṇḍaka 150; saka° 49
parikkhipati 63, 178, 310; ii, 5; parikkhitta: -atta iii, 119; paṭa° 244; pākāra° 321; māla° 206
parikkhīṇa 110, 239; udaka° 210; java° 317; dasa-vidha° **138**; -bhāva 282; -ratti 14
parikkhīyati 22
parikkhepa 72, 247, 310; pākāra° ii, 92: iii, 265; vati° iii, 249
pariklesa 192
pariganhāti 119, 158, 170; ii, 47: iii, 55, 111, 259
pariggaha 157, **161**, 238; ii, 47; iii, 180, **205**
pariggahaṇa ii, 48; iii, 44: -gaṇhana iii, 193
pariggaheti 149, 183, 271; p. ggahīta ii, 145; p. gahetabba ii, 98
pariggāhaka 174; kāya° iii, 180; sayana° 79; sabbakicca° ii, 142: ānāpāna° sati iii, 269

paricaya 165, 280; ii, 76, 188; kata° iii, 257
paricarati 34; aggiŋ ii, 363; **paricinna** ii, **371**
paricariya 80
paricāraka 213; p. ikā ii, 394; iii, 33; p. cārin ii, 371: -atta iii, 84: -bhāva iii, 86
paricāraṇā 30
paricāreti 30
paricināti; paricita 8, **181**, 184; ii, 201, **224**, 261; iii, 173, **251**; sati° 253
pariccajati 159, 233, 261; ii, 150
pariccatta 100, 327: iii, 209
pariccāga 13, 159: anupāya° iii, 180: maraṇa° 221
paricchindati ii, 257; p. chinna 318; ii, 157; -kāla ii, 86
pariccheda 9, 75; ii, 224, 353; addhāna° iii, 94; -ākāsa 223; ukkaṭṭha° 328; -kathā 159; kāla° 318; khandha° ii, 302: gaṇana° iii, 143: sampatta iii, 185: pañha° iii, 246
paricchedaka ii, 142, 354
parijana 243; ii, 375
parijapati 285
parijānana iii, 89, 136
parijānāti 45, 88, 102; **pariññāta** ii, **109**, **113**; **pariññeyya** ii, **264**, **333**: iii, **136**, 297
parijiyyati 270
parijīrati 270; parijiṇṇa ii, 393
pariññā 44 (ñāta°, tīraṇa°, pahāna°); ii, **109**, **264**, **282**; **addhāna°** iii, 133; **-attha** iii, 89, **133**; -paṭivedha ii, 154; pahāna° 205; -yojanā ii, 113: mūla° iii, 192
pariññātāvin ii, **333**
pariḍahati 97, 246; ii, 180, 286, **326**
pariṇamati; pariṇata 159, 235, 270; ii, 341: iii, 52: -bhāva ii, 330; p. ṇāmeti: iii, 146; āhāra 40; ii, 148: iii, 52
pariṇāma; ii, 329; kamma° 155; -ja iii, 81; sammā° 235
pariṇāmana ii, 148
pariṇāmin: vossagga°, 159: -paññā 50
pariṇāyaka; dassana° ii, 388; **-ratana** ii, 250; iii, **154**
paritasati 295; (**-tassati**) ii, **78**, **163**, **268**
paritassaka ii, 262
paritassanā; upādā° ii, **262**, **318**
paritassitā iii, 140
paritāpana 50; ii, 318
paritāpeti iii, 109
paritinta ii, 331
parituṭṭha ii, 222
paritoseti iii, 169
parito ii, **397**
paritta 22, 234; ii, 24; iii, **3**; -āyuka 23; -āhāra 53; -odaka ii, 80; -kamma ii, 19: -gomaya-piṇḍa ii, **324**; -citta, cetaso ii, 399; -thāmaka iii, 76; -tā 22: iii, 76: Dhajagga° 341; parittaka 48, 209
parittāsin 295
paridaḍḍha ii, 112
paridīpana 9; ii, 13, 281
parideva iii, 177; paridevana ii, 104
paridevati 283, 291-2; ii, 175; paridevita (sadda) 350
pariddava; soka° iii, **177**
paridhāvati iii, 245
pariniṭṭhapati ii, 78, 98, 261
pariniṭṭhita; -kamma 138: iii, 249; -vāsa 138
parinipphatti iii, 18
parinibbāna: anupādā° iii, **133**; kilesa° 37; -mañca 223; iii, 29, 217; rūpakāya° 12; -samaya 10
parinibbāyati 282; ii, **380**, **391**; iii, 202, 213 (p. nibbātu-kāma)
parinibbāyin: antarā° sasankhāra° upahacca° iii, **143**, **236**
parinibbuta 20, **37**, **184**, **315**; iii, **29**, **74**; -sarīra ii, 190
paripakka 159; -indriya 306: -kamma ii, 345; -ñāṇatta iii, 102; -vimutti ii, 3; (kalala, abbuda, pesī) 301
paripaccati 159
paripatati 13: iii, 193
paripantha 291; ii, 159, **340**
paripāka: -gata 199; ii, 21, 35, 359; indriya° 242; ii, 12; dhañña° 250
paripācanīya ii, 152, 215, 335; **-vimutti** ii, **391**; iii, **2**
paripāceti ii, 391; iii, 197
paripālana 253
paripāleti ii, 329; p. pālita 13
paripucchaka: -tā iii, 167
paripucchati iii. 6

paripucchā 116, 202, 279; iii, 33, 156
paripuṇṇa 15, 275, 347; -âyatana ii, 28; -byañjana 336: -bhāva iii, 2; -vassa 308; -viriya 289; a° 43
paripūra; -kārin 10, 172; iii, **235, 288**; -nāma 85: -ṇa iii, 126
paripūreti 120; ii, 50: iii, 48
paribāhati: paribāhiya 339
paribāhira 8, 187; iii, 33, 160
paribbajati 48
paribbājaka 107, 165, 285; (ārāma°) iii, 168; channa° iii, 81, 88, 127; paṇḍita° ii, 258: -ikā 285
paribbhamati ii, 97, 226; iii, 287, 302
paribhaṇḍa ii, 324; iii, 43, 134, 156; Himavanta° iii, 215
paribhava ii, 256
paribhāvita ii, 328; -atta 330; gandha° ii, 317
paribhāsa ii, 243
paribhāsaka 90
paribhāsati 163, 342; ii, 150, **374**
paribhuñjati 39, 293, 353; ii, 150; a° 40, 161; p. bhutta-ṭṭhāna iii, 249: (*causal*) iii, 44
paribhuñjana iii, 230
paribheda ii, 52
paribhoga 93, 159, 260; ii, 106; adinna° 325; āmisa° iii, 286: gathita° ii, 163; iṇa° jiṇṇa°, (cattāro), theyya° dāyajja° sīmi° ii, **199**; paccaya° 64; -patta iii, 221: -pamāṇa iii, 23: -pāti 173; -saṇsagga 123
paribhotabba 132
paribhoti 132; p. bhūta ii, 236
parimajjati 109; iii, 4, 9; p. maṭṭha ii, 158
parimaṇḍala 123, 247, 301; -tā ii, 165
parimaddati 274
parimasati iii, 10
parimāṇa ii, 26: a° iii, 47
parimukha-sati 238
parimuccati ii, 120, **267**; iii, 12, 288
parimuñcana iii, 12
parimutta 377: parimutti 53
parimoceti 5, 9
pariyañña 146
pariya-ñāṇa 287: iii, 212
pariyatta 52, **82**
pariyatti 296; ii, 164; iii, 77, 113; -dhamma ii, 309, 389: iii, 253; -paṭivedha ii, 303; -saddhamma ii, 201
pariyanta 181, 310; ii, 136, 366; iii, 33, 75; udaka° ii, 200; -kata ii, 345; -karaṇa 117; -kārita 64; cuti° ii, 42; parisā° 341: iii, 42, 168; pātassa iii, 75; pāda° 78; ii, 283; sutta° 304; -senâsana ii, 239
pariyādāna 95; ii, 11, **156**, 329; jīvita° ii, 80
pariyādiyati 50, 85; -diṇṇa ii, 129, 208, 304; ii, 23, 262 (pariyādāya): ii, **331**; iii, 2
pariyāpanna ii, 136, **239**, 288; iii, 262; -atta ii, 18, 23
pariyāpādeti iii, **103**
pariyāpuṇāti 153, 262, 327; ii, 75, 229: iii, 178
pariyāputa 82
pariyāya 287; ii, **403**; iii, **53**; aneka° 129; iii, **265**; -kathā ii, 348; -kāraṇa **57**; iii, **4, 79, 169**: **dhamma**° ii, **75**: iii, **82**, 215: yogakkhemī° ii, 387; loka° 65; vanapattha° ii, 6; vinaya° suttanta° iii, 168
pariyāyana ii, 330
pariyiṭṭha 353; ii, 366
pariyuṭṭha; -ṭṭhāyin ii, **255**
pariyuṭṭhāti iii, 252
pariyuṭṭhāna ii, 165, 372; iii, 252, 281
pariyuṭṭhita 166; iii, **86, 174; -citta** iii, **252**
pariyeṭṭhi iii, 54, 163
pariyeti ii, 397
pariyesati 184, 283-4, 309; ii, 102, 128; iii, 54, 67, 108; **pariyesita** ii, **338**; iii, 10
pariyesanā 207, 309: assāda° iii, 87; **rūpa**° ii, **133**; sattha° ii, 374
pariyogāḷha ii, **67**
pariyogāhita ii, 67
pariyodapana 134: iii, 289
pariyodapeti iii, **132**; **pariyodāta 250**; a° tā ii, 49
pariyonaddha 30; a° ii, 163; ii, **250**, 401; iii, **174**
pariyonandhati 48; iii, 46, 255; (*causal*) ii, 228

pariyosāna 172, 204, 246; -ŋ gacchati ii, 19; **kim**° iii, **171**; gāthā° 144; nahāna° 39; **nibbāna**° ii, 336; iii, **246**; mukha° iii, 227; **rāga-vinaya**° iii, **121**; -sutta ii, 2, 63: hattha-pāda iii, 227
pariyosāpeti 129; pariyosita 164: iii, 121
pariḷāha; **a**° ii, **258**; kāma° 40; kāya° iii, 207: kilesa° iii, 53, 205: -nibbāna iii, 186: kodha° 97; uṇha° iii, 55: balava° 142; bhutta° iii, 140; sañjāta° ii, 318
parivajjeti 133, 303, 344; ii, 185: parivajjanatā iii, 156
parivaṭṭa; **ṭi**° iii, **297**; parivaṭṭati 16, 85
parivaṭṭiya; nemi° 73
parivaṭṭa; -khandha 184; ii, 127, 315
parivattana 243, 246: manta° iii, 7: aññassa iii, 306
parivattetā ii, 87
parivatteti; ayogulaŋ iii, 261; gāthaŋ 32; gīvaŋ 307; cīvaraŋ ii, 161; dhammaŋ ii, 276; mantaŋ 285; ii, 100; iii, 3; parivattita 184; p. vattetukāma, -kāmatā ii, 199
parivasati 205, 243; a° ii, 37
parivāra 30, 88, 131; parisā iii, 183: -manussā ii, 363; sabbaguṇa° 254; seta° iii, 119: -sampatti ii, 210: -ka iii, 61
Parivāra ii, 203
parivāraṇa 88; ii, 93: iii, 122
parivāreti 38, 130, 240-1; ii, 5, 133; iii, 5
parivāsa; -âraha ii, 37; iii, 43; -ika-bhatta 345: iii, 159
parivitakka 195-6; ākāra° ii, 122, 403: iii, 208
parivitakketi; p. ayitabbatā 197
parivisati 226, 350
parivīmaŋsa iii, **143**; **p. vīmaŋsati** ii, **76**, 242
parivuta 30, 111, 131; ii, 375
parivetheti iii, 50
pariveṇa 172, 258, 292; ii, 175, 305; -agga ii, 234; gandhakuṭi° ii, 75; -leṇa iii, 249: -sammajjana iii, 213
parivesana 226, 247
parisakkati 164; ii, 125
parisankati 108
parisahati ii, **395**
parisā: 243, 310; ii, 2, 45; aṭṭha 126; ii, 46; -apadesa ii, 3; **-âvacara** iii, **145**; -pariyanta ii, 375; iii, 42, 168; catu° ii, 175: iii, 105: dvi° iii, 63: parisatiŋ (*loc.*) ii, 29, 65, 70; iii, 40, 149
parisiñcati 39, 276: iii, 46; p. siñcana 39
parisukkha ii, 331
parisujjhati 25, 330
parisuddha 15, 28, 166; ii, **250**; ati° su° iii, 117: -atta 277; -jīvita ii, 142; parama° 289; -tā 60, 129; ii, 77
parisuddhi: -magga 300
pariseda: bahi° 259
parisedita ii, **328**
parisesa: a° iii, 243
parisodheti ii, 200; iii, 26, 28, 184
parissama 317; ii, 24
parissaya 36, 83, 142; -saha ii, 45
parissāvaṇa 284; iii, 221 (dhātu°)
parissāveti ii, 274
pariharati 32, 285, 321; ii, 105; iii, 15, 104, 203
parihāna ii, 174; iii, **228**; -kara iii, 149; -dhamma (sabhāva) ii, 384
parihāni 172; ii, 98, 165, 387; **p. hāniya** iii, **149**
parihāpeti ii, **49**
parihāyati 32, 172, 249; ii, 79, 160, 231: iii, 195, 293
parihāra 42, 305; iii, 82; dhutanga° ii, 140; -ja iii, 81; -bhāriya ii, 263; -lābha ii, 116
parihārin iii, **104**
parihīna 23; iii, 39; -jhāna 183; a° 208; ii, 238; -sadisa ii, 160
parūpakkama 78; ii, 141
parūpaghāta ii, 137
parūpavādā 62
parūpavāda iii, 267
parūḷha 148, 306
pareta ii, **120**; iii, **174**; soka° 185
pareti ii, 36, 38
paropaṇṇāsa iii, **282**
paropariya -ñāṇa 200; -pariyatti ii, 44, 354
parosahassa 278
pala ii, 330

palagaṇḍa ii, 330
palapa 231; palapati ii, 147; iii, 76
palāpa 119, **278**; ii, 49; palāpin 115; ii, 144; iii, 76, 257
palāpeti 261, 266, 322-3; ii, 184, 299
palāyati 140, 226, 317
palāyana iii, 9; -dhamma 341
palāyin 343
palāla 59, 331; ii, 274, 299; -santhara iii, 197
palāsa 125; ii, **265**, 399; paṇḍu° iii, 30; patta° 317: iii, 60; palāsī ii, 317: bhūsa° iii, 72
palikhaṇati 185; palikhaṇī ii, 386
paligha 76
palita 349; ii, 11
palibajjhati, palibajjhana iii, 99
palibuddha 275; ii, 171, 238; -kara iii, 194
palibodha 240; ii, 362: iii, 279
palivetheti ii, 226; iii, 30, 41: p. vethitatta iii, 55
palisattheti ii, **85**
palujjati ii, 178; iii, 107, **224**
palujjana iii, 74, 180
palujjanatā ii, 319
paloka-dhamma ii, **371**; iii, **224**; palokato ii, 334
palokina iii, **74**
palobhanīya ii, 277, 281
palobhiyati 40; palobheti 186
palobhitatta ii, 277
pallanka: acala° ii, 287; aparājita° iii, 296; ābhujitvā 54, 72, **238**; eka° iii, 52: nisīdana° iii, 26: -pīṭha iii, 45: -bandhana ii, 126; bodhi° 254: iii, 204; ratha° 341; **pallankena** ii, **126**: sarabha-pāda° iii, 279
pallatthikā ii, 34, 167
pallala ii, 309
pallava ii, 12; iii, 46
pavajati 98
pavaḍḍhati 88; pavaḍḍha 322
pavatta 6, 180, 272; ii, **258**; -kicca iii, 286; -cetanā 314; -dhamma-cakka ii, 191
pavattati 190, 246; jīvita 136; cakka 22; (=anussavati) ii, 64: cittaŋ iii, 35
pavattana ii, 27; āṇā° 100; -kkhaṇa ii, 71; app° dhamma ii, 80; -tā ii, 154; -ka ii, 173
pavattā ii, **389**
pavatti 6, 21; a° 223, 283; ii, 233, 254; (=āgama) ii, 340; uttama° iii, 228; citta° 22; -ṭṭhāna iii, 114: -samanantara 43; -sambhava iii, 173: -sīsa 184
pavatteti 13: assūni iii, 38; kathaŋ 312: cakkaŋ iii, 284; cittaŋ ii, 70; dānaŋ iii, 63: **dhamma-cakkaŋ 46**: 203, iii, **296**; pavattita 210, 278: pavattayitabba iii, 178
pavadati 98
pavana 76; ii, **100**, 117; iii, 67
pavara ii, 325
pavahati 18
pavāda: para° iii, 145
pavādaka-samaya 10
pavādiya 329
Pavāraṇa-sutta ii, 118, 306
pavāraṇā 216, **276**, 307; uposatha° ii, 178: iii, 42: mahā° iii, 188: visuddhi° iii, 188; sabbaññu° 304, 327; sāvaka° ii, 371
pavāreti 171, 277, 327; ii, 313; iii, 188
pavāḷa 242; ii, 12; -jāla iii, 46; **-nipphoṭana** iii, **101**: -vedikā iii, 47
pavāḷha ii, 298
pavāhana ii, 84
pavāheti 266; iii, 21, 67; pavāhita ii, 298
pavicaya: sati° iii, 170
pavicarati iii, **143**
pavicinati iii, **143**, **274**
pavijjhati 78, 176
pavibhhajjaŋ 279
paviliyati iii, **92**
pavivitta 22, 150, 217; ii, **50**: iii, 9, 47
paviveka 127-8; -kāma 189: divā iii, 289
pavisati 55, 205, 292; paviṭṭha 29, 294; ii, 56; anto° 30; -ṭṭhāna ii, 115; pavekkhati iii, 69; pavisitu-kāma 247; pāvisi ii, 65: iii, 26: **piṇḍāya** iii, **168**
pavisana 83, 174, 266; -magga 222; -bhāva ii, 332
pavisanaka iii, 212
pavuccati 99
pavutta (√vap) **347**; vaṇṭa° 28, 40
pavecchati 58-9

pavekkhati iii, 69
paveṇi 71, 146, 241; ii, 250, 395; -āgata 291, 344: iii, 280: tanti° iii, 290; -pālaka ii, 142; cariya° 275; -sambandha ii, 99
pavedeti 27, 138; **pavedita 54;** Ariya° ii, 248; iii, 302
pavedhati 40, 165, 214; ii, 172, 299
pavesa 253; pavesana 260; ii, 167: gīva° iii, 302
paveseti 29; ii, 207: iii, 10
pasaŋsati 215, 274; pasaṭṭha 5, 237; ii, 153, 269; iii, 139; -atta 237 (*cf.* viññu-): iii, **277**
pasaŋsitatta ii, 277
pasaŋsā 272, 297: iii, 276; pasaŋsiya 64
pasakkati 292
pasata 114, 258; ii, 24, 291; (pasada) ii, 238
pasanna 20: iii, **208**; -âkāra ii, 169: muddha° iii, 157; -lākhā **ii, 86**
pasava 134, 250: iii, **228**
pasavati 154, 316, 351; ii, 157
pasavana iii, 228 (=pavatti)
pasahati: **pasayha** ii, 145, **311;** iii, 29, **87**
pasākha 301
pasāda 20, 126, 312; -aññathatta ii, 299; iii, 286; **avecca°** ii, 73, **74;** iii, **90, 276;** āgata° iii, 277; āpajjati 57; -âvaha 217; kammaja° ii, 20: -kāya iii, 241; cakkhu° 83; ii, 216, 354; citta° 349; Buddha° 314; missaka° iii, 277: -vatthuka ii, 214: sota° iii, 70: -sineha iii, 162
pasādanīya 248: -*sutta* iii, 161: -nimitta iii, **205**
pasādeti 114; a° ii, 87, 382
pasādhana; sīsa° iii, 9; 119
pasādhita 31
pasāraṇa iii, **193;** gīva° 199; ii, 89 (pakkha): pāda° hattha° iii, 124
pasāreti; udaraŋ ii, 152: kilañjaŋ ii, 225; kesaŋ 180; gīvaŋ 17; cīvaraŋ 39; pādaŋ 117; ii, 284; piṭṭhiŋ 123: iii, 69; hatthaŋ 90, 283, 349; ii, 87; **pasārita** 119: iii, 47, **193**
pasāva iii, 228
pasāsati 94
pasibbaka 68, 132, 160; iii, 72
pasīdati 28, 118, **193, 291:** iii, 66
pasu 144; ii, 157, 341
pasuta 37, 58, 78; ii, 142; kamma° ii, 175; khiḍḍa° ii, 168; gocara° iii, **29;** -tā 111
Pasura (paribbājaka) 63
Pasūra-sutta 63
Pasenadi-Kosala iii, 283
passa 180, 245; gaṇḍa° ii, 192; pācīna° ii, 157; -vidha 43: vāma°, iii, 27: piṭṭhi° iii, 193; dakkhiṇa° iii, 210
passaddha-kāya 187
passaddhi ii, **54, 372,** 385; iii, **170** (kāya° citta°): -ka iii, 79
passana-pabhāva ii, 52
passambhati iii, 274
passasati 307
passāva 298, 309; -ṭṭhāna ii, 152: -kamma iii, **197**
passāsa: assāsa° 223, 283: iii, **94**
pahaṭa 30, 275; ii, 342; iii, 7, 23
pahaṭṭhâkāra 66
paharaṇa 323
paharati 60, 134, 227: iii, 56, 102; a° 37
pahāna 205; **-anga** ii, **254;** -âbhisamaya 272; kamma° iii, 149: -kara iii, 272: kilesa° iii, 55: -paṭivedha ii, 154; -pariññā 44; ii, 96; **-saññā** iii, **176, 272:** samudaya° iii, 113
pahāra: cattāro 48; 68; eka° 223, 300
Pahāsa (niraya) iii, **103**
pahiṇa-gamana iii, **305**
pahiṇati ii, 193: iii, 269
pahitatta 110, 204; ii, **213**
pahīna 205, 213; ii, 65; ap° iii, 3: -atta ii, 155, 254, 306; -koṭi ii, 71; **-gamana** ii, **348;** dūteyya° ii, 163; -bhāva iii, 166
pahīyati 106; ii, 78: iii, 212
pahūta 15, 133, 237; **-ta 137**
paheṇaka 178; ii, 338: iii, 166
pahoti (*is able*) 46; ii, 388: iii, 169, 260; (*suffices*) iii, 284 ; (*is available*) iii, 202; ap° ii, 185: iii, 70, 169; pahossati iii, 284
pahonaka -kāla ii, 172
pāka 240, 281; khara° mudu° ii, 35; -tela ii, 226; thāli° 317

pākaṭa 13; ii, 40; a° 103, 277; ii, 75; **-indriya 115**; ii, **302**: iii, **257**; -jarā ii, 12; -ṭhāna ii, 93; pañha 19; -bhūta ii, 279: -bhāva iii, 212
pākaṭī-bhūta ii, 12, 66
pākatika 87, 190, 236; ii, 217: iii, 230
pākāra: daḷha° iii, **60, 211**, 265
pāgabbhiya ii, **167** (catu-aṭṭha)
pācittiya ii, 178; iii, 18
pācīna: -cakkavāḷa 117; -disabhāge 73; -dvāra 34, 148: iii, 57: -passa ii, 157; -bhitti iii, 45: -mukha 222; -yugandhara 72
Pācīnavaŋsa-Migadāya ii, 304
pājana 252; iii, 158
pājeti 252; ii, 237
pāṭankī (*litter*) 93
pāṭala 274; pāṭalī 339
pāṭikankhati 23
pāṭikankhā 157, 342; ii, 6, 27, **137**
pāṭikulyatā ii, **106**
pāṭipadā 307
pāṭibhoga ii, 361
Pāṭimokkha (dve) ii, 203
pāṭimokkha; -uddesa 14; **-saŋvara** 27, 253; ii, 253; iii, **230**: -sīla iii, 147
pāṭihāra iii, 100
pāṭihāriya 5, 244; ii, 363; **-pakkha 307**: yamaka° iii, 161: aneka° iii, 214
pāṭekka 64, 260, 308; iii, 80, 133; pāṭiekka iii, 2; pāṭiyekkaŋ ii, 39, 234, 295; iii, 133; -ânusandhi ii, 374; (kuṭikā) ii, 397; -puggalajjhāsaya iii, 133
pāṭha 279, 334; -sesa ii, 36
pāṇa iii, **133**; **-âtipāta** 266; ii, **73, 143**; **-upeta 136**; -ghātika ii, 143; vadha-ghāta ii, **144**; -saŋyama 62; -saññī, -saññitā ii, 144
pīṇaka 236; tila° ii, 194: cha° iii, 69
pāṇi 36; ii, 169; **pāṇī**; **-payata° 347**; iii, **280**; pāṇin (pāṇa) 310, 317; iii, 92
pāta iii, 75; vuṭṭhi° 23; uddhacca° iii, 157: kaṭṭha° kaṭhala° iii, 202
pātar: -āsa 152, 165; ii, 229, 375; bhutta° 317, iii, **23**; sāyaŋ° 311
pātana 77; ii, 358; leḍḍu° ii, 50; iii, 5, 17
pātāla 85, 188, 288; iii, **75**
pāti (patta) 153, **206**, 335; ii, 87: kaŋsa° iii, 277; mattika° 350: loha° iii, 305
pātu-r-ahosi 199, 314; pātukamma 66; ii, 216
pātukaroti iii, **102**; patvākāsi (pātu-akāsi) 66; ii, 216
pātubhavati 199, **204**, 278; ii, 13, 162, **385**; iii, **289**
pātubhāva 52, 86, 291; ii, **13**; iii, **147, 152**; suriya° iii, 133
pātubhūta: a° ii, **279**
pāteti 32, 206, 307; pātita ii, 258: (khelaŋ) iii, 14: (sīsaŋ) iii, 61
pāto 165, 226, 283; ii, 399; iii, 33 (pātaŋ), 89
pātheyya 58, **101**; ii, 103
pāda: anguṭṭhaka° 165; iii, 257; -anguli iii, 206: iii, 260: -antato ii, 89; -ânusāra iii, 3; **-âpacca** ii, **397**; -âlankāra iii, 119: **iddhi°** iii, **250**: -uddharaṇa iii, 190: -upadhāna ii, 229; -ūna (gātha) 336; -kukkucca 276; kuṇḍa-khañja° iii, 20; -khañja 163; -gāma iii, 201; -tala 227, 248; ii, 282: iii, 49, 260; tāraṇa° 95; -nikkhipana ii, 343; -nikkhepa 244; -pa 34; -paricārikā iii, 33; -piṭṭha (*v.l.*) ii, 344; piṭṭhi° 185, 312; -pītha 245; -puñchana 325: purima° iii, 27: -magga 329; -mūla 147, 262, 269; ii, 117; -vaṭṭa ii, 240: **pāde pādaŋ accādhāya** iii, **28**
pādaka: -jhāna 27, 210, 212; iii, 93, **126**; -samādhi ii, 54: vivaṭṭa° iii, 251, 261
pādukā ii, 82
pāna (*a*) 99; ii, **349**; amata° 236; gaṇḍa-madhu° 316: rasa° iii, 206
pāna (*b*): vāta° iii, 249
pānaka ii, 226, 349; aṭṭha-vidha° iii, 279
pānīya 293, 346; -ghaṭa ii, 273; -sālā 88
pāpa 266; -âcāra ii, 49; -iccha 217; ii, 49, 141, 178; icchatā ii, 168; -kamma 215; **-garahin 124**: iii, 223; -cārin ii, 113; **-dhamma**

iii, **42**; bāhita° 114; **-bhikkhu** ii, **222**: **-bhūmi** iii, **104**; **-mitta**, **-sahāya** **154**; -mitta-saŋsagga iii, 61; samita° 114; **-sampavanka** **154**; pāpato 50
pāpiya 55, 229, 296
pāpaka 208, 239, 303; iii, **270**; pāpika 101; a° ii, 314
Pāpima ii, 280; iii, **73**, **252**
pāpuṇana ii, 182: iii, 246
pāpuṇāti 27, 37; **pappuyya** **315** (*cf.* S. i, 7); patvāna ii, 154
pāpuraṇa 28, 260
pāpeti 211, 275; pāpita 308; ii, 272; pāpetabbatā ii, 179
pābhataŋ: **kathā°** iii, **169**, **221**
pāmanga ii, 119; iii, 46, 306
pāmojja 120; ii, **385**; pīti° 30; ii, **54**: -kāraṇa iii, 173
pāya ii, 178, 285
pāyāsa 206, 226, 236; ii, 286: iii, 92
pāyeti 210, 236, 340; ii, 261: iii, 46, 50
pāra 27; iii, **112**; **aparā-pāraŋ** iii, **132**; **-ga** ii, **382**; -gangā 303; **-gata** **89**; iii, **3**, **19**, **289**: **-gāmin** **186**; iii, **132**; **-dassī** ii, **333**; nibbāna° 109, 237
pārangama **81**
pāragu **284**
pāradārika ii, **159**, 220
pāramitā iii, 48
pāramī 18, 21, 280; ii, 277: (dasa) iii, 48; -ñāṇa ii, 62; paramattha° iii, 48: -pūraṇa 197; -pūrita 349; ii, 185: samâdhika° iii, 63: sāvaka° iii, 208
pārājika (pañcama) ii, 103; (tatiya) ii, 374: iii, 18
pārāpata ii, 339
pāricariyā 280; iii, 86
pārichattaka (rukkha) 111, 339; iii, 48, 50
Pāricchattupama-sutta ii, 4
pāripanthaka ii, **159**; **jhāna°** ii, **236**
pāripūra-karitā 219; pāripuraṇa iii, 126
pāripūrī 8; iii, 20, 117, **126**
pārima 222
Pārileyya (nagara) ii, 304
pārivāsika **345**; -bhatta ii, 171
pārisajja **213**
pārisuddhi-sīla 112, 237: ājīva° iii, 230
pārihāriya-paññā 50 (*cf.* VM. 3)
pāruta 39, 233, 349; a° 145; -vattha ii, 183
pārupati 28, 29; cīvaraŋ 124, 160, 302; ii, 48, 161; pataŋ 75; ii, 86
pārupana 132, 306; ii, 349; -kaṇṇa ii, 188: cīvara° iii, 194
pāroha **134**, 304; iii, 31
Pālanāga (rājā) ii, 392
pālayati 127; pāleti ii, 24
pāli (pāḷi) 75, 200, 271; (*bank*) ii, 203; iii, 167, 182
pālicca ii, **11**
pāvaka **133**; iii, 221; pāvagaŋ 133
pāvacana 12
pāvāra ii, 398: iii, 146
Pāvārika (seṭṭhi); -ambavana iii, 207
pāvussaka iii, 30 (megha)
Pāveyya; **Pāveyyaka** ii, **159**
pāsa 139, 177; ii, 273; Māra° 171; ii, 280, 388; hattha° 324
pāsa (*throw*) 144; pāsati, pāseti 145
pāsaka (*lintel*) ii, 303
pāsaṇḍa **193**, **221**; -bheda 62
pāsaṇḍi ii, 401; pāsaṇḍika: brāhmaṇa° ii, 327
pāsāṇa 176; ii, 23; -cchatta ii, 65, 124: iii, 221: daryāda° iii, 301: -piṭṭha 220, 282; piṭṭhi ii, 290, 359; -phalaka 170; ii, 305; malla° ii, 87; -vassa 323; -sakkhara ii, 235
pāsāda 31, 240; āloka° 52, 105; -cchāya 148; -ttaya ii, 390; dhamma° 200: eka-bhūmaka° iii, 120
pāsādika 39, 160, 294; ii, 45, **236**; -kammaṭṭhāna 297; balavā° iii, 57: samanta° 248
pāsāvinī: **parama°** iii, **228**
pāhuṇaka **178**
pāheti iii, 217
pi-kāra 118, 129
piŋsati: piṭṭha ii, 344 (*so read for* piṇḍa)
piŋseti iii, 206
piñja: -vaṭṭi ii, 88; mora° iii, 101
piñjara 244, 247
pingala 239; ii, 88, 291
Pingalabuddharakkhita (thera) ii, 150
picu: -vaṇṇa ii, 283
piṭaka 44, 105, 222; **kuddāla°** ii, **84**; -sampādana 221; iii, 208

piṭṭha (*flour*) 173; ii, 283; -piṇḍi 290; -surā iii, 303
piṭṭha (*lintel*): -sanghāṭa iii, 60, 211; (*back*) 220: ūmi° iii, 30: bhava° ii, 283: (*top*) udaka° iii, 257
piṭṭhi 39, 123; -kaṇṭaka 238; Gangā° iii, 225; -pariyosāna ii, 29; -parikamma ii, 111; -pāda 78; ii, 190, 296, 397; -pāsāṇa ii, 290, 359; -bhāga 280; iii, 91: majjha° ii, 283; -vāta iii, 52; -hattha ii, 107: piṭṭhito piṭṭhito iii, 42, 278
piṭṭhiya; kojava° ii, 325: iii, 45
piṇḍa: āhuti 205; -ka iii, 84; -kāraka iii, 254; khela° ii, 153; -gaṇana iii, 113; gūtha° iii, 84; -cārika ii, 124, 291; -pariyesana ii, 301; **-pāta** 28, 59, 160: **p. nīhāraka** iii, **128, 266**; phena° ii, 320; yaka° 300; **raṭṭha**° ii, **199**; hima° 30
piṇḍapātika 296, 309; -anga ii, 170
piṇḍika 220: iii, 24
piṇḍiyālopa 64; ii, 301; iii, 276
piṇḍola ii, **301**; **piṇḍolya** ii, 301
Piṇḍola-Bhāradvāja ii, **393**
pitta 325; accha-maccha° ii, 212; -bhesajja-vikāra iii, 81; -semha *etc.* 183; ii, 239; **-samuṭṭhāna** iii, **81**; (*as* palibuddha) 275
pittivisaya iii, 300
pithīyati ii, 253, 379
pidahati: akkhīni 151; kaṇṇaŋ 226; ii, 361: dāru-kkhandhaŋ iii, 41: dvāraŋ 227, 313, 339; nāsikaŋ iii, 14: pattaŋ 240; maggaŋ 282; mukhaŋ iii, 35, 219: hatthaŋ iii, 26
pidahana 139
pipāsa 58; ii, 258; -âbhibhūta ii, 273; -vinodana ii, 121
pipāsika ii, 121
pipphali ii, 293
Pipphali-māṇava ii, 191
piya: -kamyatā ii, 147; -jātika ii, 366; **-manāpa** iii, **224**: **-rūpa** ii, **119, 366**; -vacana 17; **-vādin** ii, **311**; -sabhāva ii, 119; -sahāya 119; -sīla 215
piyangu: -sāma ii, 250; iii, 227
Piyankara 309
piyāritta 169
pilaka: gaṇḍa° iii, 7
pilakkhu iii, 151
pilandhati 132; ii, 83, 202, 394: iii, 304: seta-mālaŋ iii, 119
pilandhana ii, 186; -ka iii, 104
pilotika: **chinna**° ii, **48, 180**; tela° 198; paṭa° iii, 195
Pilotika (paribbājaka) ii, 257
piḷakā 215, 218, 301; paṭala° ii, 323
pivati: pātuŋ 259; pātabba ii, 53; pīta 198, 316; ii, 157; pivitu-kāma ii, 258; **peyya** (**vācā**) 145; ii, **50**; apeyyamāna 160
pisāca 309; ii, 344; -gaṇa 86; -vaṇṇa 162
pisuṇā-vācā 273; ii, **144, 353**
pihayati 209, **296, 353**; piheti 52; pihita 96; -dvāra ii, 179; a° ii, 381
pihā iii, 79; pihāyanā ii, 258
pihālu: a° **270**
pīṭha: -âsana 262; -sappi 163; ii, 291; iii, 15: pallanka-apassaya-mañca iii, 45
pīṭhikā 206, 261
pīṇitindriya 262
pīta (*hue*) 293; -kasiṇa 75; pītaka ii, 322: iii, 245
Pītamalla (thera) ii, 295
pita 154; pitāmahā 318; ii, 397; piti-pakkhato iii, 185: piti-pema ii, 251; pitu-hadaya 262; pitu-hita iii, 303
pīta (*drinking*) iii, **196**
pīti ii, **54**; -āloka 52, 313: jhāna° iii, 84: dubbala° ii, 385; pañca-vaṇṇa° ii, 183; -pāmojja 30, 129; ii, 171; balava° ii, 385; -bhakkha 179; -mana 265; -maya, -vacana 60; -vaṇṇa 312; -vega iii, 254; -sankhāta 327; -sambojjhanga, iii, 141, 154; -sukha 83, 297; -somanassa 32: iii, 218
pīḷana 10, 138; añjana° ii, 387; -âkāra iii, 264
pīḷatā ii, 180
pīḷeti 82, 116, 301; ii, 152; pīḷita 191, 306; ii, 55; -atta 309; madhu-kaṇḍaŋ iii, 50: -sarīra 246; pīḷīyati 96; ii, 170: iii, 41, 202; pīḷiyamāna, a° 78; pīḷāpeti ii, 339
pīhita: **-dvāra** iii, **165**

puŋsaka: na° ii, 256, 400; iii, 249; -bhāva 191; ii, 135
pukkusa-kula 162
puggala ii, **391** (*types*); -ajjhāsaya ii, 263, 306; iii, 2; -âdhiṭṭhāna 273; -kicca 6, 7; cattāro 202; -thomana ii, 65; -nānatta ii, 37; neyya° iii, 6: -pakāsana 6; -paññatti iii, 7; -palāpa 119; **purisa°** ii, **77**; phala-ṭṭha° iii, 289: magga-ṭṭha° iii, 288: -matthaka ii, 207; -vādin 300; **-vemattatā** ii, **37**; -vera ii, 73; samangī° 25
pucchaka: gilāna° ii, **371**
pucchati 245; pañhaŋ 84; ii, 139; puṭṭha ii, 35; pucchita: -atta 231; -ṭṭhāna ii, 30; pucchituŋ (**puṭṭhuŋ**) **52**; pucchassu 333
pucchana 276, 334; -kāraṇa ii, 86: -kāla iii, 59: pañha° *s.v.*
pucchā ii, **8**: -patiṭṭhāpana iii, 131; -vasika ii, 3, 263; -vissajjana 291
puñchati 296; ii, 222, 394; iii, 258
puñchana 325; -âkāra iii, 244; pāda° iii, 164
puñja ii, 274, 340; paŋsu° iii, 273; phena° iii, 119; bhasma° ii, 198: yava° iii, 72; sankhāra° 194
puñña 58: -atthika 352; iii, 136, 290; -âbhisankhāra ii, 19, 78; iii, 93; **-âbhisanda** iii, **289**; **-upaga** ii, **78**; -kamma 209; **-kāma** iii, **290**: -kāraka 352; -khetta 99, 280; ii, 360; -teja 331; -dhāra 166; -nadī iii, 289; -niyāma ii, 187; -paccaya 344; paritta° iii, 200: -pekkha 233, 352; -bhāgin 221; -lakkhaṇa iii, 50; -vipāka iii, 220: -sambhāra iii, 153; -hāni 100; -tā 7; puññavant 190: iii, 119
puṭa ii, 103, 322, 394
puṇḍarīka iii, 67
puṇṇamā ii, 118, 278; iii, 188
Puṇṇa 26; ii, 374
Puṇṇa-Mantāni-putta ii, 94, 125, 140; iii, 189
Puṇṇavaḍḍhana-kumāra 148
Puṇṇaka (yakkha) 322
puṇṇa 53; -gūtha ii, 207; -ghata 206; iii, 46; -canda 40, 73: iii, 46; -nadī ii, 322; -māya 352; -vāpi ii, 322
Puttamaŋsupama-sutta; ii, 43, 103; iii, 189
putta: -dāra 207, 352; ii, 92; -nipphatti 38; Bhagavato ii, 200: rāja° iii, 61; **-samaŋ 32**; -sineha ii, 166: seṭṭhi° iii, 233
puttaka 32, 290
Puttima 31
puthu 265; ii, **60**, 97; iii, **290**; **-attadaṇḍa** ii, **398**; -uttarârammaṇa iii, 65; -kilesa ii, 97; -janata 270; -nānā 120; **-paññā 120**; **-bhūta** iii, **253**; **-macca 354**; (=visuŋ) **141**; -samaṇa 333
puthujjana ii, **97**; iii, 297; -iddhi 290; -kalyāṇa 102; **-pakkha** iii, **237**; -bhāva ii, 314, 372; sekha° 35
puthutta ii, 76; -ârammaṇa iii, 65, 205
puthuddisā 352
puthula 108, ii, 290, 323; iii, 11, 72, 119, 253
puthuvī (paṭhavī) **269**
puna: **-bbhava** 258, **304**; ii, **71**, **154**, 264; iii, 3; -âgamana 62; iii, 214; -r-uttiŋ 24; -divasa 263; -to 315; -vāra iii, 31
punati ii, 112
puppha: -âsava iii, 303; -cora 298; -chaḍḍaka 162; -kula ii, 297; -dāma ii, 83; iii, 45; -rāsi 292
pupphati 38, 201, 339; pupphita ii, 117; iii, 58
pupphana-samaya 281
pupphanaka 201
pubba, *n.* iii, 24, 27, 196
pubba: **-angama** 7, 251; ii, 2; iii, **116**; -aṇṇa ii, 272; iii, 33, 34, 305; -aṇha 10, 231; ii, 298; -atta ii, 179; **-anta** ii, **41**, 269; -âpara 5; ii, 141, 156; iii, 305; **-uṭṭhāyin** 134; ii, **311**; -upanissaya ii, 94; -kamma 210; -koṭi ii, 156; -koṭṭhaka iii, 247; -cetanā 23, 58; **-ja 33**; -deva 344; -dhamma 249; -nimitta 321; -padhāna 108; **-petakathā** iii, **295**; -Buddhā ii, 45; -bhāga 256, 305; ii, 5; (-paṭipadā), 201; (paṭilābha) iii, 29; -yāyika 88; -visesa iii, 205; -sadisa 39; -sāmika 344

pubbaka ii, 117; pubbatara 62
Pubbavideha 74
Pubbârāma-vihāra 148
pubbe: **-nivāsa** 219, 231; ii, 44 (anussati), **289**; **-nâparaŋ** iii, **205**
pubbāpayamāna (gattāni) **39**
pura 224, 335; -vāsin ii, 238: rāja° iii, 49
purakkharoti ii, 27; iii, 278
purato 35, 95; ii, 227: iii, 190
puratthа 207; -âbhimukha iii, 183
puratthima: -kāya iii, 47: -cakkavāḷa 75; iii, 79; -disā 276: iii, 60, 135: -bheda 323; -lokadhātu 309; -samudda 117
purāṇa 293; -udaka ii, 87; -upaṭṭhāka ii, 278; -kathā ii, 146; **-kamma** ii, **170**; -cīvara ii, 161; -cora 318; -taṇḍula iii, 159; -titthakara 107; -dutiyikā 70
Purāṇa-jaṭila ii, 118
Purāṇa (thapati) iii, **278**
purima; -anuggaha ii, 299; -koṭimariyāda ii, 156; -diṭṭhi ii, 14; -yāma 246
purisa; -âkāra ii, 21: **-indriya** iii, **237**: -âjañña iii, 160; -uttama iii, 160; -kāra 222; ii, 96; -kāla ii, 159; -puggala ii, 77; **-bhūmiyo** (aṭṭha) ii, **343**; -bhoga 153; -māna 320; -medhā 144; vīra° 61; -sīha ii, 102
pure 261; **-java 88**; -cara, -caraṇa iii, 154; -bhatta 23: iii, 56; -bhattaka 245; -sankhāta iii, 206; (*see also* pacchā)
purekkharoti: **purekkharāna** ii, **260**
purekkhāra ii, 146; -tā ii, 147
purohita 142; ii, 185; -putta ii, 360
pulina 346: iii, 225
puḷava; **puḷavaka-saññā** iii, **175**
pūga (rukkha) 281
pūja: -sāsana ii, 244: Buddha° iii, 130: mahā° iii, 183
pūjeti 203; **pūjita** 110, 259, 328; ii, 102, **124**; **pūjaneyya 259**, 264, 320
pūti ii, **30**; **anto°** iii, **42**: **-kāya** 191; ii, 184, 208, **314**; kilesa° 231; -citto iii, 53, 146: **-deha 353**; -paṇṇa ii, 87; -bandha ii, 331; -bhāva ii, 302; iii, 30, 288; -bhūta ii, 144; -maŋsa 151; -maccha iii, 67: **-mukha** iii, **6**; **-mutta 64**; ii, **208**; pūtika 231; ii, 272
pūtibhavati iii, 302
pūra: kucchi° ii, 153; pūraka 231; ii, 204; apāya° ii, 195: patta° iii, 23
pūraṇa ii, 204: pada° iii, 268
Pūraṇa 107, 129, 315, 333; Pūraṇāse 127
pūranīya 84
pūreti 89 (*so read at*); 34, 204, 274: iii, 23, 42
pūrita: **-pāramī 349**; ii, 95: iii, 252
pūva-matthaka iii, 34
pūva-surā iii, 303
pekkha 233
pekkhati 209; ii, 3, 20; pekkhaṇa iii, 93: iii, 190 (anudisā° purato° heṭṭhā° upari° pacchato°)
pecca 266, 333; ii, 15
peta 116; ii, 291; -loka 38; ii, 216; pubba° iii, 295; -seyyā 78: iii, 27
petti; -visaya ii, 97, 206, 290; iii, 158; -ka; mātā° ii, 386
petteyya iii, **303**
peyya (pivati) 145
peyyāla iii, 2, 133; antara° ii, 128
peḷā 135; iii, 15
pesakāra ii, 96
pesana ii, 118
pesala ii, 109, 178; iii, 40
pesiki: vilumpa° ii, 360
pesitatta 110, 204; ii, 213; iii, 62
pesī: **maŋsa° 301**
pesuñña ii, 146; -kāraka ii, 220
peseti 110, 178, 263; ñāṇaŋ 305, 350: rathaŋ iii, 121: cittaŋ iii, 261
pokkhara: -patta 174; iii, 148; -madhu 281; -vassa iii, 215
pokkharaṇī 83, 107, 280; ii, 82, **129**; iii, **300**
pokkharatā: **vaṇṇa°** 45; ii, **236**
ponkhânuponkha iii, 186, **301**
potakī 188
poṭhana 59, 126
poṭheti 60, 131; ii, 232, 284: iii, 72; (*causal*) 342
poṇa; **viveka°** iii, **98**
potaka 132, 322; ii, 212, (kukkuta)

329; miga° iii, 306: nāga° iii, 135
Potaliya ii, 43
pottha-kāra 42
potthaka-rūpa iii, 195
pothujjanika iii, **297**
ponobhavika ii, **264**
Porāṇa 12; ii, 43; iii, 13: porāṇa 100, 275: iii, 50
porāṇaka 116, 145, 263; -atta 219; ii, 398: -tthera iii, 91: -bhikkhu iii, 185: -rājā iii, 39: -vihāra iii, 39
porisa ii, 112
poriya 275; ii, **238**
posa 44; posanatā 207: iii, 51
posāvanika: -mūla iii, 219
posin; anañña° 207
poseti 59, 201, 352; ii, 26; a° 33

PH

phaṇa: sappa° ii, 368; karoti iii, 9
phaṇijjaka ii, 272
phandati 83, 258; ii, 69: iii, 73, 264; phandāpayato 339
phandana ii, 339
Phandana-Jātaka 69
phanditatta iii, **264**
pharati 16, 203, 222; atthaŋ ii, 303; saddaŋ 322: iii, 105: ālokaŋ ii, 165
pharaṇa iii, 98, 105, 166: asubha° iii, 171: pīti° iii, 242
pharasu 78; ii, 84; -dhāra iii, 90
pharusa 230, 320; ii, **144, 146, 206, 374**; baddha° ii, 85; **-vācā** 101, **215**
phala: arahatta° iii, 93: -âphala 346: iii, 29, 33, 120: -āsava iii, 303; -upacāra ii, 12; **kim°** iii, **171**; -kkhaṇa 21; -dāyaka ii, 67, 339; -nibbāna 172; pasāda° iii, 286: -rasa 329; -lakkhaṇa 178: lambamāna iii, 58; -vimutti ii, 152; -vohāra ii, 14; (=sattānaŋ pamokkha) 21; -samādhi ii, 209; -samāpatti 160, 190; iii, 202
phalaka 131, 295, 340; ii, 114, 322; ālambana° ii, 190; pāsāna° ii, 305; maṇi° iii, 216: vanka° iii, 11; -hattha iii, 104
phalati 174; iii, 58, 215, 254
phalika: -maya ii, 157; -vaṇṇa 281; iii, 12, 119
phalu: -bīja 250: iii, 303; ii, **272**
phassa ii, **101**; -âkāra ii, 369; **-âyatana 178**; ii, **369**; -âyatanika ii, 400; (**āhāra**) ii, **24**; gūtha° ii, 220; -dhamma 11; -nānatta ii, 131; -paccaya ii, 56; (phusati) ii, 220; -vantaŋ ii, 110; -sanghaṭṭana ii, 322: iii, 241; -samangī ii, 380; -sampayutta ii, 306
phasseti 236
phāṇita 217, **259**, 301; ii, 162: iii, 159, 287
phāti ii, 261, 385-6: iii, 1, 193: -kamma iii, 266
phāla 159; **-gutta 252**; phālaṇa 312
phāliphulla iii, 48, 253
phāleti 99, 252, 320; ii, 54, 212, 282: iii, 31
phāsu 35, 355; -jāta 78; -vihāra 4, 129, 280; ii, 107: iii, 165, 201: a° iii, 283
phāsuka: -ṭṭhāna 34: iii, 38; sarīra° 244; -seyyā 79; a° 259, 266: iii, 28
phāsuta 291
phīta 28, 145, 214; ii, **117, 118**; iii, **253, 287**
phuṭa 218; ii, 117, 241; -okāsa 317
phuṭati ii, 208
phuṭṭha 185, 210, 312; ii, **380**; -ârammaṇa ii, 381; rāga-dosa° 197; vāri° 127; -visa ii, 368: iii, 7
phulla 152; phullita 274
phusati 48, 58, 122; phussa ii, 384; **phussa-phussa** ii, 345; iii, **74**; phusita 244, 266, 281; ii, 153
phusana ii, 39: ñāṇa° iii, 74
phusāyati 266; ekam ekaŋ iii, 92
Phussa 44, 300; ii, 359; -ratha ii, 188
phena 142, 300; -piṇḍa ii, 320, 321; -puñja iii, 119
Phenapiṇḍupama-sutta ii, 4
phoṭana iii, 101
phoṭṭhabba 30, 270; -âyatana ii, 337; iii, 271; -jānana iii, 71; -rāga ii, 110

B

battiṇsa iii, 296
badara: -aṭṭhi ii, 130, 320-1
Badarikârāma ii, 316

baddha ii, **333**; anindriya° ii, 215; -âghāta 69; -âsana 238; -nāvā 115; -pāsa 24; -pharusa ii, 85; bhatta° ii, 106; vātingaṇa° iii, 301
bandha 279; iii, **306**; gaṇa° ii, 178: gāthā° iii, 49; jiyā° ii, 225; pūti° ii, 331: -ka iii, 67
bandhati 39, **101**, 211; gāthā 279; bajjhati ii, 146, 168, 179; (*causal*) 259; ii, 301
bandhana 278; -âgāra 318; ii, 301, 342; kāya° 39, 244; kilesa° 21: gihī° iii, 33: cakka° iii, 204; taṇhā° 38; -pamokkha 99; -pavutta 40; bāha° iii, 204; Māra° 171: iii, 73; -mūla iii, 5; -mokkha ii, 379; rajju° iii, 65: Vepacitti° iii, 73
bandhanīya iii, **66**
bandhikā 243
bandhu: pamatta° (Māra) 185: iii, 252; **-pādâpacca** ii, **397**
Bandhumā (rājā) ii, 183
Bandhula-Malla (senāpati) 56
babbaja ii, 332: **muñja°** ii, **96**
bala ii, **43**; **-karaṇīya** iii, **134**; -kīya 140, 165, 317; -kāra 141; ii, 361; **-da 82**; khantī° iii, 223: (pañca) ñāti° bhoga° putta° rūpa° sīla° iii, 87; -patta 176, 224: iii, 56; **-viriya 165**: -sampanna iii, 61
Bala-sutta ii, 3
balaka 242, 261
balava ii, 24; -upakkama 133; -kamma ii, 20; -kodha 53; -cintana 113; -paccūsa 240, 294, 313; iii, 8, 219: -pāsādiko iii, 57: -bhāva iii, 157, 234: -vipassanā ii, 53; -saddho iii, 157: -sineha 293; -somanassa ii, 273
balavatta ii, 20
bali 206, 337; -kamma **205**, **307**, 335; ii, 221; mahā° iii, 246
balivadda 210, 242; ii, 289
balisa 128; ii, 206
bahala ii, 198; -atta 108; ii, 89; -kilesa 105; -bahala iii, 281; -rāga ii, 302
bahi: -āvasatha iii, 108; -gantuŋ ii, 198: -gāma iii, 217; -ṭṭhita iii, 284; -dvāra 148; -pariseda 259; -pavatti iii, 11; -bhūta ii, 229; iii, 237; -mukha 122; -mūla iii, 30
bahiddhā 163, **236**, **288**; ii, 6, **214**; **ito b. 193**: iii, 33, **170**, **205**, **263**
bahu: -atta 294; -upakāra 73, 203; **-kata** iii, **150**; -kicca 315; **-jana 130**; ii, 117; **-jañña** iii, **253**; -ñātika 280; **-dukkha 43**; -dhana iii, 12; -dhamma ii, 322; -dhītika 241; -paññā 99; -pārikkhāra ii, 173; -putta 31; -byañjana ii, 68; -bhaṇḍa ii, 173; **-bherava 265**; iii, **290**; -māna iii, 185; -vacana 23, 348; ii, 85; -vāra 346; -saŋsaya ii, 171; -sacca iii, 113: -sattā 354; -sippa 285; **-ssuta** 25, 104; iii, **77**, **113**, **252**: bahavo 176; bavh' (bahu); bavhanna 99; iii, 11; **bavhâbâdha 163**
bahuka 139; iii, 179; -tā 43
bahutta: sati° iii, 179
Bahuputtaka-rukkha ii, 170, 196
bahula 187, 292; hāsa-veda-tuṭṭhi-pāmojja 120, 122; -tā 100
bahulī: **-kata 181**, 272; ii, **223**; iii, **251**, **269**: **-kāra** iii, **141**
bahūta iii, 200
bādhati 17, 355; **bādheti** 274, 305; ii, 167, 274; iii, **100**
bādhana 13; iii, 134; -citta 327
Bārāṇasi 203; ii, 185, 226; iii, 296; -rājā 349; ii, 93, 241
bāla 192; andha° iii, 297: -bala 343; -lāpin ii, 324
bālaka 262
Bālaka-loṇakârāma ii, 304
bālatā 119: andha° iii, 57
bālya ii, 250
bāḷisika ii, **206**
bāḷha: **-gilāna 215**; ii, **313**; **ābādha** iii, **202**
bāhati 266
bāhā ii, 167; iii, 9; -antara 108; -gahaṇa 29, 214
bāhita-pāpa (brāhmaṇa) 20, 114: bāhitatta iii, 11
Bāhiya-Dārucīriya 15; ii, 1; iii, 189
bāhira 161, 288; iii, 40, **237**; -âyatana 49; -upādāya ii, 15; veraŋ ii, 73; -sankhāra iii, 242: -samaya ii, 49, 156; **abāhira iii, 203**

bāhiraka 18, 87, 316; ii, 44, 130, **229**: -samaṇa ii, 31
bāhujañña ii, **117-8**
bāhulika 28
bāhusacca 45; ii, 149
bindu ii, 84; -citra iii, 277; -bindu ii, 221
bimba 193; iii, **245**; bimbaka 32
Bimbisāra 154, 315; ii, 118, 257, 362; iii, 113
biyūhaṇa: salla° 48
bila (*hole*) iii, 69; -âsaya ii, 285; -kumma ii, 207
bilanga 159
Bilangika-Bhāradvāja 230
biḷāra iii, 105, 223
biḷibiḷi: -kathā 292; **-ka 292**
bīja 98, 250; -gāma iii, **134; -jāta** ii, **272;** tiṇa° 207; -nikkhepa 242; mūla° khandha° phalu° agga° bīja° ii, 272, **303;** vipanna° 62; bījī: eka° iii, 238
bībhaccha ii, 221; iii, 14
bujjhati 37, 96, 282; ii, 21: iii, **138;** bujjhita 313; bujjhāpeti iii, 57
bujjhana-bhāva ii, 3
bujjhanaka iii, 2, 5, 78, 293; -puggala 263, 283, 355: ii, 143: iii, 138, 230: -satta ii, 79
buḍḍha (vuḍḍha) ii, 167; -pabbajita ii, 321; yathā ii, 257; buḍḍhatara ii, 240
Buddha (*def.*) **66, 99;** ii, **283;** -atta ii, 283; -antara 274, 302; ii, 39: iii, 249; **-ânubuddha 282:** iii, 251: -âbhā 52; -ârammaṇa iii, 182; -âsana 276: iii, 45, 243: -upaṭṭhāna 152; ii, 335; -uppāda 27, 73; -kāla ii, 313; -kolāhala ii, 379; -gata-sati 313; -gārava 152, 310; ii, 300; -cakkhu 200, 246, 319; ii, 354; -ñāṇa ii, 216; -paṭibhāga ii, 175; -pabbajita 154; -pamukha 13, 226; -pavedita ii, 248; -ppasattha ii, 371; -pātubhāva 291; -bhāva 1, 131, 315; -bhūta 195; -māmaka ii, 340; -muni 265; -ratana ii, 361; -rasmiyo 238; ii, 86, 184, 196; -vacana ii, 169: iii, 260; a° ii, 202; -vaṇṇita ii, 371; -vīthi 44, 75, 190; -visaya 131; ii, 87; -vesa ii, 196; -sāsana 206; -siri iii, 48; -seṭṭha 227; iii, 49
Buddhânussati-niddesa 12
Buddharakkhita 154
buddhi 212; ajāta° ii, 294; byañjana° ii, 141: tikkha° iii, 76
bubbula 284; ii, 322
Beḷaṭṭha-putta 130
Beḷugāma iii, 213
beḷuva 184, 218; ii, 399; -yūpa 146; -laṭṭhikā ii, 298
Beḷuvagāmaka iii, **201,** 251
bojjhanga 112, 119; ii, 4; iii, 62, **138;** -bhāvanā iii, 148: -ratana ii, 282
Bojjhanga-sutta ii, 3
bodha iii, **145, 248;** bodhaneyyasatta ii, 177
bodhi iii, **21, 153;** -anga iii, 138; -angaṇa ii, 56; -pakkhiyadhammā (37) 104; ii, 139; iii, 136; pacceka° ii, 340; paṭhama° ii, 202; -pallanka ii, 22, 89; -maṇḍa 236, 324; ii, 218: iii, 63, 252; -rukkha 88; **-satta** ii, **21;** -satta-cariyā 348; -satta-bhūta 277; sāvaka° ii, 340; bodhito 185
Bodhi (bhikkhu) 258
bodheti 239
byaggha 214, 220; byagghinī 214
byañjana 161; ii, 52: iii, **298;** -âvadhāraṇa 7; -kusala 5; **nānā°** iii, **98;** -buddhi ii, 141; -bhāṇaka ii, 68: sandhi iii, 291: -silitthatā 29; sukkha° ii, 106; sūpa° 257, 329
byatta iii, **113;** -tā ii, 246
byantikaroti 122; ii, **137,** 345; **-kata 265**
byappaṇā ii, 136
byappatha 272
byasana ii, **156-7** (*see* anaya°)
byākaraṇa iii, **100;** pañha° 50
byākaroti 294, 304; ii, 62; iii, 59, 91, 273; byākārāpetu-kāma ii, 119, 217
byākula ii, 96
byādhi 40; -āturatā ii, 249; **-dhamma** ii, 365; -tā 336; -pīḷita iii, 20; -viruddha ii, 162
byādheti 269
byāpajjati 248; iii, **53; byāpannacitta** ii, **144, 302**
byāpajjana iii, 53
byāpāda 165, 187; ii, **148; -dhātu** ii, **136: ajjhatta-bahiddhā°** iii, **170**

byāpādayati ii, 148
byāpāra 167, 171, 312; bhitti° ii, 5
byābādheti ii, **342**
byābhangī: -hattha iii, **72**
byāma: -ppabhā 247, 327: iii, 48; -matta ii, 321; iii, 70, 265; -sata iii, 98
byāyāma 317
byāmissa: a° 15
byārosa; ninda° ii, **280**
byāvaṭa iii, 35
byāsana ii, 319
byūha; sambādha° iii, **287**
byūhati iii, 69
brahant: brahāvana 56
Brahām iii, **120**; -atta ii, 340; -attabhāva 351; -ujju-kāyo, -ujugatta iii, 244, 245; -uppatti 238; -koṭi iii, 298; -gaṇa iii, 47: -garuka 198; -jānuka 353; **-cakka** ii, 45, **46**; -ṭṭhāna 208; -daṇḍa ii, 318; **-pattiya** 265; ii, **399**; **-patha 207**; **-bhūta** ii, **282, 389**; -mukhato 226, 233; **-yāna** iii, **120**; -loka 23, 75, 112, (-gāmin) 233; -vethana 243; -vihāra 13, 223; iii, 106, 269; -sama ii, 26; -sampatti ii, 93; -ssara ii, 10; -sahabyata iii, 106; -sahampati iii, 187
Brahma-sanyutta ii, 4
brahmacariya 94, 156, 172, 205, 307; ii, **40, 118**; **-esanā** iii, **136**; **-ogadha** iii, **277**; (=dhamma-desanā) 221; magga° 27: iii, 246; **-maṇḍa** ii, **51**; **-vāsa** 9, 27, 138; ii, **68**, 324: (=sāsana) iii, **253**
brahmacariyaka: ādi° ii, **75**
brahmacāra-upaddava ii, **174**
brahmacārin 28: **-paṭiñño** iii, **42**
Brahmajāla-vaṇṇanā ii, 287
brahmañña ii, 32; iii, **132, 303**
brāhmaṇa 20, 114; iii, **11**; **-paṇḍita** ii, **257**; -pāsaṇḍika ii, 327; -bhoga 242; -vejja iii, 57: -sacca 329; -brāhmaṇī 206, 241
brūmi 238
brūheti 51

BH

bhakuṭi 182
bhakkha 133, 319, 354; ii, 207; tiṇa° ii, 283
bhaga 12
bhagandara iii, 14
Bhagavā 12; ii, **1, 20**; **-nettika, -paṭisaraṇa** ii, **39**; -paricārī ii, 371; **-mmūlaka** 335; ii, **39**
bhagī: su° 155
bhaginī 56-7, 311; ii, 145
Bhagu (thera) ii, 304
bhagga ii, 79
bhaggavā 12
Bhagge ii, 249
bhanga 186; ii, 52; -uppatti ii, 13; kamma° 240; -khaṇa ii, 267; -matta ii, 137; citta° 22
bhajati 84, 202, 328; ii, 5, 40, 256; iii, 33 (bhajamānaka), 122, 157
bhañjati ii, 169; a 87
bhañjana (? byañjana); akkha° iii, 189: hattha-pāda° ii, 168: iii, 279
bhañña 41
bhaṭṭha (bhassati): udaka° ii, 80
bhaṇati 157, 202, 344; ii, 35: iii, 24, 36
bhaṇana 145; bhaṇāpana 66: vaṇṇa° iii, 49
bhaṇe 241; ii, 133, 184
bhaṇḍa 100, 213; -atta 100; -āgārika ii, 375; iii, 41; -ukkhalikī 132, 135; uṭṭhānaka iii, 264; kakudha° ii, 188; turiya° iii, 146; dāru° 228; -bhojanīya 310; -vavatthāna ii, 117; -sakaṭa 313; -sāmika ii, 27; -haraṇa ii, 339
bhaṇḍaka 180, 311, 295; ii, 202: iii, 185
Bhaṇḍagāhaka-sāmaṇera iii, 218
bhaṇḍana 137; ii, 304
bhaṇḍati 134; iii, 102
bhaṇḍikā 148, 160, 301
bhaṭa 174; bhaṭaka 126
bhatta: -agga 228; -anumodana 291; **-abhihāra** 153; ii, **212, 325**; uposatha° 107; -kāraka iii, 201; -kicca 240; ii, 190; -kilamatha 35; -nikkhitta ii, 142; 302; -paricariya 80; -pariḷāha 152; iii, 140; pārivāsika° ii, 171; -piṇḍa 153; puta° ii, 103; purepacchā° ii, 49; mankuṇa° iii, 111: -matthaka iii, 34; -mucchā 35; -vetana 145; **-sammada 35**, 152; iii, **140**

bhattā 97; bhattavā 12; vi° 12
bhattī: daḷha° ii, 252
bhadanta 340; ii, **3**, 233
bhadda 308; (=ayye) ii, 191; -kappa iii, 251; **-yuga** ii, **160**; -sālā ii, 304-5; iii, 34
Bhadda ii, 118; Rāhula° iii, 161
bhaddaka 25, 42, 285; ii, 7: iii, 227
Bhaddakapilānī ii, 191
Bhaddali (bhikkhu) 10
Bhaddiya (nagara) 148
Bhaddekaratta-sutta iii, 20
bhadra 42; -mukha 139; iii, 57, 59
bhanta iii, **287**; -mana ii, 302: -miga iii, 164
bhabba 202; ii, 329; a° 213; ii, 346; -tā ii, 127; -rūpa 298
bhamati ii, 208; iii, 197
bhamara 247
bhamuka 108; ii, 89
bhaya: (tividha) **22**; **24**, **220**; -aṭṭha 204; (**atta**) ii, 240, **302**; apāya° iii, 258: -upaṭṭhāna ii, 53; upavāda° 62; ūmi° iii, **3**; chātaka° ii, 104; -janaka 178, 220; iii, 253; -ṭṭha 204; a°-dāna iii, 296; **-dassāvī**, -dassī iii, **230**; **duggati** iii, **285**; -nirodha ii, 123: -pīḷita ii, 302; **-bherava 178**; -rava 211; rāja°, roga° ii, 104; **-vera** ii, 72, **73**
Bhaya-bherava-sutta 219
bharaṇa 290; dārā° 38, 65
bharata ii, 397
bharati 166; bharita 196, 250; ii, 224; iii, 174; vāta° 264
bhariyā 33, 38, 261; ii, 145
Bharu: -raṭṭha, -rājā iii, 284
bhava 105, **261**; ii, **54**; -anga 224: iii, 4, 54, 96; -anga-citta 180; ii, 28, 270; iii, 2, 71; -angâvajjana iii, 191; -agga 204, 231, 321; ii, 75, 281: iii, 129; (-ggahaṇa) ii, 87; -antara-gata ii, 251; -âbhisankhārana iii, 254; **-esanā** iii, **136**; -ogha 17; -osāna ii, 111; kamma° ii, 54; -gati ii, 218; -gāmin 122, 201; iii, 254; -tanuka iii, 281; -ttaya ii, 19, 81, 329; -tiṭṭhi ii, 218; -dukkha 31; -nivāsa ii, 218; **-netti** ii, **336**; -patthanā iii, 72; -piṭṭha ii, 283 (*in sim.*); -mūlaka iii, 72; -yoni 178, 269, 354; -rajju ii, 336; (=vaḍḍhi) **261**; **-sankhāra** iii, **254**; -sankhepa 50; **-sota 52**: iti-bhavâbhava iii, **295**
bhavati 288; bhavissaŋ iii, 73
bhavana 245, 268; nāga° 38
bhavan 129, 206, 231
bhavika ii, 20; -atta ii, 243; pacchima° iii, 102
bhavya 209
bhastā 264
bhasma 94; -puñja ii, 198; **bhassantā** (bhasmantā) ii, **339**
bhasmani: mosa° 237
bhassati 342; **abhassittha 185**; iii, 244
bhāga: uddhaŋ° iii, 137; upari° ii, 169: piṭṭhi° iii, 91; pubba° 104: iii, 29; purima-pacchā ii, 284; iii, 14: maccha° maŋsa° iii, 245; ratti-divā° 10; satasahassa° 59; ii, 130; soḷasama° 59; heṭṭhā° ii, 169; **bhāgaso 279**; bhāgyavant 12
bhāgin 221, 329
bhāgineyya 56, 140, 154: iii, 88, 217
bhāgiya: oram° 'heṭṭhā° iii, **137**, **281**: **nibbedha°** iii, **150**, 270: ekato° iii, 226: **vijjā°** iii, **278**
bhāgya ii, 20
bhājana (*pot*) 52, 243, 326; ii, 81, 163, 228; doha° 325; saddhā° 203; (*classification*) ii, 2; pada° ii, 19: vitthāra° iii, 6: sati° iii, 234
bhājanīya: -ṭṭhāna ii, 298; pada° iii, 266
bhājeti 302; ii, 292
bhāṇa 3, 305; bhāṇaka ii, 68: vaṇṇa° iii, 120: sara° iii, 36
bhāṇin 270; bhāṇumant 284
bhātā 57, 161, 283; bhātu ii, 145: kaniṭṭha° iii, 143
bhāti iii, 286
bhātika iii, 159, 213
Bhātiya (mahārājā) iii, 134
bhāyati: bhemi 176: bhāyana iii, 116
bhāra: asayha° iii, 291; kesara° 79: iii, 28; khandha° kilesa° 138; khāri° 236; garu° iii, 220; guḷa° iii, 207; -kāra iii, 37
Bhārata: -yuddha ii, 148: iii, 294

Bhārataka ii, **397**
Bhāradvāja 233, 264; ii, 393
bhārika: **kāya** iii, 260
bhāriya 142; ii, 263; -ṭṭhāna ii, 88
bhāva: aññatha° iii, 286; **aññathatta** ii, 299; iii, **286**; atta° 205; -attha ii, 62; apaññattika° iii, 32, 210; -âkāra ii, 152; -ânuyoga ii, 329: iii, 268; -ânurūpa 5; na-puŋsaka° *s.v.* 16; **nānā** iii, **224**; -lakkhaṇa 11; **vinā°** iii, **224**
bhāvatā iii, 96
bhāvanā 106; iii, **165**; **asubha°** iii, **265**; -ânuyoga iii, 165; -upanissaya ii, 273; catusacca° 205; -paṭivedha ii, 154: -paṭisankhāna iii, 54; paripuṇṇa° 181; -pāripūrī iii, 126; -vidhāna ii, 175
bhāvanīya ii, 150; **mano°** ii, **249**
bhāveti iii, **139**; jhānaŋ 23, 219; indriyāni 24; **bhāvita** (= vaḍḍhita) 181; ii, 223; iii, **150**, **251**, **269**; bhāvitatta ii, 129: iii, 150
bhāsati (*speaks*) **186**, 227, 273; ii, **8**; **dhammaŋ** ii, **231**; **bhāsite** iii, **198**; bhāsare 261; abhāsitabbato 272; bhāsitabba ii, 1: **cira-bhāsita** iii, **234**
bhāsana 76, 273: Vaṇṇa° iii, 178
bhāsā: -ânurūpa 5: palāpa° iii, 281
bhāsitā ii, 144
bhāsura 322
bhiŋsati 323
bhiŋsanaka 224, 314; ii, 366; iii, **253**
bhikkhaka ii, 1
bhikkhati 40-1, 261; bhikkhana ii, 1
bhikkhatā 238
bhikkhā 131; -cariya ii, 1; -cāra -gāma 232, 269, 288: iii, 36; colaka° 293: -magga ii, 167: (manda) iii, 202; -velā ii, 56
bhikkhu 103; ii, **1**; -niddesa 103; -bhāva 241; ii, 36; -sangha 13: iii, 204; **bhikkhavo 29**; ii, **1**, **7**; bhikkhunī: -upassaya ii, 175
bhinka-cchāpa ii, **231**
bhinkāra **322**; ii, 188; -sadda ii, 231
bhijjati 164, 218, 274; ii, 13, 290; bhejja 197: iii, 16, 42
bhijjana 138: iii, 74, 151
bhijjanaka: a° 283; -sabhāva ii, 371
bhitti 247; ii, 114: iii, 69; -ussāpana iii, 301; pacchima°; pācīna° iii, 45; -parikamma 87; ii, 5
bhindati: bhetvā 340; **abhida** iii, **254**; (pallankaŋ) iii, 170: pittaŋ 325; vādaŋ 32; sanghaŋ 220; ii, 178: iii, 5
bhindana 191: kilesa° iii, 225
bhinna: -atta iii, 277: -âcāra iii, 87; -âjīva ii, 49; -kilesa 166: iii, 47; -jīva iii, 33; -ṭṭhāna 160; -saŋvaratta ii, 254
bhinnaka: a° ii, 119
bhiyyo 22, 43, 107; ii, **99**; appaŋ vā b. ii, 160; **abhiññāta** iii, **208**; **-bhāva** iii, **126**
bhiyyoso 291; **-matta 66**, 325; ii, **20**, **311**; iii, 10, 68, **103**
bhisa 281, 298; -muḷāla ii, 231; iii, 301
bhisakka ii, 35, 100; iii, 59
bhisi iii, 177
bhīta 99; 209, 262: iii, 254, 267; a° ii, 46
bhīru-purisa 61
bhīruka: khaya°, jīvita° 61; pāpa° ii, 142; vāta° ii, 153
bhīsana (bhiŋs.) 145
bhujangama iii, 14
bhujissa: -bhāva 102; iii, **277**
bhuñjaka iii, 196
bhuñjati 211; **abhutvā 40**; ii, 107; bhotvā ii, 384: bhojeti iii, 46
bhuñjana: -sīla 99; -ṭṭhāna 153
bhuñjāpana ii, 263
bhutta: āhāra° iii, 166; -kilamatha, -pariḷāha, -mucchā iii, 140; -pāyāsa iii, 92; -pātarāsa ii, 375; iii, 23
bhuttāvin 42, **152**, 228; iii, 140, 189
bhumma 54, 116; ii, 114, 311; -attha 16, 246, 321; -ṭṭhaka 124; ii, 392; iii, 51, 298; -antara iii, 98; **-devā** iii, **298**; -devatā 28, 40, 305; ii, 24; -vacana 11, 18; iii, 18: -vāsin 352
bhusa iii, **300**; **bhusaŋ 133**
bhussati 261

bhūta 224, 256; ii, **22, 23, 341**; a° ii, 146; (=satta) 37; iddhi° iii, 250: -upādāya-bheda ii, 47; -kāla ii, 196; -gaṇa 324; -gāma 236: iii, **134, 303**; **-pubba** 29, 258, 264; ii, 159, **160**; -bhavya 209; manussa° iii, 44; -vādin 332
bhūmaka; te-catu ii, 318; satta° 106, 313: pacchā° iii, 104: (pāsāda) iii, 120
bhūmi: ariya° iii, 84, 187: kamma° ii, 400; **-gata 168**; -cala 224; -cittatā ii, 328; cāri° iii, 56; jhāna° 208; **danta**° ii, **282**; -padesa 244; ii, 54: **pāpa**° iii, **104**: **purisa**° ii, **343**; -bhāga ii, 81; iii, 23, 305; ramaṇīya 351; -laddha 88; Vajji° 291; -vāsin iii, 104: sappurisa° 9; -sīsa iii, 283; sekha° ii, 122: asekha° iii, 248
Bhūmijo (bhikkhu) ii, 57, 268
bhūri: **-paññā 99**; ii, **323**; -medhaso ii, 154
Bhūridatta 277
bhūsa 78; -palāsa iii, 72
bhejja 197
bheda 33, 251: ii, **12**, 140; -gati iii, 67; dhamma° 219; -purekkhāratā ii, 147; -sankī 32; sīla° 27; -to ii, 254: hadaya° sikhā° rajju° iii, 305
bhedana 30, 32; **-dhamma 138, 164**; ii, 387: chedana° iii, 276
bherava 173, 220, 318; ii, 282; -ārammaṇa 176, 221; iii, 252, 290; -rūpa 303: **bahu**° iii, **290**
bheri 165, 206, 241; ii, 116, 228: iii, 23, 46
Bhesakaḷā ii, 249
bhesajja 64, 191, 259; ii, 150, **162**: iii, 57; -kapālaka iii, 196; pitta° iii, 181: **-maṇḍa** ii, **51**; -samuṭṭhita iii, 81, 157
bhesajjana: vāta° ii, 153
bho 114, 297; ii, **288**; bhotā 249; bhoti 226; ii, 183; bhoto 15, 232
bhoga 101, 328; -gāma iii, 91; -gāmake iii, 278; jātigotta° ii, 192; parijiṇṇa° ii, 393; purisa° 153; -byasana ii, 157; -vāsinī ii, 145: -sampanno iii, 86
bhoga (*coil*) iii, 69
bhogavant iii, **86**
bhogī: kāma° iii, 108
bhogga: nagga° 148; iii, 100
bhojana: gaṇa° ii, 178; paṇīta 291; **-mattaññu 219**; iii, **23**, 165; **vikāla**° iii, **303**; -velā 291; -sālā ii, 167
bhojanīya 15, 211; ii, 168; bhojaneyya 322; a° 5
bhojin: mita° 253
bhojissiya 101-2
bhottu-kāma ii, 24

M

maṇsa: kalyāṇatā iii, 227: -cakkhu ii, 323; -ṭṭhāna ii, 129; tittira° iii, 24: -dhovana 301; -piṇḍa ii, 219, 354; **-pesī** ii, **218**; -bhakkha ii, 283: manussa° iii, 69; -lohita 138; ii, 49; sasaka° ii, 150; sūla° ii, 104; -tā ii, 105: hadaya° iii, 201
makara iii, 31
makasa: a° 109; ii, 111, 291: iii, 51
makula 284
makkaṭa: -thana iii, 151; -nidda 142; -bhāva ii, 138; vicarana° ii, 100; -sutta iii, 72
makkaṭaka: -sutta 342; ii, 171: m. jāla-sutta iii, 72
Makkarakaṭa ii, 397
makka-paḷāsa 122
Makkhali 127, 130; ii, 343
makkhika 175, 313; ii, 291; iii, 14, 281; nīla° iii, 14, 84, 196
makkhī ii, 317
makkheti 198, 240, 296-8; ii, 226; makkhita ii, 206; mala° iii, 156; (*causal*) 257
maga 109, 291; ii, 302, 401
Magadha (janapada) 241; iii, 212; -nāḷī ii, 194; -raṭṭha 348; ii, 159, 191
magga: **aṭṭhangika**° iii, **134**: ayana° iii, 177; (=sattānaŋ mokkha) 21; -ânantaraŋ 184; iii, 20; **-ânuga** ii, **278**; -ânusārin ii, 52; -âmagga ii, 253; -âruḷha iii, 119; -âvaraṇa ii, 255; **ekāyana**° iii, **177**, 225; **kantāra**° ii, **103**; -kilanta iii, 24; -kulla iii, 21; **-kovida** ii,

278; -kkhaṇa 158; jangha° iii, 278; -jina 271; -ñāṇodaka ii, 83; **-ññu** ii, **278**; -ṭṭha iii, 288; -ṭṭhāna 320; -ṭṭaya 292: iii, 239: -paññā ii, 32; pañha° iii, 100, 288: -paṭipatti ii, 146; -pātubhāva ii, 293; -pokkharaṇī ii, 83; -brahmacariya 108; -bhāvanā ii, 400; missaka° iii, 118; -mūḷha iii, 187; -ratha 88, 278; -rahada 237; **-vidu** ii, **278**; vipassanā° iii, 150: -vuṭṭhāna ii, 64; -veda 235; sakaṭa° iii, 278: -saññā ii, 253; -saddhamma ii, 59; sotthi° iii, 9: a° (*see* um°) iii, 64
Magga-bojjhanga ii, 107: iii, 250
Magga-Suttanta ii, 3
magganā 310; magganīya iii, 177
Magha (māṇava) 29, 348
manku 37, 167, 295; iii, 145; -bhūta 165
mankuṇa: -bhattaŋ iii, 111
Mankulakârāma ii, 379
Mankula-vihāra ii, 376
mangala 263; -asi 153; -âmangala iii, 38: eka°, jāta° ii, 111; -divasa 320; -thambha iii, 45; -bheri ii, 228; -vappa 242; -silā-paṭṭa ii, 394
mangalika: suta° iii, 58
mangula, **mangulī**; **-itthi** ii, **221**
Macala-gāma 29, 348
macca 4, 89
Maccu 269; iii, 3; -āmisa 274; **-jaha** iii, **3**; **-dheyya 26, 62**, 186; iii, **225**; -patha 318: **-maraṇa** ii, **13**; **-rājā** 96, 106; ii, 175: iii, **3**: -sankhāta ii, 13; -hāyin 221
maccha 71, 109, 150; -kacchapa 38, 201; ii, 157; -ghātaka ii, 206, 342; -pitta ii, 212; -maŋsa 132, 300
maccharāyati ii, 105, 107
maccharin 90
macchariya 58; ii, 184
Macchikāsaṇḍa iii, 91
macchera 58, 90, 248; issā° iii, 204: -citta ii, 184; -tā 226; **-mala** ii, 105; iii, **86**; vaṇṇa° ii, 181
majja ii, 143; iii, **303**
majjati 139; matta iii, 50
majjana 125, 139, 299; -ghaṭṭana ii, 191; majjanāni ii, 399 (*so read for* manāni)
majjha: **majjhena** ii, **36**; majjhato ii, 86; -ṭṭhāna iii, 45
majjhatta: -âkāra iii, 242; -tā iii, 121
majjhantika 10, 294; -kāle 235; ṭhita° 34: iii, 243; -yāma 10; -samaya 159
majjhima: -thambha 276; -bhikkhu 43; -ka 151: -paṭipadā iii, 108
Majjhima-padesa iii, 279
Majjhima-Nikāya 13
majjhesita 238
mañca 48, 123, 302; nipanna° ii, 339; parinibbāna° 223: iii, 217; -pīṭha ii, 94; iii, 45; maraṇa° 223: -sivika 78
mañcaka 288; ii, 313: kappiya° iii, 52
mañjunā ii, 10
Mañjussara iii, 39
mañjūsā 321; citta° iii, 266; iii, 95
maññati 45, 265, 343; ii, 2; iii, **73**; maññita ii, 363: iii, 73; maññe 217, 316, 343: iii, 204: mata iii, 139: maññittha iii, 9: yassa **kālaŋ** m. iii, 46, **51, 269**
maññanā 52, 132
mattha 48: (matta) iii, 69
maṇi 68; -ādhāraka ii, 93; -obhāsa iii, 187; -kanaka *etc.* ii, 12; -kuṇḍala 314; -kkhandha 210; ii, 6; -phalaka iii, 216: -maya 38; ii, 157; -muttā ii, 398; **-ratana** iii, **154**; -vaṇṇa 247; iii, 30, 45; -vamma (*v.l.* camma) 75: iii, 47: -sappa 133: iii, 7, 193
maṇika: udaka° ii, 274; iii, 45, 104
maṇḍa 301; ii, **51**; -pāna ii, 51; **-peyya** ii, **50**; bodhi° 236: iii, 252
maṇḍanaka: **-jāti** ii, **308**
maṇḍanā ii, 83, 105, 308; iii, 189
maṇḍapa 217, 348; ii, 92, 257: iii, 63, 92: abhiseka° ii, 188: mahā° iii, 23: sākhā° iii, 51
maṇḍala: ādāsa° 73; ii, 308; kaṇha° ii, 355; -khagga 227; khala° 59; canda° 60; jānu° 206; ii, 86; diṭṭhi° ii, 355; -māla 245; ii, 377: iii, 50;

yuddha° iii, 192: -saṇṭhāna 108; seta° ii, 355
maṇḍalin 108
maṇḍita 31; ii, 83
maṇḍuka ii, 24
maṇḍeti 319; ii, 82, 83; iii, 304
mata 22; ii, **79**; kalebara 190; ii, 13; -putta, -pubba 191; -mata 313
mata (maññati°) iii, 139
mataka 308: iii, 25
mati ii, 65; ācariya° ii, 267
matta (*mad*) iii, 50
matta (*f.* mattī) 24, 322; ii, **178**, 395; -āhāra 53: icchā° iii, 268: dasa-māsa° iii, 202: diṭṭha° ii, 383; byāma° iii, 265: mātu° ii, 395: yojana° iii, 46; matta; -paṭiggahaṇa iii, 304: mattaka 239: iii, 230
mattaññu 120, 153, 253; -tā 219; iii, **23**, 165
mattaso ii, **346**; iii, **288** (mattā)
matti; kolaṭṭhi° ii, **130**
mattika 142; kuṇḍala 150; -patta ii, 195; -pāti 350; -piṇḍa ii, 242, 379; -bhājana 247; ii, 228; mahā° ii, 5
matteyya iii, **303**
mattha-luṅga iii, 207, 259
matthaka 48, 123, 315; kappa° 130; kesa° 227; -chinna ii, 69; -to ii, 283; nagara° ii, 226; -ppatta 296; yāgu-pūva iii, 34; -ŋ pāpeti 118: iii, 118, 160, 206, 239
matthika ii, 130
matthu: -loṇika ii, **121**
mathati (manth.) ii, 286; mathana 1
madā 12; ii, 105; iii; 189
madana-yuta 339; madanīya iii, **66**, 303
madāyati iii, 66
Maddakucchi 77
Madda-raṭṭha ii, 191; -rājā iii, 101
maddati 61, 179, 303; vādaŋ iii, 145; (*thresh*) iii, 99; (*causal*) 77; iii, 99
maddana: vāda° satta° iii, 255: siva° ii, 50: (=kiñcana iii, 99)
maddīyati 274
madhu: -kaṇḍa, -pāna iii, 50; **-pānaka** ii, 226; **-pīta 316; -laja ii, 226; -piṇḍika** ii, 286
madhuka: -puppha ii, 324; -phala ii, 290
madhura 113; **-agga 97**; odaka 160; catu ii, 163; -paṭisanthāra 90; -pāṇa ii, 261; -sadda iii, 66: -sabhāva ii, 119; -sara 111, 296; ii, 120, 375; -tā 129, 271; a° 113
madhuraka ii, **293; -jāta** ii, **309**; iii, **203, 223**
manana ii, 98
manāpa ii, **366, 371; a° 78**: iii, **18, 145**: -kāyika 293; -koṭika 151; **-cārin** 197; ii, **311**: iii, **154**; -tā 151; -dāyaka ii, 393; -nipphattika 151; **-pariyanta 151: piya°** iii, **224**; puggala° sammuti° kanta° 114
manāpiya 30
manuja 153
manuñña 291; ii, 164; -dassana iii, 45; a° 303
manussa: -atta 245, 274; -adhana-**karaṇa** -kāruññatā **-dalidda** -lāmaka-**varāka 349; ākiṇṇa°** iii, **287**; -inda 133; -kiriya 174; -ggāha iii, 32; -jeṭṭhaka 133; -nerayika 32; -patha 130; -peta 32; -bhūta 348: iii, 44; -ramaṇīya 351; -loka ii, 223; a° 307; ii, 103; deva-mānuse 219
mana (mano) 252; ii, **98, 213**; -āyatana iii, 41; -indriya ii, 7; kamma° ii, 58; gahita° 241; ii, 169; -chaṭṭha ii, 250, 338; -dvāra 180, 277; ii, 131, 384; -dvārika ii, 79; iii, 245; **-dhātu** ii, **131**; nīca° iii, 223; **paduṭṭha°** ii, **302**; -pāgabbhiya ii, 167; **-bhāvanīya** ii, **249**; -maya 219; ii, 382; -yotta 251; -ratha 156; **-rama** 63; ii, **400**; -vaḍḍhaka ii, 371; -vaḍḍhanaka ii, 250, 366; **-viññāṇa** ii, **17, 358**; -vitakka 36, 304; -vītikkama iii, 146; **-sañcetana** ii, **24**, 58, 113; -sīsa 252; -sucarita 47, 99; manato 77
manasi: karoti 103; **149, 177**; ii, 5, **7, 198; -kāra** 116, 279, 297; ii, **2, 16, 21**; anupāya° **ayoniso°** uppatha° iii, **139**: dhātu° iii, 171: **yoniso°** upāya° patha° uppāda° iii, **165**; a° 221; **sādhukaŋ** iii, **271**

manosilā ii, 90, 283; -tela ii, 240
Manosilātala 160, 322
manta 286; ii, 100; -bala iii, 257: -kamma iii, 171: parivatteti iii, 7; -bhāsa iii, 281; -saŋvidhāna iii, 257; -sampanna 168
mantā ii, 399; -vacana 273, 275
Mantāṇi-putta ii, 16, 125, **308**: iii, 189
mantin 147, **168**, **353**
manteti 56, 226, **295**; ii, 187
mantha ii, 183; ñāṇa° ii, 286
manthati (math.) ii, 286, 294
manda 73, 176, **290**; ii, 105; jīvita ii, 79; -tā 86, 105; ii, 148; iii, 163; -buddhi 192; -bhāva-kara iii, 151: bhikkhā iii, 202: -bhūmi ii, 343: -manda (vāta) iii, 11, 92; -visa iii, 7: -sīta-jara iii, 148; -hasita ii, 216; -saddha iii, 239; mandatā iii, 281
Mandakinī 280
mandī 176
Mandhātā iii, 294
mamankāra ii, 347; -taṇhā ii, 215
mamatta ii, 98, 336, 364
mamāyati 118; ii, **98**, **336**; iii, 164
mamma: -cchedana iii, 8; -cchedika ii, 144
maya: iddhi° vijjā° ii, 144: **rupa**° iii, **2**: go° (*s.v.*): rukkha° iii, 263: dhamma° iii, 282
mayūra: -aṇḍa ii, 250
maraṇa; **-antika** ii, 372; iii, **251**; **-kāla** 40; iii, **148**, **288**; -kkhaṇa 24; -dukkha 48; **-dhamma** ii, **365**; iii, 192, 291; -nimitta 29; -paṭibaddha iii, 176; -pariccāgin 221; -bhaya iii, 289: **Maccu**° ii, **13**; -mañca iii, 203; -Māra 193; -mukha ii, 321; -vaṇṇa iii, 214; -vāsa 44; **-saññā** iii, **176**; -soka 30
marati 169, 236: iii, 176, 302
marica 301; ii, 293; iii, 35
mariyādā ii, 103; iii, 33, 43, 87; **155** (kilesa-vatta°), **356-7**
marīci ii, 322
maru: -kantāra 210; ii, 291; -gaṇa iii, 47
mala 94, **284**; ii, 295; -âbhibhū 58; ti° 84; macchera° 58: iii, 86; sattha° 100; seda° 302: iii, 156
Malatā (janapada) iii, 108
malina: **kilesa**° **166**; a° ii, 180
Malla (*wrestler*) 86; kata° ii, 87; -pāsāṇa ii, 87
Mallakā iii, 248
Mallā 119, 222
Mallikā (devī) 56, 140, 155
mallikā iii, 48
masaragalla 242
masi 298; -karaṇa ii, **84**; -cuṇṇa iii, 67
massu-kamma 243; ii, 361
mahatta 60, **204**: dāyajja° Satthu° jāti° sabrahmacārī° iii, 158, 161
mahā (mahant) **119**; (*f*.) mahatī ii, 138; -akāla-megha iii, **270**; -aggha 311; ii, 161, 202, 393; iii, 152; -ajjhāsaya iii, 24; aḍḍhana iii, 290; ati° iii, 118: **-atthiya** ii, **129**; -amacca 168; ii, 362; -ariyavaŋsa ii, 199, 297; -assāsī 152; -ādāsa 73; -ânubhāva 203, 322; iii, 294; -tā 80; **-âbhiññatā** ii, **233**; iii, **229**, **262**; -âbhinikkhamana ii, 89; iii, 218; -âbhinikkhamma ii, 317; **-ârambha 146**; -âraha ii, 180, 194; -âvāsa iii, 279; -iddhika 213; ii, 285; iii, 189; -udaka 236; -usabha 321; **-esakkha 44**, 74, 268; ii, 227, 377; -ogha 323; ii, 102; -odara 132, 354: -kaṇha 132: **-kappuno** ii, **344**; -kamma ii, 153; -karaṇīya 146; -karuṇā 68, 319; -kāya iii, 154; -kicca 146; -kucchika iii, 45; -kuṭumbika ii, 117; iii, 63; -kumma ii, 206: -kulīra ii, 227; -khandha iii, 224: -khīṇâsava 206; -khīla ii, 327; -gaṇḍa 215; **-ggata 60**, 156: iii, 93, **149**; -gandhakuṭi 302, 319; ii, 65; -gīva ii, 192; -ghaṭa ii, 220; -gghasa iii, 34; -ghosa ii, 367; -cankama 39; -cāti 259; -cīvara 170, 276; -cetiya 151; iii, 23, 134, 182; -chaṇa 165; -jana 54, 315, 348; -janakāya 336; -jambu 119, 125; iii, 50; -jivhā 182; -tama 170; -tala iii, 134; -taḷāka ii, 203; -tiṇa 236; -timi ii, 88; -tulā 351; -thāmavā 78; -tthera 119: -ttherī iii, 113; -ḍāha 308; -dīpa iii, **154**, **276**; **-dukkha**

302; -dvayaŋ ii, 39; **-ddhana 52, 137,** 223; -dhamma iii, 154; -nagara iii, 57: **-nadī** ii, **54, 124;** iii, 290: -naraka iii, 76; -nāga ii, 282; -nikhādana iii, 6; -nigrodha 317; -niraya 38, 61, 349; **-paññā 119;** ii, 139, 390; iii, 189, **292;** -paṭa ii, 48; -paṭigahaṇa 342; **-paṭhavī** ii, 130, **156;** iii, **302;** -patha iii, 72, 129; -padhāna iii, 52; -parinibbāna 224; -pariḷāha iii, 54: -pariḷāhatā ii, 112; -parivāra 44, 266; -parisā iii, 183; -pāṇa ii, 394; -pāpa 345; -pāsāda ii, 75; -pāsāṇachatta iii, 221; -piṭṭhika iii, 45: -pitā 347; ii, 251; -pīṭha ii, 240; -puñña 271; -purisa (lakkhaṇa) 247; ii, 20, 117, 196; -purohita ii, 75; -pūja iii, 183; -pharasu 78; -pphala 164, 260; -pphalatara 60; ii, 224; -phusatika ii, 54; -bala 70; -bodhimaṇḍa 85; ii, 39, 277; -byāpāra 312; -Brahmā 351; -bhāra 334; (-vaha) ii, 45: iii, 181; -bhāva 204; **-bhūtāni** ii, 17, 84; iii, 12; -bhūta-kammaṭṭhāna iii, 56; **-bhūmi** 224; (-cala) iii, **253;** -bheri 281; **-bhoga 52, 137:** iii, **290; -maccha** ii, **88;** -maṇḍapa 350; iii, 23, 183; **-matta 168,** 271; -mattika ii, 5; -malla ii, 87; -mātā 347; ii, 42, 251; -mukha 303; ii, 224; -muni iii, 214: -megha ii, 102; -yāga 237; ii, 338; -yuga 231; -yodha 145: iii, 254: -rajakkha 201; -rava 261, 350; -rājā ii, 4; -rukkha 16; -lābhasakkīra ii, 102; -vaṭṭa ii, 83; -vassa 323; -vāta ii, 208; -vāpi ii, 79; -vāḷa ii, 150; -vicikicchā ii, 309; -vitakka ii, 303; -vipassanā iii, 202; -vimāna 86; -virava 54, 283, 344; ii, 200; -vilokita 321; -vilopa ii, 340; -vihāra 242; iii, 39; -vīṇā 184; -vīthi ii, 82; -vedanā 350; -sakaṭa 344; -sakkāra 312; iii, 39; -saṇḍāsa iii, 196, 261; -satta 345; ii, 117; -sadda 143; -sappa ii, 150; **-samaya 76; -samudda 33;** ii, **157, 326:** iii, 54, 75; -samūha 76; -sammatā 73; **-sayana** iii, **304;** -sara ii, **344;** -saritā ii, 54, 124; -sāra ii, 363; **-sālā 137,** 262; -sāla iii, 43; -sāvaka 280; -sâvajja ii, 144, 237; -sīsa 303; **-subbha (sobbha)** ii, **54;** -herañññika ii, 294: -hatthi iii, 56

mahantatara 216

mahanta: -bhāva iii, 134

mahantatā ii, 146: iii, 65

mahantatta iii, 134

mahallaka 163, 240, 271; ii, 170; -atta 280; -kāla 93; ii, 383: iii, 32, 35, 52: -itthi ii, 237; iii, 160; jāti° 132; ii, 249; -samaṇa ii, 383

Mahā-Anāthapiṇḍika iii, 291

Mahā-Aṭṭhakathā ii, 179: iii, 68

Mahā-Ariyavaŋsa: -paṭipadā iii, 39, 291; -bhāṇaka-tthera iii, 182

Mahākapi-Jātaka 345

Mahākappina ii, 243

Mahākassapa 292; ii, 125; iii, 167, 189

Mahākokālika 216

Mahācattāḷīsa-sutta iii, 118

Mahātittha (gāma) ii, 191

Mahātissa-tthera iii, 187

Mahānāga (thera) ii, 166: iii, 187

Mahānāga-Jātaka 263

Mahānāma (Sakka) iii, 288

Mahāniddesa 77

Mahānisabha (thera) ii, 180

Mahāpaduma 328; ii, 189

Mahāpurisa 322; ii, 241: iii, 218

Mahāphussa-tthera iii, 187

Mahābodhi-cetiya iii, 23: -pallanka iii, 203

Mahābrahmā 41, 65, 198: iii, 215 218, 296

Mahāmāyā (devī) iii, 161

Mahāmuni ii, 50: iii, 214

Mahāmoggallāna 112; ii, 216: iii, 189

Mahāratha (devaputta) iii, 239

Mahārājāno (cattāro) iii, 217

Mahārāhulovāda-sutta ii, 4

Mahāli-sutta ii, 292

Mahāvana 67, 70; iii, 265

Mahāvinaya ii, 203

Mahāvihāra iii, 23, 36, 182; -vāsin 1: iii, 39, 63

Mahāvīra ii, 50

Mahāsakka-pañha-sutta ii, 261
Mahāsatipaṭṭhāna-sutta ii, 119
Mahāsamaya-sutta 109
Mahāsammata 151; iii, 294; -paveṇi iii, 161
Mahāsāra-Jātaka 147
Mahāsaḷāyatana-sutta iii, 117
Mahāsīva-tthera iii, 198, 211, 251, 302
Mahāsudassana 151; ii, 324; -*sutta* iii, 154
Mahiṇsaka-raṭṭha ii, 290
Mahinda 1; rājā ii, 359; -thera iii, 143
mahisa: go° 134
mahika 73 (*cf.* UdA. 413)
mahesi 85; ii, 327: agga° iii, 154
Mahosadha 168
Māgadhaka 218
Māgandiya-pañha ii, 258
māgavika ii, 219, 342
Māgha 104
māṇava 29, 153, 348; **-ka** 285; ii, **397**
Māṇavagāmiya (devaputta) 128
māṇika 218
Mātanga (tāpasa) ii, 241
Mātali 344; ii, 112
mātā-pettika ii, 386; māti-pema ii, 251: māti-pakkhato iii, 185
mātikā 85, 210; ii, 55; iii, 96; asubha° iii, 266; -nikkhepa iii, 6; heṭṭhā° iii, 34
mātiya (macca) 128
mātu: -udara 301; -kucchi 100, 163, 300: iii, 51; -gāma 33, 44, 94: iii, 3, 86: -asubha iii, 184; (kāla) ii, 159; (sadda) ii, 228; (pañcabalāni) iii, 87; -ṭṭhāna 148; **-thañña** ii, **157; -matta** ii, **395;** -hita iii, 303; mātito ii, 16
mātula 145, 154, 347: iii, 217; mātulāni 347
Mātulagiri ii, 376
mātulunga ii, 293
mādana: gandha° iii, 296
mādisa 198, 256, 264: iii, 26
māna (*measure*); gahaṇa° iii, 24
mānatta: iii, 75: parivāsa° iii, 43
mānana 126
Mānatthaddha (brāhmin) 264
māna 27; -atimāna 122; -apagata ii, 215 **asmi°** (*s.v*): -ânusaya ii, 215; **-âbhisamaya 272;** iii, **75;** -ârammaṇa 271; utthita° iii, 257; **-kāma 26,** 81; -koṭṭhāsa ii, 215; khattiya° ii, 240; -gata iii, 73: -gantha 51; -gāha ii, 98, 213; -ṭhapana iii, 136; taṇhā-diṭṭhi iii, 73: (tividha) 45; -tthaddha 19, 264; -ddhaja 325; (nava-vidha) 51; tuccha° iii, 257: -niggaha 18, 19; nihata° 19; **-patha 271;** purisa° 320; bahu° iii, 150; -majjana 139; -maññana 52; -maddana 325; -mūlaka iii, 73; -sahabhū 271: -sampayutta iii, 73
māna (mināti) iii, 305 (**kūta**)
mānatā 19
mānasa 177; appatta° ii, **208: ādīna°** iii, **146**
mānin: paṇḍita° 18
mānusa 171, 219; ii, 344; -deha 91
mānusaka 42; iii, 227; ghara° 58; a° ii, 171
māneti ii, 102
māpeti 74, 210-11, 203; ii, **116,** 249: iii, 135, 284
māmaka: Buddha-dhamma-sangha° ii, 340
māyā, māyāvin 355; -sadisa ii, 323; -pabheda iii, 103
Māra 37, 76, **169;** ii, **367;** iii, **252;** -atta ii, 340; -ânubhāva ii, 352; -âvattanā 179: **kilesa°** 193; ii, 277: iii, **53;** devaputta° 193; **-dhamma** ii, **336; -dheyya 178;** ii, 401; **-nuda 193;** -pakkha 268; -pakkhika 302; -paññatti ii, 367; **-pāsā 171;** ii, 388; -bandhana 171; iii, 73; -bala 198; iii, 296; maraṇa° 193; -yuddha 198; -vasa 171; -vijaya 10; -visūka 186; -sampatti ii, 93; -sena 1
Māra-saṃyutta ii, 4
māraṇaka ii, 219: māraṇa iii, 108, 202 (māraṇantika)
mārisa 17, 130, 213, 320; ii, 60, 189, 274; iii, 160, **291**
māretar ii, **335**
māreti 60, 228, 323; ii, 301: iii, 14; mārita 126, 154; ii, 73, 273; māreyyuṃ iii, 12; mārāpetukāma ii, 147

mālā: -ophuta ii, 367; -kāraka 140; **-gandha** 28, **149**; ii, 82; -guṇa 23; -guḷa 32, 178: maṇḍala° iii, 50; -vaccha iii, 129: seta° iii, 119
mālika: **sevāla°** iii, **104**
mālin iii, **109**
māluta iii, **79**
Māluṅkya-putta ii, **382**
māluvā 304
māsa 206, 291 (*see* kāla, *fœtus*, 40); -kahāpaṇa iii, 246: aḍḍha° 150: iii, 128, 270: utu° 10: Āsāḷhī° iii, 136, 270: Kattika° iii, 225
māsaka 150; jatu° dāru° loha° iii, **304**; -rūpiya iii, 120; māsika 145
miga 214; eṇi° 317; -pakkhin 56; -potaka iii, 306; **-rājā** ii, 283: iii, 27; -luddaka 162, 289: iii, 266
Migajāla (thera) ii, 368
Migadāya 77; ii, 180, 237, **249**; iii, **296**
Migapathaka (gāma) iii, 91
Migalaṇḍika (samaṇa) iii, 268
migavā 317; ii, 172
Migāra-mātu 148
micchatta ii, 279; iii, **116**, **131**
micchā: -ājīva ii, 348; iii, **116**, 125; **-cārin** ii, **143**, **145**; **-ñāṇa** iii, **288**; **-ñāṇī** iii, **132**: -dassana 206; iii, 213; **-diṭṭhi** ii, **148**; iii, **116**; **-diṭṭhika** 151, 165, 226; ii, **144**; -paccavekkhanā ii, 151; iii, 289; **-paṭipatti** iii, **131-2**; **-paṭipadā** ii, **19**: **-paṭipanna** iii, **132**; **-paṇihita** iii, **127**; -vācā 273; -viññāṇa ii, 151; **-vimutti** ii, **151**; iii, **132**, **289**: -sabhāva iii, 131
miñja ii, 87; aṭṭhi° ii, 375
mita 59; -bhojin 253; doṇa° ii, 345
mitta 93, 154; iii, 61, **201**, **286**; **-addu 345**; -ñāti 258; -dhamma 302; -bhāva 185; vohāra° iii, 286: -santhava 55, 187, 211; ii, 196; mittāni karoti 332; a° ii, 207: mittatā: kalyāṇa (*s.v.*)
middha, *see* thīna
mināti 214; iii, 98: minana iii, 305
Milakkha-mahātissa 331; -thera ii, 273
milakkha-bhāsā 273
milāta 53, 261, 274; -udara ii, 337
milāyati 67, 251; ii, 193; iii, 244; milāpeti ii, 11
milāyana ii, 299
Milinda-Pañha ii, 99
missa: aññamaññaŋ m. iii, 94
missaka 110, 159, 331; -āhāra ii, 162; -indriya iii, 236: -odana ii, 172; oḷārika° 235; -jhāna 107; -paṇṇa ii, 293; -pasāda iii, 277; -piṇḍa 116; -bhatta 28; -bhojana ii, 239; -magga iii, 118; **vekha°** iii, **204**; -sammādiṭṭhi ii, **34**
missī-bhūta ii, 49
mīna: -ākula ii, 309
mīyati 41, **58**; ii, 160
mīyanaka 208
mīḷha; -litta iii, 14; -sukha ii, 220
mīḷhaka ii, **207**
mukha: aggi° iii, 6; adho° ii, 348; iii, 58; -ābhimukha ii, 2; -āruḷha 38; īsā° 344; ucchiṭṭha° ii, 244; -odaka 118, 281; ii, 175; **-ŋ oloketi** iii, **300**; -khara iii, 257; **kaṭṭha°** iii, **6**: cakkavāḷa 117: iii, 302; -tuṇḍaka 71; dāna° 333; -dvāra 108; -dhovana 244; niggaha° 18; **-nimitta** 238; ii, **308**; paṭibimba ii, 308; -ppamāṇa 88; -parimajjanaŋ ii, 399; **pūti°** iii, **6**; bilāra° iii, 223: bhadra° iii, 57: -matta iii, 48: megha° iii, 46: -vaṭṭi ii, 80, 129, 235; iii, 277, 302; -vaṇṇa 40, 80; iii, 102; -satti ii, 394; **sattha°** iii, **6**; -samīpe 238; sambhijja-m-dvāra iii, 48; -sāsana iii, 109; mukhato 226, 233; mukhena (*causā*) 253
mukhara 98, **115**; iii, **257**
mugga 258; -kaṅgu *etc.* ii, 344; -rāsi ii, 342
muggara 131, 228; aya° ii, 73; ii, 184: -sadisa iii, 65
Mucalinda (sara) ii, 344
muccati 67, 152, 241: iii, 24, 197
mucchaniya iii, **66**
mucchā 35, 116: ii, 163: bhutta° iii, 140
mucchita 116; iii, 66; **a°** ii, **163**
muñcati 75, 174, 244; a° ii, 77; viravaŋ ii, 95; assūni iii, 33:

mokkhasi 171; muñcitu-kāma ii, 98: -kamyatā ii, 53, 253
muñcana: -cetanā 23; iii, 94
muñja; -tiṇa-**babbaja** ii, **96** (pabbaja) iii, 101
muṭṭha-sati 115, 201; ii, **142, 302, 384**; iii, **257**, 272
muṭṭhi; añjana° iii, 6; **ācariya**° iii, **203**; kuṇḍaka° ii, 309; tiṇa° ii, 286; thusa° ii, 198; paṇṇa° ii, 19; puppha° iii, 134; mūlaka° 86; -ratana 314: rajo° iii, 166
muṇḍa 193, 226; ii, 42, 397; -bhāva iii, 101: -ghaṭa iii, 33
muṇḍaka 4, 234; ii, **397**; nahāpita° ii, 200; -samaṇaka 229, 267
muṇḍita-sīsa 234
muṇḍeti ii, 42; **muṇḍeyya** iii, **101**
muta 270; ii, **337**, 384
mutinga ii, 227
mutta (mukta); 137, 169; -atta 270; (apāyato) iii, 288: **-cāga 347**; iii, **280**; a° ii, 247: iii, 227; -parivāra 73: -bandhanā 289: iii, 73, 102
mutta (*wet*): -harītaka ii, 163; pūti° ii, 208: -vatthi iii, 198: iii, 265
muttaka 112; nissaya° ii, 331
muttā (*pearl*) iii, 128, 264; -vali iii, 9; -sāra 52, 67
mutti iii, **112**
muda 145
muditā 130, 223: -vihārin iii, 173
mudu 186, 325; -indriya 200; -kkhandha iii, 31: -gati (vāta) 244; -citta 325; -cittatā ii, 169; -pāka ii, 35; -bhojana ii, 110; -macchariya 90; -mūsi ii, 231; -rukkha iii, 37; -vattha-sayana *etc.* iii, 15; -samphassa ii, 264; **mudutara** iii, **234**
muduka 101; ii, 23, 199; iii, 45
mudutā 262; ii, 144: iii, 39
mudda: -gaṇana ii, 27; iii, 43: hattha° iii, 295
muddika 46
muddikā: **anguli**° 243; iii, **113**, 119
muddha-pasanna iii, 157
muddhani 199, 322; iii, 9
muddhā: **-avasitta** 166; phalati ii, 242; vipateyya ii, **197**
munāti (=monan) 26
muni 234; iii, 49; paṇḍita-Vedeha° ii, 175; Buddha° iii, 254: Mahā° iii, 214
muyha (=moha) 137; muyhati ii, 383; iii, 84, 180, 245
muyhana ii, 79; iii, 192, 245
mura-mura (sadda) ii, 110; murumurāyati iii, 11
muḷāla 281; bhisa° ii, 231: iii, 301
musati iii, 306
musala ii, 367; -kicca iii, 197
musā: -vadati ii, 74; **-vāda** 140, 221; ii, **146**; **-vādin** ii, **144**
Musīla ii, 122
muhutta 73, 117, 245; ii, 41; -kāla 10; muhuttaṃ iii, 93, 134; muhuttena ii, 24: iii, 269
muhuttika ii, 145
mūga; **ela**° iii, **155**; -sammata ii, 109
mūḷha 135, 198 n., 229, 293; -gabbha 164; magga° iii, 187; moha-vasena **44**, 119
mūla 286; **eka**° **84**; kaṇṇa° iii, 9; kathā° iii, 221; -kanda 318; -kamaṭṭhāna 28, 182; iii, 28, 205: -kilesa 187; **kusala**° ii, 149, **211**; -kkhandha 223; **-gandha** ii, **350**; **-jāta** iii, **246**; -ṭṭhanā 217: daḷha° iii, 30; nibbatta° ii, 71; -pariññā iii, 192; -pariyāya 18; pāda° 262; posāvanika° iii, 219; **-bīja** 250; ii, **272**: iii, 303; -bhuta 250; ii, 11, 147; -rasa 329; rukkha° 233; **-santānaka** ii, **331**; sota° iii, 9; sopāna° iii, 184; singa° ii, 111; mūlato ii, 148; mūlatta iii, 30
mūlaka: -atta ii, 112; anottappa° ii, 143; appassuta° ii, 143; assāda° ii, 27; uddha° 145; kusīta° ii, 143; nandī° 21; paṭisandhi° pariyeṭṭhi° iii, 54: mitta° 157; -muṭṭhi 86; vaṭṭa° 289; iii, 163; -vatthu ii, 348; a° 286
Mūladeva (cora) iii, 294
Mūlapariyāya-vaṇṇanā ii, 287
mūsika 239, 331; ii, 111; -chinna ii, 96; mudu° ii, 231

me (=mayā) **5**, 6
mekhalā; maṇika° iii, 104
megha: -gajjita ii, 352; -janita (*so read at* ii, 20, l. 7 *for* sujjhan ti); -dundubhi 178; pāvussaka° ii, 331; iii, 30; -mukha iii, 46: -vaṇṇa iii, 47: vassanaka° iii, 270; -vuṭṭhi 33, 98
Meghamāla (cora) iii, 294
Meghiya (bhikkhu) 258; ii, 392
meṇḍaka: dāru° 340
Meṇḍaka (seṭṭhi) 148
mettā 130, 305; **-ātta** iii, **227**; -karuṇā 223: -citta iii, 30; **-cetovimutti** ii, 138; iii, **166**; -jjhāna iii, 172: -pharaṇa iii, 172; -bhāvanā ii, 223; -vihāra 325; -sahagata iii, 105, 171: mettato iii, 64
mettāyanā ii, 138
metti ii, 138
Metteyya (Buddha) ii, 390
methuna ii, 145
meda 186
Medakathālikā iii, **226**
medhati 145
medhaso; bhūri° ii, 154
medhā 144-6; iii, 113, 211
medhāvī iii, **60, 113, 211**; medhāvita 145
meraya iii, **303**
mokkha 137, 307; ii, 191, 261: viññāṇa° iii, 73
mokkhasi 171
Moggallāna 126, 280; ii, 139 (etad aggaŋ)
mogha 249; ii, 14; **-purisa** 78; ii, **204**, 304: a° tā iii, 298
Mogharājā 63; iii, 256
mocana 246, 279; apavāda° 317; upārambha° iii, 273; vāda° 217: upavādassa iii, 100
moceti 39, 197: iii, 207
modati 145
modāpaka iii, 224
mona 26; -dhamma 234
Moneyya-paṭipadā iii, 291
momūha 176, 193; ii, 343
mora 65; ii, 23, 30; iii, 47 (gīvavaṇṇa): -piñja iii, 101
moli ii, 30
Moliya-Phagguna (bhikkhu) ii, 29; **-Sīvaka** iii, **81**
mosa 237; -dhamma iii, **74**
moha 119, **137**, 297; ii, 17: iii, **64**: **-jāla** ii, **282**; -tamaŋ 1; -paccaya iii, 103
mohana 86; **mohanīya** iii, **103**
moheti: **amohayī** iii, **3**; **mohayamāna** iii, **301**

Y

ya: yañ ce 161; yaŋ sudaŋ 296; **yena 16**; yadañña 302; yadicchaka ii, 241; iii, 22; yadicchā iii, 302: yadicchāya ii, 35: yenicchaka iii, 22: **yadidaŋ** iii, **292, 299**: yannidāna ii, 62; yannunâhaŋ ii, 3
yaka 300
yakkha 353; ii, 4; -kāka-kulala-gijjha ii, 217; -samāgama 319; yakkhato 300
yakkhiṇī 306
yaggha 320; ii, **399**
yajati 143, 260, 351; iii, 63; yajana 237
yañña 99, 141, 235
yaṭṭhi ii, 232; iii, 98, 164: kattara° 268; dhaja° iii, 257
yata (saŋyata) **51**, 253
yato-nidanaŋ 181, **304**
yattaka 215; ii, 155; -tattaka 73: iii, 49, 54
yattha: -imā ii, 130; -katthaci 25, 34, 165; ii, 162; **-yattha** iii, **80**
yatra 209: iii, 301
yathā: -ânurūpaŋ ii, 145; -ânusandhiŋ 64; ii, 75, 119; iii, 106; **-ânusiṭṭhaŋ** ii, **2**, 83, 299; **-âbhiranta** ii, **178**; -âbhisankhata 246; -âsakaŋ ii, 253; -kammaŋ 111; **-kāma** ii, **206**; -kāma-kārī ii, 145; -ṭṭhāna 77; iii, 194; -dhammaŋ 355; -paccaya 335; -paricchedaŋ 75; -bala 122; ii, 161; iii, 109; **-bhūta** 254, 277; ii, **53**, 148; -mittā 318; -rucika 178; -ruciŋ ii, 169, 178: -ruciyā iii, 45; -laddha ii, 162; -lābha 122; ii, 161; **-satti** iii, **109**; -sabhāva ii, 39, 133; -sāruppa 122; ii, 161; -sukhaŋ 56, 320; ii, 69
yathāva: a° ii, 136; yathāvato ii, 110, 112: yathodaka iii, 67
yadā 19
yadi vā 307: yadidaŋ iii, 178

yanta: cakka° iii, 50; dāru° iii, 194; -baddha ii, 194; -yutta 41; ii, 97; -sālā iii, 206
yantaka iii, 191, 197
Yama 61, 324; -loka 91
Yamaka-tthera ii, 310
yamaka: -ñāṇa ii, 286; -tāla 152; -pāṭihāriya iii, 161, 224; -mahāmegha ii, 102; -vijjuta ii, 169; **-sālā 223**
Yamuṇa (nadī) 13; ii, 54, 124
yava iii, 304; -kalāpa iii, 207; **-kalāpī**, -puñja iii, **72**
yasa 67; a° 317; 284, 328; yasasā 14: -agga iii, 283
Yasa (kulaputta) ii, 49, 118
yasassin 30, 130; ii, **289**
Yasodharā 189
yāga 59, 237; ii, 338; **yāgin 59**; yātrā° 146: mahādhamma° iii, 63
yāgu 132, 170, 291; uṇha° 175; -ulunka 206; -khajjaka 306; iii, 159, 284; -pāna ii, 229; -bhatta 350; -bhikkhā 294
yācaka 197; kapaṇa° ii, 189
yāca-yoga 347; iii, **280**
yācati 114, 346; yācita 198; yācitabbaka iii, 280: yāciyamāna iii, 86
yācanaka 258, **114**; yācana 34
yāti iii, 48, 69, 121
yātrā 53, 87; -yāga 146
yāthāva ii, 18, 287; a° iii, 116; -vimutti iii, 132
yāna 31, 241; ii, **349**; assa° 83: **Brahma°** iii, **121**; **-da 83**; yutta° iii, 251
yānaka ii, 237
yānī-kata 181; ii, **223**; iii, **251**
yāpana iii, 166; -matta ii, 105; -sīlatā iii, 165
yāpanīya 129; ii, **314**
yāpeti 28, 113, 301; ii, 30, 124, 161; upari° iii, 104: (sakaṭaŋ viya) iii, 204
yāma 10, 144, 243; ii, 49, 99: iii, 28: diyaḍḍha° ti° iii, 51
yāyika 88
yāva 215; -kālika iii, 164, 192; **-gambhīra** ii, **86**; -jīvaŋ 260; ii, 185; -d-atthaŋ 240, 338; ii, 105-6; **-deva-manussehi** iii, **253**
yāvataka ii, 84
yāvatā (=yattaka) ii, 155, 401; -âyukaŋ 208; ii, 83, 182: iii, 144
yiṭṭha ii, **338**
yuga 242; iii, 121, 302; agga° 210; dussa° 262; ii, 326; dūta° iii, 61: **-nangala 251**; ii, 303; -padesa iii, 122; -matta iii, 49
Yugandhara (pabbata) ii, 225; iii, 46
yugala 247; ii, 160
yujjha: a° 339; yujjhati 61, 154, 340: iii, 104; (*causal*) iii, 284
yuñjati 222, 247, 254; yujjati ii, 41; iii, 113, 239
yuta: madana° 339
yutta 115, 207; a° ii, 1; -kāra ii, 155; kāla° 245; guṇa° ii, 2; -payutta 87, 127; iii, 5; -balivadda 210; yācitabbaka° iii, 280: -yāna 181, 223; iii, 121, 251; -yoga ii, 5, 313; (=yoga) ii, 387: samaya° 245
yuttaka 116: iii, 45, 77, 108
yutti 331
yuddha 61, 140; iii, 103; -ṭṭhāna 86; Bhārata° ii, 148; iii, 294; -bhūmi ii, 87; -maṇḍala iii, 192
yuva ii, **308**
yūtha 13; ii, 305
yūpa 145; iii, 50, 300
yūsa 207, 258; ii, 250; -âkāra iii, 286; go° 235, 350
yenicchaka iii, 22
yebhuyyena 42, 324; ii, 32, 177, **285**; iii, **3**, 27
yoga 276; ii, **128** (*practice*); (*bondage*) 44; -âvacara 105; ii, 81, 121, 330; iii, 5, 67, 76; -karaṇīya iii, 293; kuṭila° iii, 306; **-kkhema 255**; ii, **164**; iii, **122**, **249**; a° 211; **-kkhemī-pariyāya** ii, **387** (=yutta); nipāta° 209; yutta° ii, 5: **Sāci°** iii, **306**
yogī 158: iii, 20, 265
yogga 77, 254; kata° ii, 87
yojana: -âvaṭṭa ii, 238; -ubbedha ii, 238: -ppamāṇa iii, 76: -vitthāra iii, 20
yojana 281, 315; ii, 169; attha° ii, 38; ovāda° ii, 382; pariññā° ii, 113
yojanika 283: iii, 50

yojeti 206, 242, 293 (sūciŋ): (*mix*) ii, 5: iii, 57; yojita 316
yotta 76, 242, **252**: iii, **121**, 245
yodha 87; ii, **277**; **-âjīva** iii, **103**: -ratha iii, 118
Yonakadhamma - rakkhita - tthera iii, 143
Yonaka-rūpa iii, 45
yoni 18, **268**; **āraddhā** iii, **22**; -upagamana iii, 17: tiracchāna° ii, 206; **-pamukha** ii, **342**; -mūla ii, 327: -sampatipādana iii, 17; -siddha ii, 328; yonika ii, 328
yoniso 7, 46, (=upāyena) **89**; upaparikkhati ii, **321**; patipajjati 309; payujja° ii, 400; **-manasikāra 171**, 202, 279; ii, 5, **21**, 72; iii, **133**, **165**: **a**° iii, **139**
yobbana 168; ii, 308; -kāla 40

R

ra-kāra 55
rakkha: vihāra° 268
rakkhati 67; rakkhita ii, 145; arakkhitatta 220; arakkhiyata, rakkheyyāni 277
rakkhana iii, 22
rakkhasa 339; sa° iii, 3
Rakkhita-vana ii, 305
ranga: -jāta 19; ii, 5, 328
racchā 318, 350; anibbiddha° iii, 287
raja: **-âpatha** ii, **179**; iii, **279**; -okinna ii, 240; kilesa° 25; -dhātu ii, 344; dhūma° 73; paŋsu° iii, 101: -mutthi iii, 166; rāga° 199; ii, 179
rajaka ii, 114, **328**
rajata iii, **304**; -danda 240; -maya ii, 157: -parikkhata iii, 118
rajanīya ii, 281; iii, **66**, **103**
rajasa iii, 49
rajja: -antarāya 142; -patilābha ii, 187; -sukhaŋ 318: -atta iii, 101
rajjati (rañj.) 78
rajjana ii, 79, 142; iii, 192, 245; rañjana ii, 114
rajju 252; tanhā° 96; -muduka ii, 211; -valli 173; rajjuka ii, 207; iii, 65
rajojalla 150, 174; iii, **136**, **270**
rañjati iii, 84; rañjeti iii, 64, 66, 152
rattha 114; **-pinda** ii, 50, **199**; Bharu° iii, 284
Ratthapāla 328; iii, 54, 256; R. gajjita ii, 201
rana 109, **214**
ratatta 254
ratana (*measure*): addhattha° ii, 176; tīni° 81; mutthi° 314; sata° iii, 60: -satika 303; satta ii, **176**: ratanika; catu° iii, 280
ratana (*gem*): -kkhandha iii, 220; cakka° iii, **152**; **-ttaya 136**; dhamma° iii, 51: -pītha ii, 226; -mayatta 278; (**satta**) iii, **152**
rati 91, 269; -kara 92: Samana° iii, 23: -janana iii, 152
ratta (*dyed, red*) 44; -kambala 75; ii, 5; iii, 46; -dupatta 302; -pavāla iii, 227; -pīta 92; **rāga**° **197**, 293: -vanna 242, 281; -suvanna 30, 68
ratta: cira° 270; dīgha° 270
ratti: **abhikkanta**° **14**; **andhakāra**° **170**; -kathika iii, 36; -khitta 200; -diva 10, 24, 28; -divaso ii, 6; -bhāga 73, 154; -tthāna 245; -vibhāyana 355; rattindivaŋ 106
ratha 87; alankāra° iii, 118; -ânīka ii, 194; **-kara-kula 162**; -cakka 22, 173; -pañjara 341; iii, 285; -yāna 138: yodha° iii, 118; -renu 185; **valabhī**° iii, **118**; -vinīta-patipadā iii, 291; -sandhita, -sīsa 341
Rathakāra (sara) ii, 344
rathikā (rathiyā) **315**
randha (*flaw*) 70, 207
ramana ii, 209
ramati 86, 214, 264; rameti ii, 220: rata: ajjhatta° iii, 255
ramanīya 38, 345, 348; ii, 116
ramma (*adj.*) iii, 51
rava 261
ravati 81; ravita 127; ravāpeti 261
rasa 14, **327**: attha° iii, 63; āpo° 250; -giddha 257; tanhā° 54; ii, 110; pathavī° 250; -pāna iii, 206: lakkhana° 45; **sacca**° 275, **329**; sabba° 98; -sāyana 151; -haranī iii, 26: a° 329
rasmi: Buddha°, -teja iii, 46, 243: (*reins*) iii, 119: suriya° iii, 243

rassa ii, 42, 236; iii, 113
rahada; dhamma° 237; udaka° 38
rahassa ii, 220
raho (rahas) ii, 17; **-gata 139**, 156; -kamma; -seyyaka ii, 367; rahasi (*loc.*) 139
rahita 32, 115, 273; -atta 296; paññā° iii, 257
rāga 271; ii, **114**; **-kkhaya** iii, **88**: chavi° iii, 304: -ṭṭhāniya 271; nandi° iii, 16: -paṭigha 177; -ratta 198; -vasika 124: **-vinaya** iii, **121**
rājaka: a° ii, 187
Rājakārāma iii, **283**
Rājagaha 38, 128, 231, 242, 292; ii, 57, 170; iii, 102; -seṭṭhi 311
Rājamātu-vihāra 222
rājā: -angana 147, 241; ii, 187; -ânubhāva 151; **-âbhinīta** ii, **301**; -upaṭṭhāna ii, 170; -usmā 131; -kathā iii, 294; -kamma **-karaṇīya** 167; **kuḍḍa**° iii, **134**: -kumāra 13, 67, 132; -kula ii, 225; -geha iii, 26: **-cakkavatti** iii, **152**; -daṇḍa 133; -dhānī ii, 90, 324, 390; -dhītā 314; -pabbajita 73; -purisa 32, 88; -bhaṇḍa 147; -mahāmatta ii, 24; -ratha 138: -vallabha iii, 84
rāji ii, 283
Rādha i, 336
rāmaneyya iii, 38; rāmaneyyaka 73; ii, 309; r. īya 351
rāsi 227; -kāraka iii, 254; kiŋsuka° ii, 111; kilesa° 17; guṇa° 23; iii, 215; -bhūta 341: iii, 48
Rāsiyo iii, 108
Rāhu 73, 108; ii, 89
Rāhula ii, 215, 281, 392; iii, 161, 189, 213
riñcati iii, **75**
ritta: a° ii, 260; rittaka ii, 237; iii, 10
rukkha; ārāma° iii, 46: kappa° ii, 189; kiŋsuka° iii, 57; dīpa° iii, 50: **-devatā** iii, **101**; -mūla 64, 233, 245; vaṭa° iii, 201; -vaṭika ii, 397; -visa iii, 148; sanda-cchāya iii, 11, 58: -setu iii, 11: siñsa° iii, 58
Rukkhadhamma-Jātaka 70
ruci ii, 48, 122, 403; rucika 178: *see* yathā-r.
rucitaŋ ii, 325
ruccati 118, 227-8, 320; ii, 120; (*causal*) ii, 403
ruccana 262; aruccanaka iii, 215, 219
rujati; pāda 90; piṭṭhi ii, 153; vaṇa ii, 208; ruṭṭha 322, 324: sīsaŋ iii, 224
rujana ii, 153, 257
ruta ii, 10
ruda-mukhī 191; rudati ii, 112, 157
rundhati 342
ruppa-pariggaha iii, 205
ruppati 32, 111; ii, **290**; iii, 68
ruppato 289
ruppana ii, 47, 290; -lakkhaṇa ii, 16: -sankhāta iii, 68
rūpa ii, **16**, **292**; iii, **301**; -âyatana 14; -ârammaṇa 269: iii, 252; -âvacara (jhāna) 23, 219; iii, 56, 105: -ūpajīvin iii, 177: -deva 14; -Brahmā 354; **(iti-)** ii, **47**; kāma° iii, 8; -kāra 42; -kūṭa iii, 305; **-gata** 270; iii, **114**; **-cchanda** ii, **132**; -jīvita iii, 95: **-taṇhā** ii, **15**; tathā° ii, 148; **-dhātu** ii, **132**; -nāga- 96; nibhāsa° ii, 308; **-paṭisaŋvedī** ii, **368**; **-pariyesanā**, **-pariḷāha** ii, **132**; -bhava 50; **-maya** iii, **2**; -rāga ii, 368: yonaka° kirāta° iii, 45; **-lābha** ii, **133**: sukhuma° iii, 21: -sankhā iii, 113
rūpaka 80: iii, 45
rūpatā ii, 98
rūpavant ii, 255; iii, 86
Rūpasārī (brāhmaṇī) iii, 219
rūpiya 159
rūpin ii, 270, **346**
rūpeti ii, 71
rūḷhi-sadda 17, 67; ii, 25
rūhati iii, 43, 276, 305
re ii, 241
reṇu 185, 244, 281; ii, 90; iii, 270
Revatā ii, 90; iii, 189; Revatī iii, 220
roga: -âyatana 180; abhiṇha ii, 249; cakkhu° 40; -dubbala 344; nirantara° ii, 249: paṇḍu° iii, 57; -byasana ii, 157; -bhāva 191; -samasīsin 183; sota° 40; **rogato 45**; ii, **334**
roceti 86, 228, 279: iii, 28, 215

rodati 291; (*causal*) 60: rodanamatta iii, 72: amma-rodati iii, 103
rodha: -atthangama ii, 74
rodheti 227
ropana 348; ropaka 88
ropeti 220; ropita 13; a° 67: rukkhe iii, 36, 177: -vana iii, 247
Roruva (niraya) 81
rosaka 155, 163; rosana ii, 137
rosetā 155
roseti: rosetu-kāmatā 321
rohati 134
Rohinī (nadī) 67; -raṭṭha 114
rohita-miga 289

L

lakuṇṭaka 163, 354
lakkhaṇa 45, 122, 157; **-aññathatta** iii, **286**: adhimokkha° iii, 233, 247: anicca° *etc.* ii, 318: avikkhepa° iii, 233: itthipurisa° ii, 348; uttariya° 264; **-upanijjhāna** 65, **67**; okappana° 250; kakkhaḷa° iii, 286; -gati iii, **68**: tīṇi ii, 287; dvattiṇsa° iii, 48; paccatta° iii, 13, 68; paggaha° iii, 233: -paṭivedha iii, 124: puñña° iii, 50; mahāpurisa° 247; ii, 196; sattisūla° ii, 289: (ti-sūla°, *of cattle*); -sampanna 242; ii, 216; sampasāda° 250; sāmañña° iii, 67; suññatā° ii, 289; lakkhaṇato ii, 145
Lakkhaṇa-tthera ii, 216
Lakkhaṇa-saṇyutta ii, 27
lakkhīyati 11
lagga 128, 288, 304; a° 85: iii, 47; -pucchā ii, 336; -matta ii, 207: (vāḷikā) iii, 101
laggati 68, 193, 300; ii, 172: iii, 55, 106; laggita 304; ii, 364: iii, 84, 92
laggeti 257, 346; patta-cīvaraṇ ii, 176; aṇse ii, 195
laggana 181; ii, 179
lagghana (*laugh*) ii, 285
Lankādīpa iii, 143
langhati ii, 397; (*causal*) iii, 191
langhāpana iii, 134
lacchāmi ii, 171
lajjati 65; iii, 268; lajjita 320, 335
lajjana iii, 116
lajjā 41, 306: iii, 15
lajjin 139, 259; a° ii, 142
lañca iii, 283, 306
lañcha 139; ii, 220; lañchati 124, 128
lañchana ii, 379
Laṭukika-Jātaka 70
laṭṭhaka (=bhadda=sāhu) 60; ii, 305
laṭṭhi 252; patoda° iii, 119
laṭṭhikā: beḷuva° ii, **298**
latā 39; nāga° 117: iii, 70
laddha: -atta 114, 182: iii, 122; -upāya 72; -okāsa 119; -kāla ii, 170; -dhamma 61; -nāma 266; ii, 75; -patiṭṭha 20; -rajjatta iii, 101; -vohāra ii, 85, 120
laddhabbatā: a° 42
laddhi 98, 129, 213; ii, 30, 313: iii, 115; -kara 130; -pavattaṭṭhāna ii, 258; -virodha iii, 109
laddhika 51, 228; kiṇ° ii, 258; nānā° iii, 287
lapati 82; lapāpanaka ii, 324
labhati; laddhā 112, 187; labhate 331; labbhati ii, 49; alattha 114, 240, 312; ii, 37, 61; lacchāmi ii, 171, 189; labbhā 268
labhana: -ṭṭhāna ii, 187: ñāṇa° iii, 12
lambati: upari° ii, 319
laya 73
lahu: -citta 295; -java iii, 154; -ṭṭhāna 4, 129; -paccupaṭṭhāna ii, 323: **-saññā** iii, **261**; lahuṇ 312: ii, 173: lahuṇ lahuṇ iii, 46; lahuka 150; ii, 88
lahuta iii, 52
lahusa 22
lākhā iii, 46, 174; -rasa 78; ii, 86, 283
lāja 206, 227, 243; -pañcama iii, 120; madhu° ii, 226
lāpa iii, 200; lāpin: bāla° ii, 324
lāpu (lābu) 198, 281, 326; -vatthu ii, 348
lābha 182, 321; -agga ii, 102, 124; iii, 283; vata me ii, 216; sampatti° 55; **-sakkāra** ii, 102, **206**
lābhin 163, 210, 235; ii, 102, **236**; lābhitara ii, 125
lāmaka 61, 127, 160; ii, 382; -ācāra ii, 145; -ātura 296;

âdhivacana iii, 67; -jāti iii, 161: -dhamma iii, 42: -bhūmi iii, 104
lāyati 29; iii, 72, 104
lāḷeti 182
lālana: hattha-pāda° iii, 194
likhati; paṇṇaŋ ii, 193; likhita ii, 180; (*causal*) 327
linga iii, **260**; itthi° iii, 226; -upapatti ii, 41; napuŋsaka ii, 256; -niyama ii, 159; -vacana 273; -vipallāsa 269
lippati 270; litta ii, 282; iii, 14
limpati iii, 45
līṇa 20; **-atta; -âkāra** iii, **140,** 258: **-uddhacca** iii, 122, 155, **258**
līyanā, līyitatta iii, 140
lujjati ii, **370**
lujjana: -palujjana ii, 368; iii, 180; -sabhāvatta ii, 320
luñcati ii, 111, 295; iii, 56
ludda 211, 298; ii, 342; -kamma ii, 284
luddaka 162; miga° 289; iii, 266
lunana 253; lunāti 254
lubbhana 53, 137; ii, 100; -sīla ii, 144
lulita iii, **175**
lūkha 169, **260;** ii, 161; **-jīvin** iii, **108; -tapa 81;** -puggala iii, 161
lekha 145; lekhati 186; lekheti 165; (*causal*) ii, 327
leḍḍu ii, 137; -uppāta iii, 70; -ṭṭhāna iii, 200; -pātana ii, 50
leṇa 22, 88; ii, 268, 368; iii, **112;** maŋ° iii, **104:** -cchadanaŋ iii, 70, 249
lepa 270; ii, 5; iii, **201;** taṇhādiṭṭhi° ii, 243
lesa 15; -kappa iii, 35; vāta° ii, 337
loka (satta) **20, 201;** ii, **287; -akkhāyika** iii, **295;** -aggo iii, 49: **-antagu** iii, **3;** -antarika ii, 290; **-âdhipati 265;** -ânukampa 108; -ânuggaha iii, 296; **-âmisa 23;** ii, 121, 193; iii, 82; **-âyatika** ii, **76;** -itthi iii, 67: -garu 1; ii, 1; **-cinta** iii, **300; -dhamma** ii, **320;** -dhātu 33, 74, 198; n' atthi ayaŋ ii, **338;** -nātha **244:** -nāyaka iii, 49; iii, 214: **-nirodha** 117; ii, **32;** -nissaraṇa 129; -pariyāya 65; -pāla 195; -vadha 228, -vicaraṇa iii, 252; -vināyaka iii, 48; -vohāra 152; -sankhātatta iii, 180; sankhāra ii, 388; -santati 328; -sannivāsa 25; **-samudaya** 117; ii, **32;** -sammuti ii, 13; **sahassaŋ** iii, **229**
lokāyata iii, 295
lokiya 102, 328; lokika 252; -abhiññā ii, 175; -mahājana 66, 198; -samāpatti 183
lokuttara 328; ii, **229; -attha** iii, **291;** indriya iii, 237: -dhamma 156; ii, 139, 314; -magga 36; iii, 35; -samādhi 107
loṇa 321; ii, 394; -ambila 98; ii, 106; iii, 284; -udaka 55; -ūpahata iii, 288; **-ghaṭa** ii, **235;** -dhūpana iii, 171; -bhatta, -maccha, -yāgu ii, 293; **-sovīraka** ii, **121; loṇika** ii, **293;** loṇikata ii, 105
lobha (lubbhana) **53, 137:** lobhanīya iii, 194
loma: kesa° 301; -calana 174; nil°, sarīra° ii, 208; -haŋsa ii, 46, 366; iii, 45: -haŋsana 224
lola iii, 34
loluppa-virahita 54
loha 159, 237; kāḷa° iii, 150; -kumbhi 168; -khādaka ii, 204; tumba° 242; -pāti iii, 305; -piṇḍa 324; -māsaka 150; iii, 304; -sīsa ii, 225
Lohakumbhī (niraya) 38, 142
Lohapāsāda 74, 148; ii, 276
lohita 28; -âbhijāti ii, 342; -uppala 141; -kasiṇa 75; -tā 190; -nadī 70; -pakkhandika iii, 217; pubba° 48; maŋsa° 314; ii, 217: lohitatta iii, 27
lohitaka: iii, 58: -upadhāna ii, 325: iii, 45

V

vaŋsa: -agga iii, 226; -ânurakkhaka 259; ii, 142; -âgata ii, 82; uggata°, -koṭi iii, 226
vakula iii, 48
vakka iii, 42
vakkhati 107, **209,** 220; ii, 382: iii, 29, 88, 268
Vakkhali ii, 252, 314; *-tthera-vatthu* iii, 157

vagga 258; kula° 14; -gata 270; brāhmaṇa° 143; -vagga 261; ii, 300
vaggika ii, 258
vaggiya: pañca° ii, 118: iii, 296
vagguli ii, 290
vanka 146, 181, 282: iii, 98, 245; -daṇḍa ii, 399; -ṭṭhāna iii, 30: -phalaka iii, 11
Vangīsa 271, 278, 285; ii, 8
vaca (*root*), vacattha ii, 272
vaca (*voice*) 30; vacasā 47
vacana asaŋyata° iii, 257; uttama° 12; eka° 95, 348; karaṇa° 11; khara° iii, 257: **-kkhama** 123; ii, **241**; garu° ii, 85; gārava° ii, 3; -pakkha 289; -patoda ii, 241; -patha iii, 122: piya° ii, 85; Buddha° iii, 91: bahu° 95, 348; -bheda ii, 17, 23; yoga° 11; -lakkhaṇa 273; -saṇhatā ii, 147; settha° 12
vacī: -gutta 253; -duccarita 272; -dvāra 277; ii, 17: iii, 94; -pāgabbhiya ii, 167: -bheda iii, 94; **-sankhāra** ii, **17**; iii, **97**; -saccaŋ 237; -sankhāra iii, 94: -sañcetanā ii, 57; -sucarita 47, 184, 253
vacca-kuṭī ii, 321
Vaccha (titthiya) 107; ii, 343
vaccha (*tree*); -ropana 348; iii, 129
vaccha (*calf*); **-giddhin** iii, **42**
vacchaka 321; ii, 284; iii, 99
Vacchâyana ii, 263
vaja ii, 45
vajira: -âvudha 324; -ūpama ii, 142; -panti iii, 228: -sanghāta 12
vajja (vad.); **sacca°** 26; ii, 14, **340**, 374
vajja (*fault*) 71, **201**; iii, **230**; sa° 115; iii, 141; **vajjavant** ii, **303**
vajjati (vad.) 24: vajjeti 16, 238, 297: vajjita iii, 34
Vajjī; -puttaka 295; bhūmi 295; -raṭṭha 291
vajjha 318; ii, 255; catumagga° kilesā iii, 20
vañcana 64; iii, 305, **306**
vañceti 64, 131, 340; ii, **323**; **vañcitatta 355**
vañjha ii, **341**; a° ii, 191
vaṭa-rukkha iii, 201
vaṭuma ii, 370, 373; -âyana iii, 177
vaṭṭa 88, 107; ii, **277**; -ajjhāsaya iii, 239; -ânugata ii, 234: āgati° ii, 114; -âbhirata iii, 239; -indriya iii, 237; -uggata 311; -kathā 23; ii, 10; -gāmin ii, 217; dukkha° 112, 275, 330; ii, 313; iii, 108; -dosa ii, 55; -nissita ii, 81, 327: -pakkhiya ii, 19; -patita 144; -pathatta 279; -pūraṇa ii, 37; -bhaya 220; -mariyādā ii, 155; -mūlaka 289, 353; ii, 283; -viddhaŋsana 353; vipāka° ii, 114; -vivaṭṭa ii, 11: iii, 132; -sannissita ii, 113, 311, 319; -sīsaṭṭa ii, 19; -sutta 25
vaṭṭakā ii, 30, 107; haŋsa° iii, 265
Vaṭṭaka-Jātaka 70
vaṭṭati 123, 232, 153; vaṭṭeti ii, 120
vaṭṭi-vaṭṭi (*cf. wind*) ? vaṭṭa-vaṭṭi iii, 136
vaṭṭi (*wick, edge*) 290; ii, 83; kappāsa° 189; ii, 224; -tela ii, 349; iii, 156; -padīpa 40; -padesa ii, 99; mukha° iii, 277, 302: reṇu° 281; -samodhāna ii, 323
vaṭṭika ii, 5
vaṭṭharaṇa 291
vaḍḍhakī ii, 238, 330; iii, 79, 107
vaḍḍhati 134, 250, 301; kaṭasī ii, 156: vaḍḍhana iii, 265
vaḍḍhika iii, 31
vaḍḍhi 55, 240; -gāmin iii, 285; -sankhāta iii, 282; a° ii, 137
vaḍḍheti (= brūheti) 51: (=bhāveti) iii, 139, 251; attānaŋ 207; kalahaŋ 207; vipassanaŋ 286; saddhaŋ 9: vaḍḍhāpeti iii, 8
vaṇa ii, 208; -colaka, paṭicchādana iii, 196; -mukha 48, 53: iii, 76; **sara°**, -sarīra iii, **68**
vaṇijjā 149, 290; ii, 375
vaṇibbaka 114
vaṇṭa: -chinna ii, **332**; tāla° 152; iii, 119, 242; -pavutta 28
vaṇṇa 14, 28, 242; aggi° iii, 196: alattaka iii, 215; **-âbhata 126**; -âyatana 80; -kāraṇa 302; -gītā iii, 120; -ghosa ii, 206;

-ghosana ii, 118; canda iii, 215: chavi° iii, 160: -dhātu 192; **-nibha 125**; pakati° 213, 221; -pakāsana 124; pabbata° iii, 215; **-pokkharatā** 45; ii, 210, **236**: phalika° iii, 12; **-bhaṇana** 67, 89, 271; iii, 49; -macchera ii, 181; maṇi° iii, 30, 45; mukha° 40; **-vādin** ii, **163, 243**; -vikāratā iii, 164: visabhāga° iii, 277; -visesa ii, 12; sankha° iii, 222; (=saṇṭhāna) 133, 150; iii, 207; samudda° iii, 215; -sampanna ii, 120; supaṇṇa° 221; suriya° iii, 215; suvaṇṇa° (*cf.* dubbaṇṇa) 14: seta° iii, 119
vaṇṇatā: sabala° iii, 81
vaṇṇavant ii, 288; -atā ii, 349
Vaṇṇabhūmi (Bhagavā) 73
vaṇṇāyati 11, 221
vaṇṇin 185
vaṇṇeti 20
vata (*practice*) 209, 295, 331; aja-go° ii, 399; -koṭṭhāsa 347; go-kukkura° ii, 105; -padaŋ 347; -samādāna ii, 398; **-sīla 81**, 108 (*cf.* sīla); ii, 15, 345; subbata 353
vati 212, 253; -parikkhepa iii, 249
vatikā: rukkha° ii, 397
vatta (*service*) 104, 140, 166; uggahita° iii, 26; -karaṇa 331; -paṭivatta 292: ii, 172, 274, 305; iii, 34; -padāni 338, 348; pāda° ii, 240; -sampanna 305; (*duty, custom*) 39, 216, 279; -vasena 55; katikā° iii, 186; -paṭipatti ii, 330; -sīsa 174; ii, 19, 53
vattaka; tatra° iii, 166
vattati 7, 54; vattuŋ 203; iii, 48; vattamāna 108, 209, 244; -ka ii, 118; -kāla ii, 42; vattabbatā ii, 179: iii, 41
vattanī 133; ii, 295
vattantā ii, 203
vattā (vattar) 28, 92, 123; ii, **241**, 356, **389**; iii, 47, **68**,
vatti (vac) 20: *see* cakka° iii, 152
vattu (? vattuŋ) 272
vatteti 329: iii, 153 (cakkaŋ): vādaŋ iii, 287
vattha 16, 130, 270; ii, **349**; (*in sim.*) 19; iii, 134; -channa 82; **-da 82**; paribhoga ii, 188; -yuga ii, 184; -veṭhana 296; **seta**° iii, **119**
vatthi -kosa ii, 13, 22, 341; iii, 198
vatthu iii, 251; akkosa° 342; antima° 215; -ârammaṇa 21; ii, 112, 164; iii, 17, 228; **-kata 181**; ii, **223**; iii, **251**; -kāma 107, 142, 304; ii, 14, 143; (tīṇi) 321; ghara° iii, **44**: -cittatā ii, 328; nandana° 32, 93; bhaya° 22; -bhūta iii, 146: -rūpa ii, 179; **-vijja** 203; ii, **348**; sangaha° iii, 152; -visadakiriyā iii, 156; soka° 32
vatthuka: oja° ii, 23; cetanā ii, 70; pasāda° ii, 131, 214; vīsati° ii, 15; saŋsagga° ii, 142; soka° 32
vatrabhū 104
vadati 329; vajja 45; vattave 298; vajjasi 298; vajjaŋ 213; vattu-kāma 331
vadaññu 91, 99
vadāna 329
vadha 128, 228; iii, **108**; -bandhanâdi iii, 64, 129: -bhāva ii, 324
vadhaka 201, 207; ii, **324**; iii, 10, **16**; -citta 78; -cetanā ii, 144; -tā ii, 324; -paccatthika ii, 312; iii, 16; -paccāmitta ii, 312
Vadhatala (nagara) ii, 166
vadhati 60, 145, 317; avadhi 56: vadheti iii, 16
vana: **-âsaya** ii, **285**; kilesa° ii, 142; -caraka iii, 249; **-devatā** iii, **101**: **-pattha** ii, 6, **366**: paduma° iii, 48; -māla 206; **-ropa 88**: ropita° iii, 247; -saṇḍa 28, 233, 264; ii, 249, 366: iii, 91, 101; -sūkara iii, 72; **-spati** iii, **101**
vanatha 269; ii, **142**
Vanavāsī-Mahātissa-tthera iii, 187
vanta; -kilesa 161; -rāga iii, 47; -tā ii, 213
vandati 352; cetiyaŋ 314; vanditakāra ii, 50
vandanā iii, 214; -matta 349
vapaka 248; vapana 242
vapati 26, 90, 247; iii, **44**; vapita 239; vapīyati ii, 366: vutta iii, 106

vappa 242
vamana ii, 100
vamitaka: āhāra° iii, 166
vamma 154; maṇi° 75; iii, 47
vambheti iii, 29
vammika 173, 340; iii, 13, 69, 193
vammeti iii, 47
vaya 285; -ânuppatta ii, 249; **uppāda°** **31**; -kalyāṇaŋ iii, 227: **-gata 261**; **-guṇa 23**; -dassana ii, 253; **-dhamma** ii, **41**, **68**, **365**; -ppatta 190; ii, 191; -vuḍḍha 163; ii, 249; -sīmā (tisso) 41
vara (*boon*) 157; ii, 90, 360; attha ii, 125, 177
vara (*adj.*) **340**; ii, **98**; -âsana 240; -dhamma-cakka iii, 63: -paŋsu-kūla iii, 46: pabhinna° iii, 105: sabbâkāra° 224; -sayana 64: iii, 242
varaka ii, 344; iii, 304
varatta 53; ii, **285**
varāka 215, 266; **-manussā 349**
Varuṇa 341; deva 235
vareti ii, 91
valañjana 137; ii, 118
valañjeti 127, 147, 156; iii, 93, 297
Vaḷabhā iii, 75
vaḷabhī-ratha iii, **118**
vaḷavā 220; ii, 211; iii, 118, 119
valāha-kāyika ii, **351**
valāhaka 119, 244, 316; -kūṭa 298; dhūma° timira° ii, 315: ratta° iii, 46: sīta° ii, 351
vali: mutta° iii, 9; -vaṭṭa iii, 244
valika: vihata° iii, 244
valita iii, 228
valittaca 182 n.; **-tā** ii, **11**
vallabha ii, 92; rāja° iii, 84
vallūra ii, **104**
vallī 173, 220, 281; ii, 293: iii, 30, 33: -nisseṇi 342; -hāraka (*in sim.*) ii, 11
vavakassati: vavakaṭṭha ii, 213
vavatthapeti (*scrutinize*) 39, 194; ii, 64, 110: iii, 17, 56, 245
vavatthāna 40, 123, 326; ii, 294: dhamma° iii, 174; bhaṇḍa° ii, 117; nāmarūpa ii, 253: iii, 19: *-niddesa* iii, 16
vavasāya 159
vasa 100, 209; ānuga° 171; kāraṇa° ii, 301; kodha° 355; **-ŋ gata** ii, **388**; iii, **5**; Mārassa 193; a° ii, 341; a° -vattiŋ 261
vasati 276; vasitu-kāma 216; vasita 57: ciṇṇa° iii, 144; vatthabbaŋ ii, 6
vasana 101: iii, 44: -gabbha iii, 217
Vasabha 80
vasalī 4, 260
vasā; -pitā 198 (*cf.* UdA. 373)
Vasavatti 169, **209**, 245; ii, 24; devā ii, 136
vasi 1; vasitaka 68
vasika: attha° ii, 301; kāraṇa° ii, 301; citta° 36; pucchā° ii, 3
vasī 209: -bhūta 192: -bhāvatā iii, 96: ciṇṇa° ii, 225: iii, 94, 167
Vasundharā iii, 48
vassa 103; -agga 280; -âvāsa 307; ii, 92; -âvāsika ii, 173; -uddesikā iii, 228: -ūpagata iii, 188: -upanāyika 216, 291; ii, 92, 177, 362; khaṇika° iii, 254; -gaṇanā 218; -vuttha 276: iii, 288; -valāhaka ii, 351; -vuṭṭhi 251; -sata 81; -sahassa 17: hemanta-gimha° iii, 33
Vassa-Bhañña ii, 279
Vassa-valāhaka (deva) 81, 284
vassati: deva 239, 266; iii, 92; vuṭṭha 134; ii, 209: (megha) iii, 30: (*causal*) iii, 135
vassana (*rain*) ii, 55; vassanaka-megha iii, 270
Vassāna ii, 351
vassika: a° 268; ii, 240: satta° iii, 24
vassikā iii, **134**
vahati 277
vahana: bhāra° iii, 82; -kammanta iii, 134
vā-sadda ii, 23
vāka (*bark*) iii, 121
vākara, vākura iii, 266
vāk-karaṇatā ii, 210
vācā (vāja); **-peyya 145**
vācā 99, **272**; -anga 273; **āsabhiŋ** 30; iii, **263**; -uggata 262; uttama° iii, 263; cetanā° ii, 58; -patha ii, 169; payutta° 217; -pahāna 273; piya° 347; -vatthu ii, 358: **vikiṇṇa°** iii, **257**; -vippalā iii, 178: -sacca 329; saṇha° 347; -satti ii, 240; **-sannitodaka** ii, **241**

vāceti 84
vāja-peyya 146
vātaka: gala° iii, 9, 226
vāṇija 54, 149; kambala° iii, 178; -gāma ii, 374
vāṇijjā 31, 311
vāta ii, **291, 337**; -âbbhāhata ii, 208; -âtapa ii, 84, 228, 272; iii, 30, 51, 288; -âhata 341; ii, 95; **udara° 258**; -upatthambha iii, 226; upari° 17, 346; **-erita** 295; iii, **175**; kaṇṇa°, kucchi° ii, 153; -khitta (nāvā) ii, 97: nāsika° iii, 106; -pāna 84, 141; ii, 82, 179, 226; iii, 70, 120; -pitta-semha 183; piṭṭhi° iii, 52: -purita 34; -bharita 264; -bhīruka, -bhesajjana ii, 153; manda° iii, 92; -maṇḍala 322; -roga ii, 291; -lesa, vijana° ii, 367; -vuṭṭhī 251; -visa iii, 7; **Veramba°** ii, **208**; iii, 48; -sakuṇa ii, 209; sītaka° iii, 92; sīsa° 153; kaṇṭaka° iii, 11
vāta-miga 295
vātingaṇa ii, 293; iii, 301
vāda 285; ii, **146; akiriya° ahetuka° n' atthika°** ii, **279; atta°** ii, **15; -ânupāta** ii, **56**, 258; **-ânuvāda** ii, **258; diṭṭhi-gata° 25**; dhuta° iii, 189: **-pavatti** ii, 56: **-pamokkha** ii, **261**; iii, **145**: -maddana iii, 256: -mocana 217; -vinicchaya iii, 127: āropeti ii, 347; bhindati 32, 165
vādaka: vīṇā° iii, 66, 120
vādana: visaŋ° ii, 146
vādayati, vādeti 206, 340; ii, 228
vādita: (sadda) 295; iii, 66, 304
vāditā: kamma° 107
vādin: evaŋ° 208
vāna 196; taṇhā° iii, 178
vāpi ii, 79, 129; Anurādha° iii, 182; puṇṇa° ii, 322: iii, 305
vāma: -gāhin ii, 173; -jātika ii, 196; -passa 78-9, 180, 280: iii, 27; -pāda 79, 322; -magga: vāmato 180; iii, 41; -hattha iii, 9
vāyati ii, 208, 240, 337; iii, 79, 92, 134
vāyamati 18, 227, 345; ii, 87; iii, **103, 125**; a° **340**
vāyasa 186
vāyāma 19, 249, 292: iii, 103: sammā° iii, 126
vāyo-dhātu 166; ii, **152, 204**: -viññatti iii, 190
vāra 184; javana° ii, 133-4; cittassa 43; desanā° ii, 199; nava° sata° sahassa° iii, 222: nirodha° ii, 22; puna° iii, 31: vārena 281
vāraka: udaka° ii, 123
vāraṇa 322; ii, 7; pāpa° 127; sīha-matta° *etc.* iii, 221; pabhinna-vara° iii, 105
vāri: -ja ii, 228; -dhuta, -yutta, -phuṭṭha 127
vārika-nāga 283
vāreti 109, 190, 251; ii, 43, 237; (*causal*) iii, 207, 283; a° 76; vārita, 127; ii, 176; -atta ii, 71; -vata 80
vāla 34, 198; -agga 74, 117; **-rajju** ii, **211**: -vījanī iii, 119
vālikā 55, 166, 237; ii, 257, 291, 360; -antara ii, 30, 158; -ŋ uddharati ii, 139; -pulina iii, 225: -vassa 323
vālukā 346
vāḷa: -kantāra ii, 103; mahā° ii, 150; -miga 115; iii, 51: 301
vāvatteti iii, **75**
vāsa 235; iii, 45; -âgāra 88: udaka° iii, 45; viveka° 216: garu° iii, 65
vāsa (*perfume*); cuṇṇa° iii, 265
vāsanā 202; iii, 6
Vāsava ii, 30
vāsi (*axe*): daṇḍaka° iii, 5: iii, 72, 79
vāsika 211: disā° iii, 6
vāsijaṭa ii, **330**
Vāsiṭṭha ii, 247
vāsin 268; ii, 150: gāma° iii, 57: ūmi-antara° iii, 138; nagara° 67; vimāna° 108; vāsinī ii, 145: vihāra° iii, 34, 39
Vāseṭṭha 149
vāseti ii, 385; iii, 26, 36, 51, 87 (vasati): (vāsa) ii, 30: iii, 120
vāha 218; ii, 100; vāhana 31
vāhīyati 255; vāheti 278; ii, 49
vi-asanaŋ ii, 157
vi-āsiñcati ii, 385
vikatā; gihī° iii, 107
vikati 267

vikappa 146, 186, 254: iii, 97; -antara ii, 373
vikappeti 215
vikampati 46; ii, 192, 382
vikala: kāya-viveka° iii, 293
vikasati 72; vikasita 40, 247; iii, 48, 160
vikāra 324; kāya° 86; ii, 11; visa-vega° iii, 6, 7 ff., 13: pitta° iii, 81
vikāratā: vaṇṇa° iii, 164
vikāla 319; **-bhojana** 53; iii, **303**
vikiṇṇa-vācā 115; iii, **257**
vikirati 30, 323-4; ii, 190, 296
vikīlaṇika ii, 336
vikubbana ii, 140; -iddhi iii, 214, 267
vikopana iii, 303
vikkanta iii, 49, 50
vikkayā: kaya° iii, 305
vikkiṇāti 230, 259, 312; ii, 202, 218
vikkīṇana ii, 219
vikkhambhana 158; -pahāna 48; ii, 137, 253; iii, 139: -nissaraṇaŋ iii, 174: -vimutti iii, 209
vikkhambheti 105, 183; ii, 236, 314; iii, 52, 151, 202, 251: a° iii, 270
vikkhāleti 140; ii, 188, 244; iii, 27, 45
vikkhipati iii, 205, 259; vikkhitta 8; -citta 7, 290; ii, 2, 7, 204: iii, 301; -puggala iii, 164: -bhāva iii, 9
vikkhīṇa 294
vikkhepa 44, 292; a° 7, 8, 252: citta° iii, 38, 205
vigacchanaka ii, 141
vigata; -anta 265; -ussaha iii, 253; a° ii, 258
vigama ii, 152: dosa° iii, 121
vigarahati 81
vigāhati 265; ii, 86
viggaha ii, 304
viggayhati iii, **114**
vighāta: a° ii, **258**; **-pakkhiya** iii, **152**; **-vā** ii, **262**: (=dukkha) iii, 278
vighāsāda 310
vicakkhaṇa 321; iii, 222
vicakkhu: -kamma 176
vicaya; **vicayaso** ii, **306**: dhamma° sambojjhanga iii, 154
vicarati 175, **325**, **348**; ii, 15: iii, 10
vicaraṇa: -citta ii, 327: -kāla iii, 65
vicāra: vitakka° ii, 233: iii, 243: kilesa° iii, 206
vicāraṇaŋ 95
vicāreti ii, 3, 194: iii, 36, 92
vicikicchā 44, 165, 293; ii, **309**; iii, 35, **140**, **170**; -sankhāra ii, 306
vicikicchati ii, **33**, **62**
vicitra: -akkhara ii, 229; -akkhi iii, 223; -uyyāna iii, 11; -kathā ii, 140: nānā-naya° iii, 51: -vitāna iii, 45, 135: yāna iii, 294
vicinana 61; sabhāva° ii, 306
vicinati 61, 89, 216; ii, 363; **viceyya-dāna 61-3**; (passati) ii, 20
vicuṇṇa 78; vicuṇṇita ii, 25: cuṇṇa° iii, 42
viceta iii, **301**
vicchandanīya-kathā iii, 265
vicchika ii, 23
vicchindati 13; avicchinna ii, 156
viccheda ii, 23
vijaṭeti 49, **50**; vijaṭita-jaṭā 49; iii, 47
vijana-vāta ii, 367
vijambhati 79; ii, **284**; vijambhita: sīha° 79; iii, 28
vijambhanā 35; -bhūmi ii, 284: iii, 140
vijambhitā 35; iii, **28**, **140**
vijaya 176; Māra° 10; ii, 377: sangāma° iii, 121
vijahati 79, 175, 221; ii, 74; a° 181; vijahita-matta 218; (ṭhānaŋ) iii, 28; pakatiŋ ii, **342**
vijahana: sabhāva° iii, 298: a° iii, 194
vijāta; phala° iii, 151; vijātā 190; -mātā 162; ii, 109
vijānana 21; -kicca 250; -lakkhaṇa ii, 293; ii, 98
vijānāti; vijaññā 209; vijānataŋ (*gen. plur.*) ii, 171
vijāyati ii, 212: iii, 135
vijāyin ii, 277
vijigucchati iii, 268
vijita 76, 139, 176; -atta 278; -ṭṭhāna iii, 285; **-sangāma 270**, **352**; ii, 277
vijitāvin 176; ii, **282**
vijjati: vijjamāna 7, 12, 205; ii, 2; -guṇa 235; vijjetha 66

vijjā 89; ii, **78**; iii, **117, 127**; **aṅga°** ii, **348**; attha° 219; -uppāda ii, 78; khatta° iii, 257: **-caraṇa-sampanna 219, 231**; ii, **247**; tiracchāna° ii, 348; **tisso 213**; ii, 202; tīhi 231; nakkhatta° ii, 348; nāga° 135; magga° 289; vatthu° ii, 348: -vimutti iii, 275
Vijjā-kadambaka (?) ii, 201
vijju 221; -kalāpa iii, 46; vijjutā: yamaka° ii, 169
vijjullatā 173, 247; iii, 46, 254
vijjotati ii, 185: iii, 47
vijjhati 30, 251, 302; **viddha** 32, **125**: vijjhitu-kāma iii, 54
vijjhana 253; -bhāva, -ka-bhāva ii, 219
viññatti 272; ii, 146: kāya-vacī° iii, 116: dhātu° iii, 190
viññāṇa ii, **98, 259, 271, 293**; -âyatana 180; -âhāra ii, 25; kamma° iii, **4**; -kicca 61: **-ṭhiti** 18, 46; ii, 97, 259, **272**; -mokkha iii, 73: -rāja iii, 62: -vīthi 6; -samaṅgī 7; (-citta) ii, 24
viññāṇaka: a° 173, 265; -saññī 18: sa° iii, 290
viññāta 6, 270; ii, **337**; **-matta** ii, **384**; -sāsana iii, 100
viññātabba ii, 11
viññātā ii, 51
viññāpana 275; ii, 146, 324; **viññāpaka** ii, 148; iii, **224**
viññāpeti 200, 222; ii, 146: iii, 105: viññāpetā iii, 224
viññū 272; -garahita 5; ii, 56, 144; -jātika iii, 253; -purisa 23; **-ppasattha** 5; ii, 144; iii, **277**
viññutā 337
viññeyya ii, 118
vitapa iii, 46, 71
vitakka 95, 203; ii, 57, 122: iii, **5**; akusala° 297; -ârammaṇa ii, 233; -âhata iii, 143: **kāma°** 122; pāpa° 269; mano° 36; -vicāra ii, 233: iii, 243; vihiŋsa° 122; **-sahagata** ii, **233**; **a° jhāyin 187**
vitakkana ii, 168
vitakketi ii, 166; iii, 205
vitaṇḍā-sattha ii, 76
vitata **304**
vitaraṇa: **kaṅkhā°** ii, 53
vitāna 244; ii, 86, 184, 325; iii, 45, 52; cela° iii, 135
vitudati ii, **217**
vitta (*wealth*) **97, 185, 327-8**; ii, 4, 398
vitti 327
vitthata 69, 281, 322; ii, 186, 361; iii, 253; puthula° ii, 323; vidatthi° ii, 186
vitthambhana-dhātu ii, 152
vitthāyati 221
vitthāra 46, 202, 281; aṅgula° iii, 119: -desanā ii, 11; -bhājana iii, 6; -manasikāra ii, 84; yojana° iii, 20: vitthārena 276; ii, 4: -to iii, 56
vitthārika 259, 331; ii, **118**; iii, **253**
vitthāreti 229, 297, 349; ākāsaŋ ii, 139, 145; iii, 6
vitthinna ii, 118
vidatthi ii, 176; -vitthata ii, 186
vidahana iii, 152
vidita: -karaṇa ii, 388; -ṭṭhāna iii, 210; **-vedanā** iii, **229**
viditagga ii, 156
vidisa iii, 49
vidugga; **nadī°** ii, **168**: iii, 129
vidū 42; iii, 117
videsa 32, 224
viddasu iii, **117**
viddha 125, 289; ii, 36; salla° 32; -atta ii, 296
viddhaŋsana 30, 157, 353; -dhamma ii, 387
viddhaŋseti 268, 346; ii, 198, 321; iii, **107**
vidvā 181, 215
vidha 110; ii, **282**; **aneka° 279**; **iddhi°** 213; ii, **175**; evaŋ° iii, 49: **ti° 45**; iii, **136, 152**; nānā° iii, 201: bahu° iii, 67: rasa° ii, 202; **-samatikkanta** ii, **215**
vidhamati (tamaŋ) 33; ii, 165, 192: iii, **107**, 154; Mārabalaŋ ii, 95: vidhameti 51, 198, 323
vidhavā 239
vidhāna 2; bhāvanā° ii, 175
vidhāvati 93, 244; ii, 237
vidhi: gamana° iii, 158
vidhunana: kesara° ii, 286
vidhunāti 119, 288, 342; ii, 199, 284; pakkhe 329; kesaraŋ iii, 28
vidhuma (vidhūma) **207**

Vidhura 168
vidhūpati ii, **296**; **vidhūpita 51**
vinata 283
vinaddha 49, 247
Vinaya-Piṭaka 11; ii, 203; -*Aṭṭhakathā* ii, 37; -pariyāya iii, 168
vinaya 181, 213; kata° iii, 35; **chanda° 62**; **dhamma° 44**: iii, **200**; -dhara 290, 297; ii, 125, 140; iii, 35, 36, 189; -paññatti iii, 167; duvidha° pañca-vidha° ii, 253: **rāga°** iii, **121**: sugata° iii, **147**
vinayati ii, 152: iii, 180
vinassati 130, 324; ii, 15, 148, 276; vinaṭṭha 97; ii, 211: iii, 95
vināti 196
vinābhāva iii,
vināmanā; kāya° iii, 140
vināyaka: loka° iii, 48
vināsa 28, 97, 190; ii, 137, 206, 211; -cintā ii, 148; -megha ii, 352: a° iii, 126
vināsaka 283; kappa° ii, 204
vināseti 137, 176, 262
vinicchaya 1; ii, 47, 148; -amacca ii, 220; -kathā iii, 176, 242: -ṭṭhāna 114; ii, 20; iii, 61; vāda° iii, 127; -virahita ii, 97
vinicchināti 348; ii, 122
vinipatana iii, 282; vinipatitatta ii, 97
vinipāta: **a°** 221; ii, **73**, **97**; iii, **282**
vinibaddha 44, 293; ii, 33, 258
vinibandha ii, 259: iii, 150
vinibbhoga 156; a° 157
vinimutta: rūpa° ii, 336: kammaṭṭhāna° iii, 185
vinivaṭṭeti 31, 48, 311; ii, 10, 297: iii, 11, 148, 172
vinivijjhati 48, 324, 344; iii, 100
vinivijjhana 189; ii, 69; iii, 76
vinivethana: diṭṭhi° ii, 319
vinīlaka: -saññā iii, 175
vinetā ii, 39
vineti 58, 247, 288; ii, 363; vinetabba 264: iii, 128; **vineyya** ii, 6; iii, **180**; vinīta 63; iii, 39, 252; Ariyadhamme ii, 252; avinīto ii, 254
vinodana 134; -atthaŋ 289
vinodeti 112, 132 (sīlaŋ), 306; ii, 137; tamaŋ 33; dhanaŋ 134; parissamaŋ ii, 24
vindati 142, 186, **331**; iii, 63, 66; vidita ii, 63; **avidesuŋ** ii, **381**
vindana 334
vipakka 180; -vipāka iii, 267
vipaccati 179
vipañcitaññu 202; ii, 4; iii, 6
vipatti: ācāra° 37; iii, 29; āgamana° 163; -kāla iii, 111; paccaya 163; -bhava 201; -sīla° iii, 29
vipanna 176; -citta ii, 302; -bīja 62; a° 93
viparāmosa; hima° gumba° iii, **306**
viparāvatta ii, **261**
vipariṇamati ii, **342**; **vipariṇata** ii, **279**: iii, 82; -koṭi ii, 213
vipariṇāma ii, 299; -aññathatta iii, 286; -attha 10; -ārammaṇa ii, 262; dukkhasukha ii, 63; -dhamma ii, 9, 152; -lakkhaṇa ii, 47
viparipāka ii, 10
viparibhinna iii, **95**
vipariyesa 271
viparivattati 307; ii, 221, 290
viparīta: -dassana ii, 148: -dhammadesanā iii, 111
vipalāvita iii, 31
vipallattha 119
vipallāsa 271; ii, 7, 205; -gaha ii, 18; citta° 119; linga° 269: iii, 252
vipassaka 273; ii, 5, 209; sukkha° 235; ii, 127; iii, 54 (āraddha°), 239
vipassanā: -indriya iii, 236: -kammika iii, 157; -citta ii, 262; taruṇa° 269; ii, 53; -paññā 50; pubba-bhāga° iii, 71: -lakkhaṇa ii, 235
Vipassi (Buddha) 278; ii, **19**, **20**, 182, 237
vipāka 91, 126, 202; appa° iii, 254; avipakka° iii, 267; kamma° 349; ii, 78; iii, 82; -jhāna 207; dukkha° 97; phusati 49; bahu° iii, 254; -manodhātu iii, 191; -viññāṇa ii, 78, 259; -vedanā iii, 130; sukha° 160, 328: iii, 141
vipāceti 221, **349**
vipubbaka iii, 6
vipekkhita iii, **280**

Vipula 128
vipula 60; ii, 235; iii, **149**; -bhāva ii, 117: iii, 126
vippakata 247
vippakāra 307-8; ii, 237
vippakiṇṇa 205, 243, 246; -kesa 180; -tāraka iii, 46; -vālika ii, 397
vippakirati 206, 232, 246; iii, 6, 48, 93
vippajahati: vippahāya 264
vippaṭipanna 134; iii,
vippaṭisārin 86, 274, 330; ii, 193; iii, **111**: v. sāro iii, 202
vippamutta 27, 73, **302**; ii, **356**
vippamokkha 220
vippayutta 17; ii, 155; -citta ii, 114; iii, 35: ñāṇa° ii, 328: diṭṭhi° iii, 116
vippayoga 251
vippalā: vācā° 178
vippalapati 190, 207
vippalambhana, vippalambheti ii, 322
vippavāsa 204; ii, 166; a° 223, 331; ii, 223; sati° 58, iii, 65
vippavāseti; a° ii, 213
vippasanna 237; ii, **250**; **indriya** iii, **95**; -cetasā 166: iii, 51
vippasīdati 40, 80
vippahīna iii, 266
vipphandati 307; ii, 20, 221, 322; iii, 47; **vipphandita** 150, **186**; ii, **69**, 372
vipphandana ii, 80
vipphāra ii, 2; iii, 190
vipphurati 324
vibaddha 275
Vibhanga ii, 203: iii, 180, 250
vibbhanta-citta 115, 350; ii, **302**; iii, **257**
vibbhamati ii, 274; vibbhamatu-kāma 306
vibbhamana 307-8
vibhagga 344; -tā ii, 12
vibhajati 82, 202, 276; ii, 5, **40, 317**; vibhatta 59, 151: iii, 4, 6, 101, 266
vibhajanā ii, 51
vibhattavā 12
vibhatti 273; iii, 4, 298
vibhava (*wealth*) 239, 315; ii, 75
vibhava 178, 268; -gati iii, 67, 68; -taṇhā ii, 15; -dassana ii, 275; -diṭṭhi 20: sirī° iii, 154
vibhavati: vibhūta ii, 84; avibhūta ii, 8; iii, 94
vibhāga ii, 40; akata° iii, 280
vibhāta (ratti) 319; ii, 296, 304
vibhāyati (vibhāti) ii, 290 (ratti)
vibhāyana: ratti 335
vibhāva: -sāra iii, 128; -nā ii, 8: iii, 119
vibhāveti 121, 234; iii, 14, 41, 57, 245; vibhāvita ii, 8
vibhiŋsaka 324, 337
vibhūti 214
vibhūsana ii, 105: iii, 189
vibhūseti iii, **304**; vibhūsita 247
vimattha 48
vimati 9, 18 (-pakkanta); -chedana ii, 8, 9
vimariyādi ii, **155**, **356** (-kata)
vimala 77
vimāna 55, 64; iii, 32: kanaka° iii, 220: deva° 211, 302; ii, 179; iii, 44; yakkha° 320, 326; -vāsī 108: -sāmika 86
Vimānaṭṭhaka (nāgā) ii, 350
vimukha iii, 173
vimuccati ii, **98**
vimutta 91, **220**; ii, 139; **evaŋ°** iii, **209**, **292**; **-citta 104**, **207**: -tā iii, 30
vimutti: arahatta-phala° iii, 93: -khandha 119; **ceto°** ii, **175**: iii, **105**, **299** (*see* mettā°), ñāṇa° 204; **paññā°** ii, **175**; **phala°** 171; ii, **53**, 152; iii, **209**, 246; -rasa 329: **micchā°** iii, **132**: vijjā° iii, 275
vimokkha 225; ii, **63**, **314**; -antika 66; -jhāna 259; **santā** ii, **126**
vimocana: assu° iii, 103
vimhaya: -dipana ii, 57; pakāseti ii, 87
vimhāpanīya iii, 112
viyañjana 94, **150**
viyatta iii, **252**
viyutta ii, 50
viyoga 154; ii, 196; viyojeti 325
viraja 256; ii, 354
virajja (verajja) ii, 257; virajjana ii, 34; -ka ii, 41
virajjati 178, 196, 342; ii, **98**, 213: iii, 49, **74**
virata 227
virati 158, 272, 309; ii, **149**: iii, 118; -saccaŋ 329
viramaṇa: **iii**, **125**

virala iii, 268; -cchāyā ii, 104; -mañcaka 28
virava (virāva) 34, 211; ii, 95
viravati 109, 211, 344: iii, 215, 253
viraha ii, 20; virahita 207: iii, 10, 178: sati° iii, 180: samādhī° iii, 257
virāga 297; ii, **34**, **53** (-magga); iii, **112**; **-dhamma** 121; ii, **41**, **68**; -nissita 158
virājeti: a° ii, 359: virājiya 52
virādheti ii, 50
viriya **36**, **255**; ii, **49**, **174**; iii, **202**; ārakkhati 48; **āraddha°** **123**; -ârambha 254; iii, 19: caturanga° ii, 286; iii, 109; -paṭisaŋyutta 222; -balivadda 251; -sampayoga ii, 51
viriyavā 50, 53, 234
virujjhati 17; ii, 35
viruddha ii, 382, 401; iii, 58; pakati° ii, 161; byādhi° ii, 162; laddhi° ii, 31; -sevita 186; (=duṭṭha) 347: sadda iii, 114
virūpa 32, 34; ii, 69, 221, 328
virūḷha ii, **71**: -bīja ii, 299; virūḷhi 250; -dhamma 134
virūḷhati 251; virūhati 324
virecana: adho° uddhaŋ° iii, 156
virocati 40, 108, 350; ii, 247: iii, 47, 48, 95
virodha **177**; laddhi° iii, 109
vilagga ii, 336
vilapati 319
vilamba 322
vilaya ii, 198
vilāsa ii, 46; desanā° ii, 306: Buddha° iii, 47: siri° iii, 49
vilāsati iii, 30
vilikhati iii, 68
vilimpati 259; vilitta 243: iii, 119
vilīna 301, 349
vilīyati 30, 300; ii, 23, 153, 290: iii, 286
vilumpa: -pesiki ii, 360; -ka 155
vilumpati 154, 253; vilutta 261
vilumpana 155; ii, 340
vilepana 30, **149**; ii, **349**; iii, **304**: seta° iii, 119
vilokana ii, 286: iii, 191
viloketi 321; **vilokita** 119; iii, 87, **190** *ff*.
vilopa 211; iii, 307; mahā° ii, 340
vilopeti iii, 283
vilometi 1
vivajjana iii, 267
vivajjeti 100; ii, 86, 108; iii, 154
vivaṭa 313; ii, 20, **48**; -indriya 115; -dvāra ii, 276, 286; -dhamma ii, 52; -mukha iii, 252
vivaṭṭa: **kamma°** **155**; -pādaka iii, 251, 257, 261; vaṭṭa° ii, 11: iii, 132
vivaṭṭati 39, 174, 301; (*causal*) 30
vivaṭṭa-khandha **184**; ii, **315**
vivadati **45**; ii, **320**
vivana **166**
vivara 70, 100; -ânupaviṭṭha iii, 261; deti 320; pākāra° iii, 211: (= otāra) iii, 53
vivarati **135**, 203, 313; ii, **40**, **317** (vivarīyati): iii, 29: (*causal*) iii, 128
vivaraṇā ii, 51: mukha° iii, 197
vivasa iii, 282
vivāda ii, 258, 304; -jāta iii, 188
vivāha 312
vivicca; kāmehi 11; ii, 174
viviccati 21
vivitta 35, 72; ii, 50; -âsana 244; -okāsa ii, 240; -kkhaṇa iii, 12; jana° iii, 111 ; -bhāva 39; -tā 158
vividha (*adj*.); -kamma iii, 12; -nāṭaka 317; -pāṭihāriya 5; (*noun*) -khārī 148; ii, 27
viveka **158**; iii, **97**, **122**; (*threefold*) **282**; kāya° ii, 386; iii, 122; **-ninna**, **-pabbhāra**, **-poṇa** iii, **97**; **-nissita** iii, **139**, **171**, **274**; -vāsa 21, 216
visa 132, 329; ii, 100; avijjā° 289; gilita° 215, 218; **ghora°** **daṭṭha°** **diṭṭha°** iii, **6**, **7**; -diddha 289; -patiṭṭhāna ii, 101; -paribhogatā 175; **phuṭṭha°** iii, 7; -makkhita ii, 208; **-mūla** **97**; -rukkha iii, 148; **vāta°** iii, 7; **-salla** ii, **208**; -hara 135
visaŋyutta ii, 155, **356**
visaŋyoga 15
visaŋvādana ii, 146; a° 253-4
visaŋsaṭṭha ii, 97
visankhāra-gata 123
visajja 77

visaññin 174; ii, 50; iii, 252; -bhūta ii, 318
visatta 304; ii, **336**; -atta 330; **-ika 20, 175**
visada: -ñāṇa ii, 87, 94; iii, 211; -bhāva ii, 329; vatthu° iii, 156, 162; -vācā ii, 239; a° ii, 12; iii, 151
vi-sabhāga iii, 81, 162, 202, 277
visama 25, 60, 348; -khetta iii, 288; **-gata** ii, **137**; -guṇa iii, 241: -cārin 339; ii, 398; -ṭṭhāna 166; ii, 284; -parihāraja iii, 81; -bhūmi iii, 288; -saṇṭhāna ii, 61
visaya 168; iii, 245; a° 249; ii, **358**: iii, **169**; attano ii, 12; -kicca iii, 90; -niddesa 7; pitti° iii, 300; petti° ii, 97; Buddha° 131
visahati: a° 185; iii, 12
Visākha (upāsaka) iii, 181, 291
Visākhā 148; iii, 239
visāṇa ii, 23; chinna° 325; iii, 222
visāra ii, 259
visārada 9, 266; ii, 46; iii, 224, 252; -dhātu ii, 70: a° iii, 91
visāla-bhūtatta iii, 265
visikhā-kathā iii, **295**
visiṭṭha 12; ii, 271; aññamañña° ii, 293: añña-dhamma° iii, 241
visīdati 36
visuŋ 81; ii, 136; iii, 103; -visuŋ 72, 76
visuddha 271; ii, 20; **-dassana 265**: iii, 55, **59**
visuddhi 36, 250, 278; -pavāraṇa iii,
visuddhika iii, 55
Visuddhi-Magga 2, 12, 43, 341: ii, 6, 11, 16, 47, 74, 94, 106, 126, 164, 175, 278, 288, 355, 356: iii, 12, 16, 71, 96, 105, 117, 127, 171, 175, 176, 197, 230, 250, 263, 266, 271, 277, 297
visujjhati 89; ii, 392: iii, 55
visūka: -dassanaŋ iii, **304**: -bhūta iii, 304; Māra° 186
visūkāyita 186; ii, **69**
viseṇi-bhūta 207
viseneti ii, **296**
visevita 186; ii, **69**, 280
visesa 160: iii, **169**; -attha 133; **-âdhigama** ii, **95, 213**; -jānanaŋ ii, 231; -paccayatta ii, 25; -paṭilābhaka 156; **pubba°** iii, **205**; -vibhatta iii, 6; avisesakāra iii, 15; visesato ii, 2, 136
visesana: kāya° 265; sacca° 275
visesin 45
visodhana iii, 267
visodheti 198; ii, 5: gātiŋ iii, 267
visoseti ii, 84; iii, 197
vissa 266
Vissakamma (devaputta) 283, 322; ii, 378: iii, 219
vissagga: bhatta° ii, 181
vissajjati: saddaŋ 203
vissajjana 20, 254, 297: iii, 145; -gāthā 25; pañha° 327: a° iii, 65
vissajjeti 18, 84, 364; ii, 108, 141; iii, 69, 91; (*causal*) 297; avissajjanīya 100; vissajjita ii, 66; **vissaṭṭha** 100, 238, 275; ii, **338**, 301, 318; iii, 34, 48, 254; a° ii, 314; **-cāga** iii, 280
vissaṭṭhi ii, **318**
vissandati 60; ii, 79
vissamati 117, 152; iii, 52
vissamana-ṭṭhāna 295
vissāsa 126, 213, 260; ii, **311**, 318; iii, 215; -ika 153; ii, 147, 251; 311
vissāsika 153; ii, 147, 251, 311
vissuta 6, 183; ii, 316
vihaññati 96; iii, 300; **a° 78**; iii, **202**, 264
vihanga 244
vihata 1, 191; ii, 9: -atta iii, 243
viharati 13; iii, **128, 180**; vihāsi 319
vihāra: -agga ii, 234; Ariya° 13; iriyâpatha° 13; -upacāra ii, 224; **evaŋ°** iii, **209**; -garuka 269; -garutā 280; -cārika 86: iii, 37; -paccante iii, 32: padhāna° iii, 262; -pāla 268; Brahma° iii, 106; -vāsī iii, 34: satata° ii, 77, 277; -samāpatti 119: samādhi° iii, 90: satta° iii, 229
vihārika: saddhi° 15, 56, 124: iii, 35, 143, 242
vihārin 11: karuṇā° iii, 173: evaŋ° iii, 209
vihiṇsa ii, 384; **a° 356**; iii, **227**; **-dhātu** ii, **136**; -ka 171, 182
vihiṇsati 37

vihiŋsana ii, 137
vihita; aneka° 279; ii, **126, 175**
vihitaka: añña° iii, 168
viheṭhana ii, 137; para° 354
viheṭheti 57, 137, 274; ii, 137, 237: iii, 57, 91, 162: a° iii, 29
vihesa 196; ii, **384** (=vihiŋsa); iii, **282** (citta°)
vīci 39, 160; -kampana ii, 350
vījati 152; vījeti 271; ii, 63, 240, 368: iii, 11
vījana iii, 35
vījanī: citta° ii, 182; ii, 203; **vāḷa°** iii, **119**
vīṇā 244, 295; -vādaka iii, 66
Viṇopama-sutta ii, 3; iii, 63 *ff.*
vīta: -accika ii, **112**; iii, 96, 140, 166; **a° gandha 152**; -rāga 73; -dosa-moha iii, 47; -mala ii, 354: iii, 50
vīti-haraṇa ii, 99
vītikkama: kāya-vacī iii, 146; 124; ii, 145
vītikkamati 140, 236; a° ii, 149;
vītikkamitabbato ii, 151
vītināmeti 72, 160, 283; ii, 89: iii, 36, 51, 61
vītivatta 52, 213, 313; ii, 106; -tā iii, 178, 204
vītiharati (*retaliate*) 229; iii, 197: v. haraṇa iii, 190
vītisāreti 129
vītihāra 117; pada **314**
vīthi 161, 244, 295; -ŋ otarati iii, 233; javana° ii, 15; nagara° iii, 46: Buddha° 190; viññāṇa° 6
vīmaŋsa: -bhūmi ii,343: -iddhipāda iii, 256
vīmaŋsaka ii, **258**
vīmaŋsati 150, 232, 326: iii, 66; vīmaŋsitu-kāmatā iii, 25, 134
vīra 53, 61
vīsa, vīsaŋ: vīse sate ii, 344
vīsati 36
vīhi ii, 100, 272; iii, 304
vuccati: vuccate 205; ii, 25
vuṭṭhāti 75, 257; āsanā ii, 124; vuṭṭhahitvā 223; ii, 102; vuṭṭhāya 206; vuṭṭhātuŋ (samādhismiŋ) ii, 353; vuṭṭhita iii, 89, 203, 268
vuṭṭhāna 184; ii, 44, **231**; iii, **43**; **-kusala** ii, **352**; gabbha° 155; -gāminī iii, 90, 126
vuṭṭhi 251, 266; -udaka ii, 22: iii, 48; -dhāra 323; -pāta 23; megha° 33
vuḍḍha 163; ii, **249**; -sevitatā iii, 167: -pabbajita iii, 26
vuḍḍhi ii, 6; -ŋ anvāya ii, 185, 286, 363; -patta ii, 185; -vepulla ii, 117
vutta (√vap.) iii, 106
vutta-ppakāra 134
vutti 101, 232, 261; ii, 2, 5, 60 (iriyā); nīca ii, 117: sa-bhāga° iii, 5
vuttin iii, 105
vuttika 85, 162; olīna° iii, 39; kaṇṭaka° ii, 343
vuttha-vassa ii, 298; iii, 213, 288
vuyhati iii, 30
vusita 138; **-brahmacariya (vuttha) 205, 235**; -vāsa ii, 277; a° ii, 369
vusitavā 15, 138; ii, **277**
vūpakaṭṭha 204; ii, **213**
vūpasanta 232, 259: a° iii, 130, 140
vūpasama 31, 224; kilesa° 315; **citta° 104,** 106; chanda° iii, 130: a° iii, 140
vūpasammati 68, 196; vūpasāmeti 244; ii, 52, 90, 190; **iii, 270**; (*pass.*) 28, 30: iii, 57
vūpasamana 68
vekalla 85; paccaya° 193; ii, 299
vekha-missaka iii, **204** n.
vega 109, 317; iii, **2,** pīti° iii, 254: udaka° iii, 75; ūmi° supaṇṇa° iii, 2, 3, 135; khitta-sāra° 54; -ṭhitaka 39; vegena 34, 274, 324: vegasā iii, 185
vegavā; sañjāta° ii, 121
vecikicchī ii, 42
Vejayanta-ratha 340; ii, **325**
vejja ii, 150; -kamma 135; ii, 27, 403; -ṭṭhāna iii, 41: brāhmaṇa° iii, 57: -antevāsika iii, 59
veṭha: sīsa° ii, 371; veṭhana 243, 296; ii, 132; iii, 204
veṭhaka iii, 66; kucchi° iii, 9
veṭheti 304-5; ii, 345; iii, 9
veṇu 34
Veṇhu (deva) 110 (*text* Veṇḍu)
vetana 126, 145
Vetaraṇī (niraya) **61**
Vetulla-Piṭaka. ii, 202
vetta ii, 293

veda 207, 235; -sankhāta i, 386; -ka ii, 36
vedagu 207, 209; ii, **386**
Vedanā-pariggaha-sutta 122; ii, 63, 234
vedanā ii, **37**, **47**; **-aññataraŋ** iii, **271**; -âdhivāsanaŋ 80; **-kāya** ii, **16**; **-gata** iii, **114**; ti° dvi° ii, 149; -to ii, 148; **-nirodha 21**; -pavatti iii, 271; majjhatta° ii, 149; vipāka° iii, 130; vedanāvant ii, 255: vedanattika iii, 129: **viditā** iii, **229**
vedayita ii, **70**; **-saññā** 223; iii, **241**
Vedā (tayo) 231; ii, 399
vedikā 342; iii, 47; kucchi° iii, 182
vedī 146, 231, **260**
vedeti: **vedayati** ii, **292**; vediyati ii, 37: vedayita, aved. iii, 80
Vedeha:- muni ii, 175; -kuṭumbika ii, 180
Vedehi-putta 154
vedha: asana° iii, **76**
vedhati 182; iii, 54
veneyya 248; -puggala 200; ii, 128; -satta ii, 117; -sattha 278
vepati 347
Vepacitti (asura) 342, **347**, iii, **72**
vepulla 250; iii, **126**; -tā iii, 135, 265
vebhangī iii, 207
Vebhāra-pabbata 38
vemajjha 338; ii, 156: āyu° iii, 143
vemattatā: indriya° iii, **235**; chandarāga° ii, 307; **puggala** ii, **37**; **phala°** iii, **235**
veyyatti iii, 60, 113, 211
veyyā-vacca 265; ii, **236**
veyyākāraṇa ii, 31; iii, 58, 100
vera 154, 305; pañca, 309; ii, 72, **73**, 304
verajja: nānā° ii, **257**
veramanī iii, 118
Veramba-vātā ii, 208; iii, 48
verī 154
verocana 108; iii, 50
velā 244, 292; ii, 86, 291; a° 167: iii, 82, 218; upaṭṭhāna° iii, 6, 67
Velāmika ii, **325**
veḷu 49, 137; ii, 272; -gaccha iii, 280; -gumba 50; -jaṭā 49; -bhitti ii, 360
Veḷudvāra (gāma) iii, **280**
Veḷuvana ii, 56, 196
veḷuriya iii, 265
vevacanaŋ ii, 229: iii, 248, 274
vesa 179; naṭa° iii, 103; putta° 261: Buddha° iii, 47
Vesākha-māsa ii, 351
vesārajja: catu 9; ii, **45**; -pāda ii, 46
Vesāli (nagara) 295; iii, 201, 202, **265**
vessa 256
Vessantara 82: iii, 37
Vessavaṇa-devatā iii, 101; -mahārājā iii, 215
Vehapphala (B. loka) 208; ii, 204
vehāsa 40, 160; **-ṭṭha 168**; -ṭṭhaka 270 (*correct misprint*); -gama 131: iii, 154, 257
vo (nipāta) **40**, 354; ii, **6**
vokāra; anekâkāra° iii, **268**; catu ii, 13; pañca ii, 115; -bhava 205
vokiṇṇa 300; ii, **49**; iii, 268; aṭṭhaka° iii, 239; -tā iii, 259
vokkāmmati ii, **398**
vocchijjati ii, 272
votthapana ii, 358, 383; iii, 54, 191: -pariyosāna iii, 192
vodaka 39; iii, 50
vodāpeti 177; vodāpana 157
vodāna: -atta ii, 327; parama° 123; sankilesa° ii, 44
voyoga ii, **260**
voropana; bhāra° iii, 214
voropeti 70, 320, 350; ii, 150, 342: iii, 268
volokana ii, 117
voloketi 68; lokaŋ 319; ii, 354
vosāna 231, 260: iii, 29, 290
vosāsati 243
vosita 231
vossagga 159; -attha 276; **-ârammaṇa** iii, **234**; citta° 330; **-pariṇāmin 159**; **-rata 347**; iii, **280**; a° ii, 390
vossajjati 173; vossajjana 347; ii, 99; iii, 161, 190
vohāra 7, 15, 17; ii, 13; **-matta 51**; ii, 263; laddha° ii, 85, 120; loka° 152; vohārato ii, 144: -mitta iii, 286
vyaggha ii, 171; -attharaka iii, 45: -camma iii, 119
vyatta 348; iii, **60**, **211**
vyappaṇā ii, 136
vyaya ii, **380**

vyasana ii, **206**; anaya° 218
vyādhi 168; iii, 13; vyādhiyaka iii, 140
vyādheti 182
vyāvata ii, 290
vyāsiñcati ii, **385**
vyuḷha-sangāma iii, 54

S

sa°: -âttha 334; ii, 8, 41: iii, 183; -âtthaka 172; iii, 182, 267; **-âdāna 354**; **-âdhika** ii, **112**; -ânisaṃsa 41; ii, 51; -ânusandhi iii, 179; -ânusandhika ii, 308; -ânusāsika 328: -âbādhatta 183; **-âmisa** iii, **79**, **84**; -ârakkha ii, 145; -âraddha iii, 162; -ārammaṇa iii, 97: -âlaya ii, 262; -âvajja ii, 144; -âvajjanaka 180; **-âvaṭṭa** ii, **1**; iii, **3**; -âsanka ii, 207: iii, 11, 19: -âsava ii, 270; -âhāra ii, 272
-iṇa ii, 199; **-t-ujubhūta 238**; -uttāsa ii, 262; **-udraya** ii, 50, **51**; -upakāra 249: **-upanisa** ii, **53**; iii, **132**; -upasagga 6; -upādisesa 21; -ussāhaka iii, 224; **-ūmi** iii, **3**; -ottappa ii, 198
-kankha 166; -kamaṇḍalu iii, 104; **-kaṇṭaka** iii, **64**: -kammaka iii, 103; -karaṇīya 56, 183; -kāraṇa ii, 53, 56, 258; -kiñcana ii, 179; iii, 279; -kilesa ii, 199; -kuṇḍaka 159; -khandha ii, 197; -khura 181
-gava 220; **-gahaṇa** 354, iii, **64**; **-gāmeyya 92**; -gārava 280, 306; **-gāha** iii, **3**; -guṇa iii, 15, 97
-cakka *etc.* iii, 118; -citta 117; -cittaka iii, 95; -chandarāga ii, 276
-jīva 101; -jeṭṭhaka iii, 249
-taṇhā ii, 398; -tekiccha ii, 140
-daṇḍa 60; -dāra iii, 278; -dāraka iii, 135; -dukkha ii, 262; -dosa iii, 2: **-devake** (loka) **203**, 304; iii, **169**
-narâmara 1
-pakāsita ii, **119**; -panka ii, 399; -ppaccaya ii, 53, 381; iii, 21, 132; -paññā iii, 291: **-pajāpatika** ii, **297**; -ppatibhaya iii, 11, **64**; **-ppaṭibhāga** 82; ii, 180; iii, **141**; -ppaṭisandhi-kāla iii, 111; -ppaṭisandhika ii, 40; **-ppaṭissa** iii, **249**; **-ppaṭihāriya** iii, **253**; -pattī ii, 222; -ppadesa iii, 56, 100; -ppayoga 80, 105; iii, 143, 235; **-pparikkhāra** iii, **132**; -paricchedа iii, 265; -ppariḍaṇḍa ii, 145; -pparivāra 285, 320; iii, 102, 132; -pparisa 338; ii, 178; -paḷibodhatta ii, 179; iii, 279; -pādaka iii, 133; -pāṇaka 236; -pītika 179, 207; -putta-dāra 246; -pubbabhāgiya iii, 227; **-pphala** 249; ii, 50, **51**
-bandhana ii, 159; -byañjana 172, 334; -brahmaka 203; -brahmacārin 220; ii, 174; -bhaya ii, 253, 300; iii, **64**; -bhāga 83, 118; ii, 5, 161; iii, 5, 81; -bhāgatā 249; ii, 218; -bhāra ii, 256; -bhāva 100, 177, 265; ii, 11, 131; (eka-nānā-nicca-purima° ii, 76, 119; -vijahana iii, 298)
-manaka 117; -mala 199; -Māraka 203; iii, 169; **-mūla 53**; 184, 249; ii, 69, 264; -mūlaka 265; ii, 264
-rakkhasa iii, **3**; -raṭṭhaka ii, 242; -rasa 22, 140; ii, 288; -rāga 197; -rūpa ii, 11, 64; -rūpaka 214; -roga 201
-lakkhaṇa ii, 293; iii, 67, 158; -linga ii, 299; -loṇa ii, 121; -lomahaṃsa ii, 366
-vatthuka ii, 109; -vaḍḍhi ii, 51; -vikāra ii, 54; -vighāta ii, 262; -viññāṇa ii, 214; -viññāṇaka 173, 220, 265; (-kāya) ii, 38, 214; -vitakka 270: -vipassanā iii, 133: -vipāka iii, 254; -visa 289; -visaya ii, 63; -visevana iii, 53; -vīci ii, 12
-saṃyojana ii, 159; **-sankhārā** 80; iii, **144**, 235; -sankhārika 35; ii, 58; -saññi 197; ii, 382; -samaṇa 203; -sambhāra 249; ii, 354; -sāmika 141; ii, 220; -ssirīka 247; **-sīsa 233**; -sneha iii, **42**

-hatthā 78, 226, 351; iii, 91; -hirika ii, 198; -hetuka 41; ii, 119
saŋhita: attha° iii, 297
saŋyata 253, 309; -ākāra 149; -pāda iii, 162: -bhāva 51, 62; a° vacana 115
saŋyama 26, **62**, **237-8**; ii, **340**; iii, **22**, 107; a° **100**
saŋyamati 161, 309 (saŋyamāmase)
saŋyuta **53**, **87**
saŋyutta iii, **77**
saŋyuḷha 14
saŋyoga 77, 345; ii, 366; sabba° ii, 324
saŋyojana **63**, 95; ii, **94**; -atta ii, 23; uddhaŋbhāgiya° 110; (*pl.*) 24, 91; ii, 366; **orambhāgiya°** iii, 137
saŋyojaniya ii, **83**, **385**, 400; -bandhana 278; **bhava°** **138**; **-vinibandha** iii, **150**
saŋyojeti 160; saŋyojita 231, 348
saŋvacchara 10, 254, 280; ii, 177; iii, 24, 31; -ika iii, 204
saŋvaḍḍha ii, 320
saŋvaḍḍheti 318: saŋvaḍḍhita 13
saŋvaṇṇanā ii, 161
saŋvaṇṇeti 1; ii, 388: iii, 43, 154, 214
saŋvattati 275; ii, 72: iii, 145, 277, 289, 292
saŋvattanika 160; apāya°, āyuka° 290; niraya° 272: **anibbāna°** iii, **152**: **samādhi°** iii, **277**
saŋvadati iii, **200**
saŋvara 65, 112, 115, **139**; -atta ii, 254; kāya-vacī-mano° iii, 146-7: **pāṭimokkha°** iii, **230**: sīla-sati-ñāṇa-khanti-viriya° ii, **253**, 374
saŋvarati ii, 385; saŋvarana 65
saŋvasati 68
saŋvāsa **149**, 161, 285, 302
saŋvijjati 37; ii, 396
saŋvigga ii, 273, 288; -citta 373; iii, 244
saŋvidahati ii, 166, 311, 362: iii, 46
saŋvidahana: dāna° ii, 362
saŋvidhāna: manta° iii, 257
saŋvibhajati iii, **109**
saŋvibhāga 58, **99**, 330; **dāna°** **347**; iii, 109, **280**
saŋvīhita 354; -bhikkhu ii, 209
saŋvuta: -indriya 149; **a°** ii, **381**, **385**: **pāṭimokkha-saŋvara°** iii, **230**
saŋvega; janati ii, 274; -jāta ii, 400; -tā ii, 317; dhamma° ii, 102, 217; -vatthu iii, 163; -samaya 10
saŋvejanīya ii, 400
saŋvejeti **206**, **288**; iii, 163
saŋveleti ii, 225
saŋveseti iii, **8**
saŋvohāra **149**
saŋsagga ii, **142**; kāya° iii, 183, 193: pañca 122 (dassana, savana, samullāpa, paribhoga, kāya°): pāpa-mitta° iii, 61
saŋsaṭṭha 220; iii, **174**; **a°** **123**; ii, 373; iii, 47, 171, 222
saŋsandati 103; ii, 130, **139**, 247: iii, 58, 290; (*causal*) ii, 65, 388; iii, **4**, **114**, 212
saŋsandana ii, 8; opamma° ii, 81: iii, 62
saŋsappati ii, 290
saŋsaya 334; ii, 8, 76; a° 297; bahu° ii, 171
saŋsarati 163, 301; ii, 159; iii, 35, 67, 238
saŋsāmeti 280; ii, 126: senāsanaŋ iii, 214
saŋsāra ii, **97**, **156**; -aṇṇava 330; -addhāna iii, 133; -kantāra 278; -cakka ii, 20; -vaṭṭa 196; -sarā 52
saŋsibbati 49, 160, 304
saŋsibbana; sutta° ii, 170
saŋsīdati **19**, 193: iii, 41: (*causal*) 236
saŋsīdana 253; ii, 153
saŋsūcaka ii, 3
saŋsūceti ii, 394 (*v.l.*): iii, 162
saŋseda-ja ii, 13, 23, 348
saŋseva ii, 72
saŋharati 39, 211, 217; ii, 183
saŋhāni ii, **12**
saŋhāra 146
saŋhita (sandahati): anattha° iii, 297: metta° iii, 30
saka; -attabhāva 49; -attha 343; -kicca 252; -ghara **93**; -ṭṭhāna 202; -paṭiññā 131; -parikkhāra 49; -mana ii, 169; -mukha ii, 308; -raṭṭha ii, 375; -saka 5, 244; **asaka** ii, **334**

sakata 210; tila° 218; -dhura ii, 102; -sattha 93; ii, 375
sakad-āgāmin 331: iii, 278, 281
sakala (*all*) 208; -kappa 163; -guṇa 157; -yāma iii, 28: -loka iii, 176; -sarīra ii, 111; iii, 6; -sāsana 27; sakalin ii, 276-7
sakalikā 75; s. sakalikaŋ ii, 84; iii, 66
sakin (=sakid eva) 330; iii, 204 (=so kiŋ ?)
sakuṇa 24, 37; ii, 24; **-agghī** iii, **200**; -sangha ii, 376; sakuṇikā 70; ii, 96
Sakka 29, 146, 175, 283, 324; ii, 237; -âsana ii, 378; yakkha 302; -sampatti ii, 93
Sakka-pañha ii, 261
Sakka-pañha-vaṇṇanā 348; *-saŋyutta* ii, 4
sakkacca 90, 135, 244; ii, 198, 252; **-kārin** ii, **353**; a° 177: iii, 105; -kiriya iii, 162
sakkaroti 204; ii, 227; sakkata ii, 102; sakkātabba 259: sakkariyamāna iii, 15
Sakka (Sakya) **67**, 104: iii, 50
sakka (*potest*) 93, 94, 241
sakkāya iii, **19**; -diṭṭhi ii, 253, 285; -nagara iii, 62: -pariyāpanna ii, **288**; -sabba ii, 357
sakkāra 155, 263, 283; ii, 174, **206**, 277; a° ii, 209; -kāraṇa ii, 312
sakkuṇāti ii, 124; sakkoti 269; sakkuṇeyya 167, 355; a° 339: iii, 244
sakkharā 206, 243, 281; -kaṭhalā iii, 49, 104
sakkhī 81, 185, 269; ii, 146; dhamma° 302; karoti ii, 217: kāya° iii, 190
Sakya; -kula 193; -pungava ii, **30**; -puttiya ii, 231: iii, 107; -rājā 248; ii, 298; iii, 46: -samaya ii, 276
sakhā 93 (sakhi); **sakha** (mātikā) ii, **54**
sagga 82; -âpaya 231; -âvaraṇa ii, 255; -upaga 282; -upapatti 162; -gāmin 296; -parāyana ii, 178; -magga 206; -sampatti 86; **sovaggika 160**
sankaṭīra ii, **231**
sankati 176
sankathā 150
sankaḍḍhati ii, 322, 364, 380; iii, 219
sankappa 36, 202; ii, 93, 136; diṭṭhi° 89; nekkhamma° iii, 125; mano° ii, 302; **-rāga 63**; sara° ii, 385
sankappeti 62
sankama iii, 177; **sankamati** ii, **339; sankamana 166**
sankampati 322
sankalana 2
sankasāyati 296; ii, **236**; iii, **29**
Sankassa (nagara) 120
sanka-ssarati iii, 42
sankassarā 108, 127; -samācāra iii, **42**
sankā 108; ii, 30: iii, 42 (sankassarati)
sankāra: -kūṭa 293; ii, 27, 161; coḷa ii, 239; -ṭṭhāna 302; ii, 179; iii, 13; -dhāna ii, 231; -yakkha 303
sankāsa iii, 50
sankāsana iii, **298**
Sankicca (sāmaṇera) 56, 107: (ājīvaka) ii, 343
sankin: nāsa°; maraṇa° 32
sankiṇṇa: **a°** 105; ii, 259, **279** (-pubba)
sankilissati; sankiliṭṭha 108, 231; ii, 327; iii, **43**, 177
sankilesa: citta° ii, 327; **-dhamma** ii, **365**; -ka 330
sankīyati ii, **279**
sanku 17; ayo° iii, 2; -patha iii, 54; -sata iii, 244
sankucita ii, 42, 329
sankuṭita ii, 42
sanketa ii, 77 (vacana); -ṭṭhāna ii, 260
sankha: **-dhama** iii, **105**; -paṇavâdi ii, 395: iii, 146; palita° 349; **-likkhita** ii, **180**; -vaṇṇa iii, 175, 222; -sadda iii, 105
Sankha (rājā) ii, 390
sankhata 9; ii, **41**; **-lakkhaṇa** ii, **266**
Sankhapāla 277
sankharīyati iii, 202
sankharoti 230; sankhata (*supr.*)
sankhalika: aṭṭhika° 314; ii, 216
sankhā 46, 266; -ŋ gacchati 250; ii, 23, 79, **265**; iii, **75**, 101; papañca° 46; rūpa° iii, **113**: -vohāra 149

sankhāyati: **sankhātuŋ 221; sankhāta: -dhamma** iii, **77; -dhammâsa** ii, **60**
sankhāyaka 46; iii, **113**
sankhāra ii, **9**: iii, **93; anicca°** **anatta°** ii, **318;** āyu° iii, 213, 253: -ârammaṇa ii, 149: (āvibhāvā) iii, 56; -upekkha ii, 53; kāya° iii, 96: -kelāyana iii, 164; -kkhandhā 21, 178; ii, 16; **citta°** ii, **17;** iii, **96; jīvita°** iii, **202;** -nimitta ii, 253; **-nirodha** ii, **77;** -pariccheda ii, 53; -loka 104, 117; **padhāna°** iii, **250, 255; -samatha 196: vacī°** iii, **97**
sankhārika-citta ii, 58
sankhipati iii, 8; sankhitta 202; sankhittena 276; ii, 4; sankhittato ii, 8
Sankhitta-saŋyutta ii, 229
sankhepa 46; -attha 199; anto° iii, 180: -kathā 224, 348; ii, 179; -to 126, 281; ii, 254: iii, 56; -yojanā 334; -vaṇṇanā 157; sankhepena ii, 381: iii, 220
sanga 24, **181; -âtiga 24, 64;** rāga° 67
sangacchati; **sangamma 295;** iii, **101**
sangaṇika 291; gaṇa° kilesa° iii, 122
sanganhana 145, 149; ii, 141
sanganhāti 90, 260; sangahita 292: iii, 33, 39: -atta iii, 88
sangati ii, 74, 341, 380
sangaha: karoti iii, 217; khandhānaŋ ii, 13; dhamma sangāhaka 292, 308; ii, 173; iii, 102; -vatthu 332: iii, 152; sikkhā° ii, 118; -to ii, 15
sangahaṇaŋ ii, 391
sangāhika ii, 136: sabba° iii, 84, 232
sangāma 76; devâsura° 346; **-vijaya** iii, **121;** vijita° 278, 352; ii, 277; vyūḷha° iii, 54: -sīsa 97; iii, 254
sangāmeti 154
sangāyana ii, 177
sangīta 1
Sangīti 2, 3; -kārā 92, 188, 208, 223, 229, 230-1: Tisso ii, 201
sangopana iii, 86; sangopeti iii, 26
sangha: accharā° 111; -âdisesa iii, 18; -ârāma 313; ii, 256: -kuṭimbiko iii, 39: -tthera 133; -navaka ii, 362; pāṇa° 144; -bheda 15; iii, 5: -bhoga iii, 34: bhikkhu° iii, 204: -māmaka ii, 340; -ratana 130; sakuṇa° 71: -santaka iii, 33
sanghaṭṭa ii, **101;** -na 17; ii, 317; iii, **241**
sanghaṭṭeti 79; iii, 28
sanghāṭa 211; aṭṭhi° 79; iii, 31, 190; suddha-aṭṭhika° iii, 175; āṇi° ii, 228; -kāya 12; piṭṭha° iii, 60
sanghāṭi 23; ii, 161, 180; iii, 52: **-dhāraṇa** iii, **194**
sanghin 130
sanghika 302-3
sanghosati 86; **sanghuṭṭha 86;** ii, 187
sacca 237, 254, 328-9, 332; iii, **112;** Ariya° iii, **299; -âbhinivesa** iii, **137; -âlika** iii, **103;** cattāri ii, 154; -dvaya ii, 18; -paṭivedha 311; -bhāvanā ii, 128; -vacana 272; **-vajja** ii, **340;** -vādin 5; -vāditā ii, 361; **-sammata** iii, **81**
Saccabaddha (tāpasa *and* pabbata) ii, 378
saccikaṭṭha 7
sacchikaraṇīya ii, 347
sacchikaroti 331; ii, 95; sacchikata 5, 170, 197; -nirodha 43: nibbānaŋ iii, 55
sacchikiriya 205; ii, 164; iii, 178
sajja: ārohaṇa° ii, 188; kamma° 211; gamana° ii, 378; yuddha° 68, 340
sajjati 77, 171, 338; ii, 179
sajjeti 42, 217, 257; (*causal*) ii, 189: iii, 19, 44
sajjhāya 284, **296,** 313; ii, 75, 229: iii, 70, 193, 199, 223
sajjhāyati 83; ii, 309; iii, 6, 70, 259; mante 353; suttaŋ iii, 3
sajjhu iii, **150**
sañcaya ii, 102
sañcaraṇa-satta 173
sañcarati ii, 240; iii, 183; (*causal*) 30; ii, 169
sañcāra iii, 201
sañcāleti 266; iii, 93
sañcicca ii, 150

sañcuṇṇeti 344: iii, 197
sañcetanā: -hetu ii, 57; -mūlaka ii, 59
sañcopana: hanu° iii, 94
sañchanna 239; jāla° 321; -patta iii, 58
sañchindati 50; sanchinna iii, 13
sañchādeti 206
sañjambhari ii, **241**
sañjāta: a° 277, **344**; ii, 278, 322; -thaddha-bhāva, -garu-bhāva iii, 203; -pariḷāha ii, 318; -bala 262: -seda iii, 55
sañjāti 178, 301; ii, **13**; -gati iii, 67
sañjānana: -nimitta iii, 99
sañjānāti 112, 217, 282: iii, 98
sañjīta 209
Sañjīva (niraya) 61
Sañjīva-tthera-vatthu iii, 96 ff.
saññata: a° (saŋyata) ii, 222
saññatti 292; ii, 31
saññama (*see* saŋy.)
saññā ii, **16**, **322**; aṭṭhika° pulavaka° asubha° *etc.* (*vīsati*) iii, **175**, **176**; anicca-dukkha-anatta-pahāna-virāga° ii, 392; āyatana° 223; **āloka**° iii, **166**, **260**; **uṭṭhāna**° iii, **53**; (uppādeti) 42; ii, 133; kappiyâkappiya° iii, 35; **divā**° iii, **260**; nicca° iii, 179: -nidāna 46; **paṭigha**° **50**, iii, **264**; **papañca** ii, **382**; -manasikāra ii, 233; **lahu**° iii, **261**; -vedayita-nirodha 223: iii, 94; ii, 135 (dhātu); hattha° iii, 91; **sukha**° iii, **261**; (*compared with* viññāṇa) ii, **293-4**: saññaŋ deti (*signum dat*) iii, 214
saññāṇa 244
saññāpeti (=**sany.**) 292, 306; ii, 175, 287; iii, 104, 107, 284, 296
saññika 64
saññita 115, 327, 331; ii, 12, 144
saññin 44, 126, 175; ii, **382**; a° 73; aniṭṭha° iii, 171; -gabbha ii, 344; **paṭikkūla**° iii, **171**; pabbajita° 86; viññāṇa° 18
saṇati 34
saṇika 39, 228; ii, 300; iii, 7, 49, 194, 306
saṇṭhata 303
saṇṭhapeti ii, **233**
saṇṭhahati 60; gabbha 301
saṇṭhāti (santitthati) 37, 153, 227; ii, 79: iii, 24
saṇṭhāna 14, **295**; iii, 196, 260; -âkāra ii, 42; kūṭâgāra° iii, 220; caturassa° iii, 118; vaṇṇa 133: iii, 207, 259; visama° ii, 61; -sampādana ii, 387: -to iii, 226
saṇṭhita 300; a° ii, 302; ghana° iii, 286
saṇḍa 233, 322; iii, 47, 91
saṇḍāsa iii, 196, 261
saṇha 85, 87; iii, 30, 112; -karaṇīya 167; -candana 149; -tā ii, 147; -pañña ii, 323; -vācā 145, 347; -sukhuma 100; ii, 5: iii, 41
sat; **santo 138**, 267, 297; santato ii, 233; **sataŋ 138** (**dhamma**); **sappurisa** 130, **160**, 175; a° 9, 127; **sabbhi 55**, 237
satata: -kārin ii, 209, 353; -kiriya ii, 128; -vihāra ii, 77, 277, 315; -sampīlana ii, 213
sata (*100*); -âyuka ii, 321; **-ullapa 54**; sataŋ sataŋ katvā 55; **sataŋ samaŋ 81**: satadhā 59: iii, 66
sati 107, 204, **252**; ii, **128**; **ajjhattaŋ-bahiddhā** iii, **170**: **anupaṭṭhita**° ii, **209**; ārammaṇa-pariggāhikā ii, 390; -uppāda iii, 54; kāyagata° ii, 198; -gocara iii, 178; naṭṭha° ii, 302; iii, 257: **-nepakka** iii, **234**; **-paññā 182**; **-paṭṭhāna** 55, 119, 279; -pavicaya iii, 170: **cattāro** ii, 5: iii, **178** ff.; -bhājana iii, 234; **muṭṭha**° ii, **302**; iii, **257**; -rahita 115; -vippavāsa 58; -vepulla 37; **-saŋvara** ii, **253**; -sampajañña 47; ii, 103; **-sambojjhanga** 328; iii, **139**; (**ratana**) iii, **154**; -siddhi 7: **sammā**° iii, **126**
satita ii, 282
satimant 47, 185, 288; **satimā 220**; ii, 6; iii, **180**
sato 109; **-sampajāna 78**, **79**, **174**; ii, 64; iii, **28**, **182**
satta (=lagga) **85**
satta (sattva) ii, **336**; anoma° iii, 152, 153: -ârammaṇa ii, 149; -âvāsa 18, 46; ii, 97, 281; ucchijjati ii, 69; -kāya 106, 200;

-nikāya 25, 49; ii, **11**, 218; bujjhanaka° ii, 77; -majjhattatā iii, 121; -virahita ii, 10; -vihāra iii, 229; -santati ii, 28; seṭṭha° 33
satta (*seven*); **-ānisaŋsā** iii, **143**; -âha 169, 203: iii, 52; **-kkhattuŋ** ii, **129**; iii (paramaŋ) **103**; iii, **238**: **-ṭṭhānā** ii, **277**; -tiŋsa 104; -dhā (phalati) 179; ii, 197, 242; -bhūmaka 106, 313; **-ratanāni** ii, **176**, **282**; iii, **152**; -satta ii, 68; -sattarin ii, 68; -sekhā 105; ii, 60
sattaka: rūpârūpa° ii, 81; iii, 202
sattati; ekūna° ii, 58; dvā° 209
Sattapaṇṇi-guha ii, 173
sattama 74; sattamī 307; sattamaka 278
satti (sakti); **yathā°** iii, **109**
satti (*spear*) 48, 323; ii, 113, 208; iii, **5**, 300; -loma ii, 219; vācā° ii, 240; -salla 289: -sūla 189; ii, 289
sattika: tala° ii, 192
sattu (*enemy*) 77: iii, 8, 201
sattu (*meal*) ii, 103, 121
sattha (*caravan*) **93**; ii, 291; **-vāha** 210, **278**
sattha (*weapon*) 48; **āharati** 183; ii, 314, **393**; jīvita-hāraka° ii, 371; paññā° 50; pahata ii, 342; **-mukha** iii, **6**; **-mala** **100**: **-hāraka** iii, **268**; (*science*) vitaṇḍā° ii, 76
satthaka-vāta 85
satthā 107, 204, 214; ii, **128**, 177; cha 199; ii, 138; -sāsana 10: iii, 143, 200
satthi (*thigh*): antara° 79; ii, 283: iii, 27
satthi (anu-sās.) **-pada** **110**
sadā 37, 208, 265: iii, 121
sadisa 241, 275, 344; a° ii, 283; -tā ii, 286, 322
sadda: asaṇipāta° 344; ājāniya° 344; -âyatana ii, 233; -ârammaṇa iii, 146: uccā-mahā° ii, 298; iii, 46, 283: dāraka° ii, 171; dhaja° ratha° 344; -rasa 329; -vidu ii, 2; vīṇāya iii, 66: -sattha ii, 41
saddahati 156, 167; ii, 35, 311: iii, 77; saddahanâkāra ii, 403
saddahāna 61, **331**
saddha 9, 165, 328; ii, **210**: balava° iii, 157
saddhamma 245, 311; ii, **59**, **201**, **247**; adhigama° ii, 201; -garu 204; -gocara ii, 282; pariyatti° ii, 201; satta 219; -savana ii, 72
saddhā **92**, 101, **350**; ii, **54**, **142**, **174**; -ânusāri iii, 121, **239**: **-indriya** iii, **232**, **247**; -kathā 321; -deyya ii, 199; -dhura 328; -pabbajita iii, 113; **-bala** iii, **247**; -bhājana 203; -mūla 251; -virahita 249; ii, 142; -sampatti 245; -sampada 9; -hattha ii, 169
saddhātabba ii, 388: iii, 63; -vacana 217
saddhāyika **167**, **217**
saddhiŋ: -cara 93; -vihārika 15, 56, 124; iii, 35, 143, 242
saddheyya ii, 376
Sanan-Kumāra **219**
sanantana (dhamma) **58**, **275**
santa **27**, **61**, **195**, **207**; iii, **75**, **76**, **112**; -atta iii, 273; -indriya 349; -kilesa 27; -citta 35; ii, 171; -ṭhāna 256; -tā 192, 207; **-paṇīta** iii, **269**: -parivāra 73; -mānasa 349; **-vimokkha** ii, **126**
sant: sati ii, 48
santa (sammati) 144
santaka 154; 211, 241; a° ii, 207; Ariya° iii, 297; kula° iii, 33; para° ii, 145; mātupitu° 291: sangha° iii, 33
santajjeti 90, 209, 228; ii, 237
santatā: anga° ārammaṇa° iii, 269, 270; rāgâdi° 272
santati 28, 252; ii, 13; ajjhattika° ii, 25; loka° 328; visabhāga-sabhāga° 83
santato ii, 233: iii, 11, 89 (=santataŋ *adv.*)
santappati 233; ii, 192, 291; santatta ii, 334; iii, 13, 63, 92, 261
santappeti iii, **91**
santara (sa-antara) iii, 32
santaraṇī (nāvā) iii, 11
santarati **108**; ii, 112
santasana 340
santāna 137, 244; ii, **323**; atta° 50, 236; ii, 254; **khandha°** **205**;

citta° 6, 158, 250: iii, 139; -ka 38
santāneti ii, **391**
santāpika 94; santāpita 193
santāsa ii, 285; a° 80
santi 187, 224, 315; -pekkha 23; -sabhāva iii, 76
santikatta ii, 2; santikâvacaratta iii, 244
santiṭṭhati 19; saṇṭhahiŋsu ii, 201: saṇṭhātuŋ iii, 54: iii, 66
santīraṇa ii, 383; -kicca iii, 191
santuṭṭha 122, 217, 296; ii, 161, 269: a° iii, **55**
santussita ii, **269**
santha: -āgāra iii, **43, 301**
santhambhati 167
santhara 239; ii, 325
santharaka: tiṇa° ii, 241
santharati 69: iii, 44; santhata 239
santharāpeti iii, 44
santhava 96, 186, 192; ii, 165; chinna° ii, 166; taṇhā° mitta° 55, 211
santhāraka ii, 162
sanda-cchāya iii, 11, 58
sandati 38; ii, 64, 146, 157: iii, 290
sandana (? **sandāna**) ii, **325**
sandassaka iii, **224**
sandasseti 177; ii, **175**: iii, 51
sandahati iii, 200: *see* saŋhita
sandāna 53
sandiṭṭha ii, 360; iii, 38, 201; -sambhatta ii, 257: iii, 38, 109, 201
sandiṭṭhika 42, 43, (= sayaŋ daṭṭhabba) ii, **368**
sandiddha: a° ii, 238
sandīyati ii, **170**
sandhamati iii, 222
sandhāya (=paṭicca) 224; ii, 147
sandhāraka 198, 252; loka° ii, 290
sandhāreti iii, 201
sandhāvati iii, 35, 238
sandhāvanika ii, **316**
sandhi ii, 31, 278: **ghara** ii, **340;** -ghaṭita ii, 321; -cchedaka 34; -cchedana iii, 53; pākāra° iii, **211;** -pabba iii, 6, 244; -matta iii, 291: -sand' 'ŋ iii, 190; **-samala** ii, **231**
sandhika ii, 402
sandhita: ratha° 341
sandhūpeti ii, **296**
sannaddha ii, 247; iii, 104, 122
sannamanā (kāyassa) iii, 140
sannayhati 154; iii, **200**
sannāha 38, 154; **camma°** iii, **122**
sannikkhepana ii, 99: iii, 190
sannicaya 6
sannicita iii, 198
sanniṭṭhāna ii, 289, 359; iii, 214; -kathā iii, 208
sanniṭṭhāpaka ii, 149
sannitodaka: vācā° ii, **241**
sannidhi ii, 106, 108
sannipatati 67, 199, 280; (*causal*) ii, 226, 257: iii, 23, 101, 219, 269
sannipātana ii, 380: iii, 120
sannipāta 213; -kkama 73; jana° iii, 183: -ṭṭhāna ii, 179; -sālā iii, 40: sāvaka° iii, 222
sannipātika iii, **81**
sannibha ii, 6, 397; iii, 222
sannirumbhana ii, 99: iii, 190
sannivāsa: loka° 25
sanniviṭṭha ii, 355
sannissaya ii, 111; iii, 118
sannissita; nāma° 94; attha° ii, 201: ākāsa° iii, 70: kāya°, citta° iii, 261; diṭṭhi° ii, 96; -aka ii, 82
sannisīdati 282: iii, 66; (*causal*) iii, 270; **sannisinna 34, 262,** 282
sannihita 231; ii, 2
sanneti iii, 203
sapati 229; sapassu (*imperat.*) 345; sapi ii, 242
sapatta iii, 122
sapatha 345
sapadāna 116, **205**; ii, 107; -cārika 296
sappa; -ḍaŋsana iii, 82; -phaṇa ii, 368: maṇi° iii, 7: -aneḷaka° dhammani° iii, 7
Sappasoṇḍika (pabbhāra) ii, 368
sappañña 50, 302
sappāya 182-3, 259, 291 (utu-bhojana); ii, 161, 301; -âsappāya iii, 56, 193; āhāra° ii, 83: -kathā iii, 166; **-kārin** ii, **353;** -dhamma-savaṇa iii, 151: nibbāna° ii, 402; -rūpa ii, 171; sampajañña iii, 182, 193; senâsana° ii, 173; satta° iii, 111
sappi: -tela *etc.* 28, 206, 243; ii, 185; -phāṇita ii, 293

sappin 163 (pītha); iii, 15
Sappinī (nadī) 219
sappurisa 175, 261 (*see* sat); ii, 72, 209, **252**: iii, 39; sevanto *etc.* iii, 59: **a°** iii, **64**, 278
sabala: gāvī iii, **277**: -vaṇṇatā iii, 81
sabba: **-atthika** iii, **171**: catubbidha ii, **357**; **-anga 284**, (-upeta) 336; -aññu 25, 131, 304: iii, 57, 113; -aññutā 18; ii, 277; (-ñāṇa 103, 169, 265; ii, 39, 154, 354: iii, 63, 210); **-atthika** iii, **171**; -âkāra 100; ii, 216; -âdara iii, 265; **-âbhibhū 193, 243**; āyatana° ii, 357; -âlankāra 262; iii, 280; -kaniṭṭha ii, 232; -kammika iii, 171; -kāyika 86; -gantha 310; iii, 57: -guṇa-sampatti ii, 154; -ghasa iii, 67; **-jī** ii, **386**; -jeṭṭhika iii, 144; **-ṭṭhiti 279**; **-dāda 83**; -dānaŋ 84; -disā ii, 102; **-dukkha 57**; -nimitta iii, 204: **-nivesana 46**; **-nissagga** (nibbāna) **112**; -pacchā iii, 233: padesa ii, 357; -pariññā ii, 110; -ppahāna ii, 358; -phāliphulla iii, 48: -phulla iii, 50; -byañjana iii, 171; -loke iii, 176: -lokissariya ii, 154; **-raticāra 295**; -vārī 127; **-vidu** ii, **243**; sakkāya° ii, 357; -sankhāra 196; -sangāhika ii, 133, 136, 214; iii, 84, 232; -sattā 34; -sabba ii, 357; -sampatti 7, 42; -sippa iii, 102: **-seta** iii, **118**; -heṭṭhima 55
sabbathā ii, 183
sabbattha 139, 219, 222; -issara iii, 233: -gāminī ii, 44
sabbadhi 27, 108
sabbaso 61, 100: iii, 264
Sabbâsava-pariyāya 13
sabhā 262, 266; dhamma° 245; dhammika-deva° iii, 72
Sabhiya ii, 257
sama: -khantika iii, 222: -gamaṇa 314; -jāti-gotta ii, 193; -tiṇsa 22, 25; ii, 381; paṭhavī° iii, 223: -ppamāṇa 110; -bhāga ii, 254; -sama 58; -sarīra 53; **-sīsin 183**; -sīsita 183; (bhūmi) **244**; (magga) 106
samaŋ 25, 181
sama (*calm*): -karaṇa 273; -cariya 167; -ñcarati 353; samaka 216
samagga ii, 6, 49, 106; -karaṇa 273; -vā ii, 178; -vāsa ii, 304
samagghatara iii, 305
samacopati ii, **313**
samajja 293; ii, 87; naṭa° 15; -vesa iii, 102
samangitā 25: iii, 18
samangin: -kāla iii, 62; ñāṇa° ii, 52; -puggala 6, 25
samaññā 46, 103; ii, 20, **160**; -matta 194; **loka° 51**; -vohāra 149
samaṇa 101; **-uddesa** iii, **212**; -upāsana 104; -kacavara ii, 49; -kappa 15; -kutimbika iii, 32, 33: -kuttaka iii, 268; -dhamma 86, 105, 353; ii, 162, 274; pucchā° 240; **-paṇḍita** ii, **257**; **-paṭiññā** iii, **42**; -peta ii, 27; Buddha° ii, 64; **-brāhmaṇa 130**; -bhāva 228; -bhūmi ii, 343; -maññī ii, 49; -rati iii, 23; samaṇī 193
samaṇaka 4, 303; ii, 397; -pabbajjā ii, 191
Samaṇa-Mundikaputta 10
samatā iii, 157
samatikkama 53, **289**; avijjā° 353; rūpa° ii, 135: soka° iii, 177
samatikkamati 85; ii, 77
sama-tiṇsa iii, 48
samatittika ii, **129**
samatta 5, **347**; ii, 3; iii, 156, 229, **234**; **iddhi** 108: iii, **251**
samattha 22, 213, 290: iii, 8, 154, 202; -kāla 350; gahaṇa° ii, 12; -bhāva 117: a° iii, 64: -tā ii, 71, 271
samatha 196, 248; -vipassaṇā 172, 250: -kammaṭṭhāna iii, 62
samadhigaṇhāti: **samadhiggayha 155**
samanantara: anuññāta° iii, 215; -koṭi ii, 396; (parinibbāna) **224**; yāma° 14, 55; rattibhāga° ii, 305; -āni(dve) 224
samanugata 277
samanuggahita 251
samanuñña 20; iii,
samanupassati ii, 9, 45
samanumodati 20
samanussarati ii, 289: iii, 82

samanta: -cakkhu 179, 200; ii, 354; -pāsādika 248; ii, 347; -bhāva 15, 16
samantato 199, 247; ii, 313: iii, 251
Samanta-Pāsādika (VinA.) ii, 37, 145
samantā 200, 268, 347: iii, 202
samannāgata **272**; -atta 333: iii, **250**, 261
samannāharati ii, 7, 198; iii, 190
samannāhāra ii, 198, 357, 383: iii, 124
samannesati 184, 253, **284**: iii, 121
samapekkhati iii, 1
samappavatta 76; iii, 56, 274; -moda 129
samappita 17, **30**; ii, 83, 400; iii, 6; -atta ii, 400
samabbhāhata iii, 42, 244
samabhāva ii, 144; iii, 156
samaya 40; dhamma° 76; nidhāga° 34; -pavādaka 10; bhavanga° iii, 96: bāhira° ii, 156; -yutta 245; -sadda 9: sīta° iii, 243
samala: **sandhi**° ii, **231**
samalankaroti 268
samavadhāna 155
samavāya 9, 178; ii, 21, 380: iii, 192
samasīsin ii, 373
samassāseti 12, 187, 296; ii, 226; iii, 29, 269
samākaḍḍhati 349
samākula 324
samāgacchati 17, 270, 295; ii, 41; samāgamma iii, 101
samāgama 115, 262, 303; ii, 380
samācarati 134
samācāra 127; **evaŋ**° iii, **68**; kāya° 277; dhamma° ii, 97; methuna° ii, 145; sankassara° iii, **42**
samāciṇṇa 195
samādapaka iii, **224**
samādapeti **177**, 293; ii, **175**; iii, **200**, 283
samādahati 76; ii, **233**: iii, **261**; **samādahāna** (dāru°) **236**
samādāna 177; kamma° ii, 44; dhamma° 54; dhutanga° ii, 159; vata° ii, 398; -virati ii, 149
samādāya 112: iii, **230**
samādiyati 307, 320, 353; ii, 37; **samādinna** 27, 309, **347**; -atta 348; -sikkhāpadaŋ ii, 149
samādhi **80**, **170**; ii, **54**, **209**, **385**; **animitta** ii, **303**: iii, **90**; -ānisaŋsa ii, 127; -upacār'appaṇā iii, 254; -kammika iii, 157: -kucchi ii, 169; -kulla iii, 32: -kkhandha 119; **citta**° iii, 109; **110**: chanda° iii, **250**: **dhura**° iii, **122**; **dhamma**° iii, **110**: -nissanda ii, 127; -pakkhika 26; iii, 209; lakkhaṇa ii, 235; lokuttara° 107; -saŋvattanika iii, **277**; **-sāmañña** ii, **315**; **-sāraka** ii, **315**; **sammā**° iii, **127**
samādhika iii, 63
samādhiyati (*pass. of* samādahati) iii, **66**, **205**, **274**
samāna 61; ii, 176; vaṇṇa° āyuka° 341; -pariccheda iii, 275: -upajjhāya iii, 38
samāneti ii, 96
samāpajjati 41, 75; jhānaŋ 160; kasiṇaŋ iii, 257; samāpajjana iii, 116
samāpatti 41, 75, 259; iii, **116**; aṭṭha 27, 50, 104; nirodha° ii, 174; phala° iii, 202: -bala iii, 97; lokiya° 183, 192; vihāra° 119; saññā° ii, 135; iii, 94
samāpanna 27, 73, 223: iii, 94
samāyoga 13, 163, 249; ii, 21
samāraddha 181; iii, 251
samārambha iii, **303**
samāsa iii, 19; **samāsati** **55**
samāhita **105**; **a**° **115**; ii, **143**, **247**; **302**; iii, 74, **254**, **255**, **257**
samijjhati 260; ii, 93, 182; iii, 101
samita-pāpa 114, 118; -tā 271
samitāvin **118**, **271**
samiddha 39, 214, 340; ii, 117, 118; iii, 216, 253, 287; -tā ii, 367
Samiddha (nagara) iii, 60
Samiddhi (bhikkhu) 39, 182; ii, 367
samīpa 16; -attha 13; samīpe 273; samīpaŋ ii, 219
samugga iii, 29, 134
samuggata 78, 311: -tāraka iii, 48

samugghāta 256; ii, 363; kūṭa ii, **223**, 332; tittira° iii, 24
samugghāteti 48, 98; ii, 95
samuccheda 158; ii, 13; -nissaraṇaŋ iii, 174: **-ppahāna** ii, **253-4**; -virati ii, 149; -vimutti iii, 209: -viveka-nissita iii, 139
samucchinna 174: iii, 264
samujjala 16; ii, 196; iii, 48, 216; samujjalita 247; ii, 196
samuñchaka 59
samuṭṭhahati 166, 302; samuṭṭhāti ii, 112; samuṭṭhāya 304; samuṭṭhita 16: iii, 270
samuṭṭhāna 87, 307, 338; ii, 273; -ka ii, 107; pitta° iii, 81
samuṭṭhāpaka ii, 144, 328
samuṭṭhāpeti 246, 301, 322; ajjhāsayaŋ iii, 19: pañhaŋ iii, 91: rūpaŋ ii, 5, 114
samuttajjita iii, 66
samuttejaka iii, **224**; **samuttejeti 177**; ii, **175**
samudayati ii, **76**
samudaya ii, **28**, **74**; āvajjana° iii, 232; **āhāra° kāya°** iii, **178**, **229**: indriya° iii, 232; **nandi° dukkha** ii, **373**; -pakkhin ii, 254; **manasikāra°** iii, **229**; rūpassa ii, **47**; loka° 117; -sacca 304
samudācarati 65, 248; ii, **233**, 402: iii, 213
samudācāra-vacanaŋ 17; samudācaraṇa ii, 402
samudāhāra-nigghosa iii, 296
samudeti ii, 28; **samudita** ii, **400**
samudda 117, 211, 276; iii, **2**, **3**; **-akkhāyika** iii, **295**; -odaka ii, 330; **-parama 33**; -mukhadvāra iii, 135; -vāṇijā 54; -vīci ii, 376; -sadisa 33
Samuddagiri (vihāra) ii, 376
samuddati iii, 2
samuddana iii, 2, 3
samuddhaṭa iii, 48
samunna iii, **3**
samupabbūḷha 165, **341**
samupeta 105
samuppāda ii, 52; **dhamma°** ii, 262; iii, **287**
samuppīḷita iii, 198
samullapati iii, 187; samullapana 123, 272
samulloketi 349
samussaya ii, 97, **282**
samussāheti ii, 175
samusseti: samussita 243, 349
samūha 9, 30, 252; -attha ii, 17; dhātu° iii, 195; pabbajita° 130; vedanā ii, 16; -samaya 76
samūhata 301; ii, 234, 316
samūhanati 77
samecca 176, **270**
sameti 116, 149 (samāgacchati); ii, **130**, **139**, 247; iii, 56, 97, **114**, 290
samokiṇṇa 166; iii, 48
samodakaŋ 201
samodahati 36; iii, **29**
samodhāna 155, 373; ii, **101**, 140, 373; iii, 241: **-ŋ gacchati** iii, **134**; dasanakha° 16: ii, 196; iii, 216; vatti ii, 323
samodhāneti 10, 38, 166; ii, 278: iii, 21, 245
samosarati ii, 39, 116, 223; samosarita, samosata iii, 2
samosaraṇa 178; ii, 118, **223**, **332**; iii, 2
samohita 42; -sampatti 43
sampakampiya: a° ii, 45
sampacura 176
sampajañña ii, **128**: iii, 28, 75, 180, (*catubidhaŋ*) **182**
sampajāna ii, 6: iii, **180**, **181**; a° 115; ii, **302**; iii, **28**, **257**: **-kārī** iii, **182**, 199; **-musā** ii, **201**
sampajjati 156, 248, 323
sampajjalita ii, 362
sampaṭiggahaṇa 4
sampaṭicchati 19, 78, 247; ii, 3, 10: iii, 25, 61
sampaṭicchana ii, 7, 132, 383; iii, 191, 257
sampaṭipādana ii, 329; yoni° iii, 17
sampatta: -geha ii, 166; -ghara 205: -gocara iii, 70: -parisā 245, 276; -virati ii, 149: sukha iii, 173
sampatti: kāla° 12; java° 117; desaka° 12; paññā 248; -bhāva iii, 64; -matthaka ii, 326; rūpa° 248: iii, 87; saddhā° 245; savana° 12: siri° iii, 119, 152
sampattika ii, 388

sampadā: upakaraṇa° 242; cakkhu° 83; ii, 328; diṭṭhi° ii, 5; vaṇṇa° ii, 121; **sīla-chanda** *etc.* iii, **133**; (*summary*) ii, 79
sampadāna: karaṇa° ii, 6
sampadāleti 50
sampanna 7; jāti° 264; thāma° iii, 20: padesa° 90; -vata 295; sampannatara 203; -tā 228: **sīla**° iii, **141**
sampamūḷha ii, **401** (*text* sammūḷha)
sampayutta 307; ii, 396; -ka 180; ii, 26; -kilesa 304; -tā ii, 98; -dhamma 157; ii, 98: iii, 192, 255
sampayoga ii, 136; -tā 27
sampayojeti 355
samparāya 91; iii, 289 (-hetuka)
samparāyika 271, **334**; ii, **27**; diṭṭha-dhamma° ii, 121; -maraṇa-bhaya iii, **289**: vera° ii, 73
samparikiṇṇa ii, 199: iii, 196
samparivatta 78; -vatti 225; -natā iii, 166
samparivattati 41
samparivāreti 58, 247, 320
sampareta 210
sampalimaṭṭha iii, **5**
sampavanka: kalyāṇa° 154
sampavāreti iii, **91**
sampavedhī: a° iii, 208
sampasāda-lakkhaṇa 250
sampassati 170
sampahaṃsaka iii, **224**
sampahaṃsati 38, 125; ii, 63, 81; (*causal*) **177**; ii, **175**
sampahaṃsana 4; ii, 7, 63, 369; -tā iii, 163
sampahāra 78
sampādaka iii, 132
sampādana: kicca° iii, 155: piṭaka° 221: iii, 208: sassa° 145
sampādeti 161, **223**, 245-7; ii, **51**, 169: iii, 109; asampādita 165
sampāpaka iii, 64
sampāpana 92
sampāpuṇāti 43; iii, 38
sampāyati ii, **358**; iii, **169**
sampiṇḍana 118, 129; ii, 23, 101
sampiṇḍeti 91, 336, 340-1; ii, 22, 102, 292
sampiyāyati ii, 168
sampīleti iii, 51
sampucchati 261
sampekkhana: a° iii, 83
sampha; **-ppalāpa** 273; ii, **147**; **-ppalāpin** ii, 144; **-bhāsa** iii, **281**
samphala 137
samphassa 303; ii, 101; **cakkhu**° ii, **380**; **-ja** ii, **16**, 132, **269**; iii, **241**; sukha° 28
samphullo iii, 50
samphusati iii, 14, 49
sambandha 321, 325; dhamma° 249: iii, 110, 126
sambandhanīya 314
Sambara (asurinda) **355**
sambarimāyā 355; iii, 301
sambala ii, **103**
sambahula 290; iii, **168**
sambādha 36, 74, **106**; ii, 116, **179**, 343; iii, **279**: **-byūha** iii, **287**
sambāhati 260; ii, 394
sambāhana 260; ii, 111, 387; iii, 242
sambujjhati iii, 138; sambujjhana ii, 164; iii, **297**
sambuddha 25; **sambuddhivant 212**
sambojjhanga iii, 139 *ff.*, 274
sambodha ii, **21**, **164**; iii, **297**
sambodhana ii, 2
sambodhi 265; **-y-anga** iii, **132**; **-parāyana** ii, **73**; iii, **208**, **211**, **238**, **282**
sambodheti ii, 1; sambodhita 103
sambhaggatā ii, 12
sambhata iii, 107
sambhatta ii, 133, 257; iii, 38, 109, **201**
sambharita ii, 241
sambhava ii, 13; **atta**° iii, **254**; **-esin** ii, **22**; **mātā-pettika** ii, **386**: pavatti° iii, 173
sambhavati ii, 10: iii, 43, 53
sambhāra 230; ii, 110; iii, 303; kamma° ii, 114; kasi° 249 cattāro ii, 146, 354; terasa ii, 354; dabba° iii, 283; nagara° iii, 63; pañca ii, 144: puñña° iii, 153; vīṇāya iii, 66
sambhāvana ii, 328
sambhāveti 215, 248, 271
sambhāsa: sukha° 261
sambhijja iii, 48
sambhijjana iii, 130

sambhindati: sambhijja iii, 290; sambhejja ii, 130; sambhinna: (parisā) ii, 65: asambh. sīla 86, 316; ii, 136, 169, 231; iii, 92: asambh. pada iii, 260
sambhūta 31, 137, 304: a° atta iii, 75: dāna° iii, 107
Sambhūta (thera) iii, 256
sambhoga 345: (karoti) iii, 34
sambhoti 194
sammakkhana ii, 106: iii, 197
sammaggata 146, 216
sammajja-ṭṭhāna ii, 256
sammajjati 174, 288, 305; ii, 175, 256: iii, 92; sammaṭṭha iii, 69; (*causal*) iii, 46
sammajjana 233, 258; ii, 75: pariveṇa° iii, 213
sammajjanī iii, 188; koṭi° 294
sammati 66
sammatta 202; ii, 73, 144; iii, **131**; **-niyāma** ii, **346**
sammada: bhatta° 35, 152; iii, **140**
sammaddati ii, **316**
sammanesati iii, **67**
sammanteti 260; ii, 360; iii, 44
sammannati: sammata 130; ii, 294; iii, 81; (sacca°); kāya° iii, 190: muga° ii, 109
sammappaññā ii, **123, 215, 268**: iii, 83
sammappadhāna 158, 171; ii, 165; iii, 234, (-viriya), 255
Sammappadhāna ii, 3
sammasati 182, 296; ii, 119, 169, 314: iii, 17, 21, 56, 259
sammasana ii, 53, 64, 119; -âcāra ii, 355; -upaga ii, 115; khandha° iii, 67: -cāraka iii, 74; -ñāṇa ii, 67; -vāra ii, 213
sammā iii, **75**; -abhiniropana 157; -ādaha ii, 233; -ādhiyati iii, 205; -kammanta 47; **-ñāṇin** ii, **152**; -ṭhapita 236; **-d-añña 25, 138**; ii, 402; -dassana 157; ii, 32; **-d-eva 134, 204, 278**; **-diṭṭhi** 47, 88, **157**; ii, **32**; iii, **117**; **-diṭṭhika** 165; ii, **144**; -paccavekkhaṇa ii, 152; **-paññā** ii, **32**; -paṭipatti 206; **-paṭipadā** ii, **19**; -paṇidhi 7; -paṇihita 7; -payoga iii, 197: -pariṇāma 40, 235; vadati ii, **200**; -vācā *etc.*, 170, 272; **-vimuttin** ii, **152**; **-sati** iii, **126**; **-samādhi** iii, **127**; **-sambuddha** ii, **20, 197**; **a°** ii, **138**; **-sambodhi** 25; ii, **153**; i, **211**
sammā (*peg*); **-pāsa 144**
sammāna 131; sakkāra° ii, 111
sammiñjana: **sammiñjita** iii, **193**
sammissa 60: iii, 268
sammukha 9, 17 (ati-); ii, 373; -kathā 149; sammukhī iii, 111; -bhāva 29, 90, 218; iii, 189: -bhūta 344; ii, 51; sammukhe 307; ii, 176
sammuti 80, **194**; loka° ii, 13; -kathā ii, 77
sammuyhati iii, 189: sammuyhana; a° iii, 190
sammūḷha 7; ii, 105
sammoda 129; sammodati 129, 216, 229; ii, 6
sammodanīya 129, 140
sammosa: a° 7; iii, **126**
sammoha 66; a° 7, 157; ii, 71; iii, 64, 182: -vighāta ii, 259
saya (=sayanato) 353
sayati (seti) 64, 218, 277; sayita 184, 200; ii, 171, 272; **seyyare 316**
sayaṃ (=**sāmaṃ**) **205**; **-kata** ii, **35**; **-jāta 88**; iii, 265; -bhū 5; -ñāṇa iii, 169; -bhūta 25
sayana 28, 116, 353; -atta 184; iriyāpatha 13; **uccā° mahā°** iii, **304**: vara° iii, 242
sayāna 79; iii, 198
sayāpeti 319; ii, 147: iii, 46
Sarakāni (Sakka) iii, 288
sara (*mindfulness*) **-saṅkappa** ii, **384**
sara (*arrow*) 200; -khepa 117, 165; satti° iii, 257: -patta iii, 68
sara (*pool*) 33; satta ii, **344**; saṃsāra° 52
sara (*flux*) **-vana** iii, **68**
sara (*voice*) 309; -bhāṇa 305; -bhāṇaka iii, 36; -bhaññā ii, 124
saraka ii, 120
saraṇa iii, **112**; **anañña°** ii, **268**; -gatatta 137; -gamana 244, 262; -paṭikkhepa ii, 268; **maṃ°** iii, **104**
sarati (*flow*) 187; sarita 108; ii, 54
sarati (*remember*) 152, 228, 252; iii, 21, 42

sarabha: -pāda iii, 279
sarabhū ii, 111
Sarassatī (nadī) 146
Sarājitā (niraya) iii, **103**
sarikkha 127; ii, 141, 246; -ka ii, 39, 226, 235; iii, 69, 154; -dāna ii, 350
sarīra: -aṭṭhika iii, 9; -âbhimukha 78; upādinnaka° iii, 29; -obhāsa ii, 192; iii, 227; -kicca 190; kisa-dubbala° iii, 227; -koṭṭhāsa ii, 348; -gandha 17: guṇa° iii, 49; thira° iii, 135; **-dosa** (cha) iii, **227**; dhātu° ii, 80; -dhovana 29; -nikkhepa ii, 156; -nissanda iii, 198; -paṭijaggana 233, 257; ii, 378; -padesa ii, 289; -pabhā 247; -parikamma iii, 184; -phāsuka 244; -lagga ii, 284; -vaṇṇa iii, 49: -vāta ii, 367; sakala° iii, 6; -saṇṭhāna ii, 43; sama° 53
salaḷa-rukkha iii, 263
Salaḷâgāra (paṇṇa-sālā) iii, 263
salāka 132; khīra° 282; -gahaṇa iii, 42: -bhatta 59, 98, 100; ii, 172, 178, 378; -matta iii, 106; **-vutta** iii, **106**
salila ii, 196, 257
salla 32; ii, **380**; -katta iii, 59; **-viddha 289**; **visa**° ii, **208**; -saṇṭhāna ii, 207; satti° 174, 176; **sallato** ii, **334**: iii, **76**, 181
sallakkheti 47, 79, 86; ii, 87, 289, 355; okāsaŋ iii, 27: pañhaŋ 165; iii, 57; sūpaŋ 161
sallapati ii, 207: sallapana iii, 30
sallahuka 85; ii, 88; iii, 156
sallāpa-kathā 154, 213: iii, 295
sallīyanā iii, 140
sallekha: -âcāra ii, 164
Sallekha-sutta ii, 229
saḷ: āyatana ii, 39, 391 (-nirodha)
savaṇa 134; iii, **142**; -mayañāṇa ii, 67; -saŋsagga 123; saddhamma° 245
savati (nadī) iii, **290**
savana (āsava) ii, 64
savanīya ii, 7
Saviṭṭha (bhikkhu) ii, 123
sasa ii, 150; sasaka 56, 69; -maŋsa ii, 150
sasura 155, 239, 345; iii, 286
sassa 67, 144, 254; ii, 227; -ghāta ii, 178; taruṇa° ii, 150; nipphanna° iii, 63, 65; -pāka-kāla ii, 79; -vāra 257: -sāmi iii, 65
sassata 208; ii, 14; -diṭṭhi 84, 213, 238; ii, 32, 69, 270: iii, 73; -âkāra ii, 41
sassatisamaŋ ii, **324**
sassirīka 40, 73; iii, 44, 46, 112
sassu; **-deva 155**; -pakkhika iii, 122: iii, 286
saha (sahati): parissaya° ii, 45
saha; -attha iii, 43; -anukkamaŋ 53; -ârammaṇa ii, 131; -âvajjanaka ii, 358; -gata ii, 233, 264; iii, 89, 105; -gati ii, 380; -jāta 157; -jātatta ii, 18; -dhamma ii, 328: iii, 253; **-dhammika** ii, **56**, **258**; iii, **100**; -pema iii, 42; -phala 305; **-byata** ii, **349**; iii, 106; -bhāva 265; ii, 349; -raṭṭhena iii, 284: **-ravena 127** (*text* sagār.); -vacanena 344; -vāsa ii, 142; -vipassanā 112; iii, 1; sahatthā 70
Sahaka (thera) 199
Sahajāti (nagara) iii, 299
sahati: a° 214; ii, 222: iii, 2: sayha 154
sahana 334; ii, 46, 128
Sahampati (Brahmā) 199; iii, 187
sahasā ii, 121, 179; iii, 8, **200**; **-kāra** iii, **307**
sahassa: -agghanaka ii, 68; kappa° cakkavāḷa° iii, 262; -netta ii, 30; -bhaṇḍika ii, 86; **-ŋ lokaŋ** iii, **229**, **262**
sahāya 101, 113, 209; **pāpa° 154**; (saha-ayana) **93**: uttara° iii, 221
sahāvase ii, **142**
sahita 2; ii, 6, 180, **261**
sākacchā 150
sāka: paṇṇa° 59; iii, 159
Sākiya-Koliyā 67
sākuṇika 64; ii, 219, 342
sākhā 182, 280; ii, **265**: anto° iii, 30: kacchu° ii, 176; -jāla 49; nāmita° ii, 305; -paṇṇa 64: -maṇḍapa iii, 51
Sāgata (bhikkhu) 258
sāgara ii, 55, 183; iii, 30: nibbāna° iii, 32, 33; -pariyanta iii, 154
Sāgala (nagara) ii, 191
sāciyoga iii, **306**

sāṭa ii, 176
sāṭaka 147, 301: alaŋ° iii, 166
sāṭikā: udaka° 39
sāṇa (*cloth*) **159**; ii, 200
sāṇa (sa-iṇa) ii, **199**
sāṇi 147, 172, 310; ii, 5, 134, 183; cīvara° ii, 234; paṭa° iii, 45, 52
sāta 264, 327; a° 78; kāyika-cetasika° iii, 178, 241; **-rūpa** 187; ii, **119**; -sahagata ii, 198
sātacca ii, **128**; **-kārin** ii, **353**; -kiriyā 181, 330; ii, 390
sātataŋ 57
sātatika ii, **209**
Sātāgira (yakkha) 320
sātodika 38, **160**
sādāna 354
sādiyati 217, 288; ii, 178; iii, 304
sādu 327, 330; ii, 79; -phala 16; -bhāva 275; -rasa ii, 110
sādutara 98, 275, **329**; ii, 300
sādhaka ii, 1; catu-kicca° iii, 255; paṭiñña° ii, 56: sādhukaŋ iii, 61
sādhana iii, 197; kicca° iii, 126
sādhāraṇa 333; iii, 86, 101; anañña° 328; -dhamma 120; -niddesa ii, 11; -vacanaŋ 14; sabbaparisa° ii, 2; a° 327; ii, 47; sabba-vedanā° iii, 241
sādhika; a° ii, 328
sādhu 45; (=bhaddaka) 62; (=laddhaka) **92**; -kāra 177, 320, 335; ii, **57**, 200, **369**; iii, **118**, **247**, 298; -kārī ii, 252; -kīlika iii, 220; -kīḷita 284; ii, 191; **-jīvin** ii, **142**; **-sadda** ii, **7**, **81**; **-sammata 130**
sādhuka ii, 2, **7**; **-manasikāra** iii, **271**
Sādhuka (gāma) iii, **278**
sādheti 7, 66, 229; ii, 25: iii, 55, 90, 171: sādhāyamāna iii, 191
sāpa 229
sāpateyya 159, 161; ii, 194, 375
sāma: piyangu° ii, 250; iii, 113, 227; suvaṇṇa° iii, 227
sāmaŋ 205, 335; ii, 21, 153: iii, 81
sāmaggī 68; ii, 41; dhamma° iii, 138: kāya° iii, 33
sāmañña (samaṇa) 36, 108; **-attha** ii, **32**, **303**; iii, **303**; **-patta 127**; -phala 120, 256: iii, 65
Sāmañña-phala-sutta ii, 4
sāmañña (samāna); -lakkhaṇa 177; ii, 292; **samādhi°** ii, **315**
sāmaṇera 44, 305; -bhūmi ii, 36
Sāmaṇḍaka iii, 89
sāmanta 73
sāmayika 182 *n.*
sāmika: sa° assāmika° 139, 141; ii, 20, 50, 220: geha° iii, 192: go° iii, 42: ghara° ii, 166; bhaṇḍa° ii, 27; vimāṇa° 86
sāmin 54, 113; -kumāra iii, 61; -dubbha iii, 280; dhamma° 224; -dhītā ii, 192; sāmivacana ii, 6, 35, 99; sassa° iii, 65
sāmīci-matta 90; **gihi-sāmīcika** iii, **289**: -paṭipanno iii, **253**
sāmuddikā (nāvā) iii, **136**
sāya: -m-āsa 153, 313; ii, 194; sāyaŋ 292; -pāta 311
sāyaṇha 10, 142, 254; -velā ii, 86; -samaya 276; ii, 5: iii, 33
sāyati (*taste*) 63, 206, 276; **sāyita** iii, **196**; sāyanīya 329
sāra 18; ii, 272, 282; taca° 137; ii, 250; dhana° 223: **dhamma°** iii, **290**; parama° ii, 126; -maya ii, 325; muttā° 52: vibhāva iii, 128; hattha° 210: iii, 18; assāra ii, 103; **nissāra** ii, **321**; -daṇḍaka (*of* vīṇā) iii, 66
sāraka: a° 121; ii, 323; iii, 45
sārajja 266; ii, 45
sārajjāyati ii, 300
sārāṇīya 129; -dhammā ii, 107
sāratta 147; ii, 105; iii, 67
sārada: a° iii, **288**; sāradika ii, 330
sārathī 76, 252; deva° ii, 112; iii, 22, **121**, 274; nara-damma° iii, 50
sārambha 122, 264
sārāga: tibba° ii, **302**
Sāriputta 11; iii, 189; -Moggallāna 89, 118, 217; ii, 95, 125, 173; ii, 1, 16, 57, 62, 66, 139, 235; iii, 47, 161, 225; -sama ii, 60
Sāriputta-suttanta iii, 213
sārīrika iii, 76, 82
sāruppa 274: -ṭṭhāna iii, 33
sāreti 129, 298; iii, **22**, 259; **sārayāmase 288**
sāla; **yamaka° 223**; -rukkha 192; -laṭṭhi ii, 120; -vana 222
sālā: āsana° 291; **katūhala°** iii, **114**; **kūṭāgāra°** ii, **114**; gilāna° iii, 77: mahā° iii, **43**: paṇṇa°

iii, 263: bhatta° iii, 34: sannipāta° iii, 40: yanta° iii, 206: sippa° ii, 229
sāli ii, 272; iii, 304; -taṇḍula 161; -thusa ii, 394; -phala 250; -yava *etc.* ii, 341, 344; -vana 281
sālikā-sakuṇī 276; ii, 8
sālohita iii, **286**
sāvaka: -atta 9, 271; -pāramī 122; ii, 95; iii, 118, 208; p. ñāṇa ii, 62, 154; -bodhi ii, 340; -bhāsita ii, 229; -sampatti 12
sâvajja 5, 217; appa° ii, 144
Sāvatthī 2, 10, 12, 148, 189, 216, 285; ii, 298, 374
sāveti 12, 165, 288: iii, 252
sāsa: kāsa° 40
sāsana: -âvacara ii, 69; -âvacaraka ii, 310; dutiyaka° iii, 222: (-dhamma-vinaya) 44; -dhamma 269; ii, 248; -paṭisāsana 70; -paveṇi ii, 81; -ŋ peseti 315; Buddha° 104, 227; viññāta° iii, 100; -sampatti ii, 2; mukha° iii, 109: satthu° iii, 200
sāsapa 74, 215; -matta ii, 158, 235
sāhatthika ii, 144
sāhasa iii, **109**; sāhasika iii, 109
sāhu 38, **60**
siŋsapā-rukkha iii, 299
Siŋsapā-vana iii, 299
sikkā: kāja° iii, 201
sikkhati 110, 117, 181; (sekha) ii, 52; sikkhita 269; iii, 33, 66; asikkhita 165; sikkhare 353; **sikkhassu** iii, **230**; sikkhitabba iii, 274
sikkhana ii, 343; kaṇḍa° iii, 301; -sīla iii, 131
sikkhā 10; ii, 61; **-kāma** 19; iii, 189, **205**; -koṭṭhāsa iii, 230: -ttaya 104, 172; ii, 118; tividha° ii, 128; tisso 27; -padaŋ 11, 236: iii, 230
sikkhitā ii, 225
sikhara 166, 247
sikhā iii, 189; (*top-knot*) 234; dīpa° 30: iii, 210; nakha° ii, 129; -patta iii, 189
sikhin iii, 50, 67
Sikhi (Buddha) ii, 22
sigāla 127, 258, 322; (**singāla**) ii, **208**: iii, 29, 69, 254
singa: -mūla ii, 111; tikhiṇa° ii, 302; -chinna-ggava iii, 35; antare iii, 65
singālaka 36
singī: -nikkha ii, 210; -vera ii, 272
singhāṭaka iii, 61
singhānika 309
siñcati 199; sitta iii, 69: siñcamāna iii, 47: siñcita iii, 249
sijjhanato; a° ii, 268
sita (*smile*); **patvākāsi 66**, 140: ii, **216**; iii, 160, 280
sita (=lagga) **265, 288**
sithila 107, 147; a° 252, 331; -bhāva iii, 244; **sithilam ārabbha** ii, **236**
sittha 151, 153; ii, 25
siddha (sijjhati) ii, 2, 263; kamma° ii, 328; -atta ii, 1
siddhatthaka 191
siddhi 7
siniddha iii, 161; -pāyāsa 236; -bhojana ii, 119
Sineru 227-8, 324; ii, 183, 324; (ukkhipati) iii, 6; -pādaka ii, 87; -pādato ii, 139, 389; -matta ii, 209; -rasmi ii, 157
sineha 192, 293; ii, 84, 165
sineheti 166; iii, 197
snehaja 304; sinehavant iii, 201
sinduvāra (rukkha) iii, 48
Sindhava 76, 114; ii, 188; iii, 22
sipāṭikā: ādiṇṇa° iii, 58
sippa: -uggahaṇa 264; ii, 229; uggahita° ii, 225; -gaṇhana iii, 301; dhanu° 117, 165: sabba° iii, 102: -sālā ii, 229; -sikkhana-kāla ii, 343
sibbita ii, 48
Simbali: -tūla 188; -vaṇṇa 344
sira: ñāṇa° 106; paññā° iii, 17: sirasi 16, 188, 228; sirasmiŋ 353; sirasā 123; ii, 10
sirā (*tendon*) iii, 244; -nissita ii, 104
siriŋsapa 83, **220**; ii, **291**: iii, 51
sirī 31, **101**, 241; -gabbha ii, 192; -vibhava iii, 154; -sampatti 349; iii, 119, 152; Buddha° iii, 48
sirīsa-rukkha iii, 58
silā 78, 206; -thambha 90, 156; iii, 300; -paṭṭa ii, 394; -paṇḍukambala° 354; -maya 199; **-yūpa** iii, **300**; -sayana 28

silittha ii, 261, 328; -tā 29; ii, 37; vacana ii, 328
silesa iii, 209
siloka ii, **206**
siva 265; iii, **112**; -maddana ii, 50
sivikā: mañca° 78; -sālā 138
sisira ii, 351; iii, 51
sīgha 23; -java ii, 225; -dūta iii, 62: -vega 98; -sota ii, 319: iii, 67: sīghaŋ iii, 7
sīghatā: a° ii, 66
sīta: -odaka 38, 127, 129; -ka-vāta 233; iii, 92; -kāla ii, 208; -gahaṇika ii, 153; **-valāhaka** ii, **351**; -samaya iii, 243: **sītassa paṭighātāya** iii, **194**
sītala 83; ii, 86; -tā ii, 190
Sītavana 313; ii, **368**
Sītavalāhaka-devā 124, 284
Sīta-āharaṇa ii, 148
sītā (*furrow*) **101**
sīti-bhūta ii, 42
sīdati 111; ii, 153: iii, 191
Sīdantara-vāsin (nāga) ii, 350
Sīda (mahāsamudda) ii, 300
sīma: vaya° 41
sīla ii, **399**; -anga 153; adāna° 58; **-uttama** ii, **398**; **evaŋ**° iii, **209**; **-kkhandha** 119, **165**; iii, **223**; -gandha 206; ii, 317; go ii, 15; cattāro iii, 228; cūḷa-majjhima-mahā° iii, 18; -jeṭṭhaka ii, 398; iii, 230; **-tittha 237**; **-patiṭṭhāya 49**; iii, **134**: **-parikkhāra** iii, **121**; **-bbata** ii, **15**, **399**; -bheda 27; -mūla 250; -rakkhaka iii, 24; -vipatti iii, 29; **-saŋvara** ii, **253**; **-samāhita 105**; (chanda° atta° diṭṭhi°) **-sampadā** iii, **133**: **-sampanna 204**; iii, **141**; sīlatā ii, 1
sīlavā 110, **231**, **352**, ii, **334**; iii, **86**, 101
Sīvaka (Moliya°) iii, **81**
sīvathika 258
Sīvalī 84
sīsa: ādittā° 43: -ŋ ukkhipituŋ iii, 41: -upadhāna ii, 229, 325; -kaṭāha iii, 206; -chindana ii, 312; ñāṇa° ii, 169; dve iii, 239: -dhovana 141; pajjalita° 175; paññā° iii, 17: -pasādhana iii, 9; bhūmi° iii, 283; ratha° 341; vatta° 174; -veṭha (veṭhana) ii, 371; sīsena (*sub capite*) 48, 61
sīha ii, **283** (tiṇa-kāḷa-paṇḍu-kesara°): -attharaka iii, 45; **ekacara 54**; kuṇḍala 243; -camma 88; iii, 119; **-nāda** 21, 79, 130; ii, **46**, 171, 201 (samodhāna); iii, **208**; -nikīḷita iii, 215; -pañjara ii, 119; -patha 176; -byaggha 173; **-vata** (vatta) **80**; -vijambhita 79; -sadisa ii, 285; **-seyya 78-9**, 245; iii, **27**
Sīhanāda-sutta ii, 46
Sīhapapāta (sara) ii, 344
Sīhala: -dīpa 1; ii, 150: iii, 186; -bhāsā 1
Sīhalaka 273
Sīhalacetikā 273
Sīhassakusa (rājā) 322
su (*expletive*) **19**, **95**, 100, 327, 354; uda° iii, 66
su°; **-akkhāta** (svāk) 156, 335; ii, **48**; -añjita 197; -ākāra 200; -ūpahata 354; -v-āṇaya 354; -kata 327; ii, 206, 338; -kathita 285; iii, 57; -kara 354; ii, 157; -kāraṇa 146; -kusala 125; -khetta 233; **-gata** iii, **89**; (-vinaya) iii, **147**; -gati 57, 91, 293; -gandha ii, 317; -ggahita iii, 226, **260**; -gutta 321; -carita 104; (kāya- -vacī -mano°) iii, 146, 230; **-cāru 265**; **-cinna** 57, **327-8**; -citta 138; -cira 129; **-cetasā 27**; -jana 2; -dajjita (tajjita) iii, 66; **-danta 77**; iii, 206; **-diṭṭha** ii, **73**, **123**; **-duddasa** iii, **112**; -dhammatā 335; -dhota ii, 83; -nattha 26; -nahāta ii, 361; **-nikhāta** iii, **258**; -nikkhitta iii, 188: -niggahīta iii, 65, 229: -niccala iii, 226: -nitthita 319; -nipuṇa 1; -nivattha 244-5; ii, 82; -niviṭṭha iii, 294; -nisita 50; **-ppakāsita** iii, **253**: -pakka 301; iii, 26; -ppaguṇa ii, 261; iii, 203; -pacati iii, 26; -pañña 302; -paññatta 302, 313; -paṭijaggita iii, 41: -paṭipatti 335; ii, 50; -paṭṭhita iii, 30; -patiṭṭha 38, 160; -patiṭṭhita ii, 168; -paṭipanna 25, 335; -paṭivid-

dha ii, 216; **-padhaṇsiya** ii, **223**; **-parikamma-kata 125**; -paricita 181; -paripuṇṇa iii, 144; -parimaṭṭha ii, 6; -parividita iii, 173; -ppavattaniya iii, 132; **-ppavatti** 203; iii, **132**; -pasanna ii, 12; -passita 353; -pāruta 244-5; ii, 82; -pihita 171; -pucchita ii, 68; -pupphita 192, 214; ii, 196; -posa 115; -phassita iii, 228; -bbaca 325; **-bbata 353**; -bodhita 335; -byākata ii, 65; -bhāgiya 155; -bhara 116; **-bhāsita** 104, **272**; ii, 10; -bhikkha 98; ii, 117; -bhojana 262; ii, 68; -bhūmi 250; -maṇḍita ii, 83; -madhura 316; -mana 336; **-manta 353**; -mariyādikata ii, 356; -yiṭṭha 235; -ratta 303; -rūpa 34; -laddha 182; ii, 216; -lapita ii, 10; -labha 86, 288, 291; -vaṭṭita 53; -vaḍḍhita ii, 224; -vavatthapita 10; -vikasita 224; -viññāpaya 200; -viññeyya 19; -viññeyyatta ii, 12; -vitthārita ii, 48; -vidita 10; -vinīta ii, 248; -vipassaka 235; -vibhatta ii, 48; **-vimutta 80, 187, 207**; ii, **215, 276, 314**; iii, **1, 145**; -visuddha ii, 5; -visodhita 233; -viheṭhaya ii, 223; -saṇvīhita 321; **-saṇvuta** 126, **171**; -sajjita 195; iii, 44; -sankhata ii, 206; -saṇṭhata iii, 71; **-saṇṭhita** ii, 114; iii, **145**; -saṇṭhāna iii, 196; -samāgata 307; -samādinna 353; **-samāraddha 181**; ii, **224**; iii, **144, 251**; **-samāhita 27, 107, 110**; ii, **399**; **-samuṭṭha 26**; -sammaṭṭha iii, 188; -sammaṭṭhaka 80; -sikkhāpita 34; -sītala ii, 50; **-sīla 207**; **-hata** iii, **72**; -huta 235

suṇsumāra 303; (*in sim.*) ii, 29; iii, 69

Suṇsumāra-giri ii, 249

suka: -patta iii, 120

sukka iii, **132**; -âbhijāti ii, 342; -asani-cakka ii, 207; -dhamma 131; ii, 211; -pakkha ii, 205; iii, 117; -soṇita (*semen*) ii, 386

sukkha; -gajjita iii, 254; -tiṇa 261; ii, 137; -kaṭṭha iii, 6: -paṇṇa ii, 274; -vipassaka 235; ii, 127

sukkhati 301; ii, 228; iii, 284

sukha 224, 327; ii, **54, 155**; a° iii, 288; arahatta 67; **-âdhivāha** ii, **381**; -âvagāhana ii, 3; **-âvaha 23**, 208, **271**; iii, 297: utu° iriyâpatha° iii, 162; **-indriya**, **-okkanta** iii, **240**; kaṇṇa° ii, 147; gehasita° ii, 260; ṭhiti° ii, 63; -to ii, 401; **-da 83**; -dāyaka 23; -jīvin 115; -paṭijaggiya ii, 238; -paṭipakkha ii, 213; parama° 67; -vipariṇāma 113; ii, 63, 316; **-vipāka 160**; **-vihāra** 10, 105; ii, **171**; -samphassa 28, 244; ii, 221; -sambhāsa 261; **-sayita** 174, 350; ii, **272**; iii, 288; -seyyā 142, 262; -somanassa iii, 21: **82**

sukhallika: **-ânuyoga** iii, **108**; **kāma° 20**; iii, **297**

sukhita 326; ii, 169, 260, 281; iii, 38, 173, 206

sukhin 61, 311; ii, 101, 169, **281**

sukhuma; -attabhāva 74; -diṭṭhi ii, 209; -raja 49; -vatthu 235; ii, **23**; -sankhārā ii, 135; saṇha° ii, 6: iii, 41

Sukhumāla iii, 51

Sugata ii, **197**; iii, **89**; -ânusatthi 298; -ovāda ii, 83; -pasattha 63; -mahācīvara 276, 302: **-vinaya** iii, **147**

Sujāta 172; ii, 90; Sujātā ii, 286

suci; -kamma ii, 274; -gavesin 298; -puggala 150; -bhāva iii, 265: a° iii, 42, 265

Sucimukhī ii, 347

sujā (*ladle*) 237

sujjhati 89, 231, 236; ii, 344

suñña 75, 318; a° ii, 189; **-âgāra** 35; ii, 83, 171; iii, **111**; gāma iii, 10; -geha 173; **suññato** ii, **334**: **phassa** iii, **97**

suññaka iii, 10

suññatā 120; ii, 131, **229, 289**; iii, 97; **-dīpaka** iii, 291; -vipassanā 87

suṭṭhu 42, 138, 294; -gata ii, 197: iii, 89; -ratta 147: -vimutta iii, 1: -ppatiṭṭhitatta iii, 31

sutthuttaraŋ ii, 37: iii, 72
suṇakha 128, 211, 322; ii, 208: caṇḍa° iii, 35
Suṇāparanta 26: ii, **374**
suṇha 116, 260, 263
suta: **sutaŋ** (evaŋ me) **6, 9**; ii, **337**; -atta ii, 234; -kāla 142; -dhamma 6; -pariyatti ii, 173; -buddha (=bahussuta) 25; -mangalika iii, 58; -muta-viññāta ii, 384; -sannicaya 6
sutavā 231; ii, 334: iii, **247**
sutta (*thread*) 189, 304; (*spell*) 338, 346; -âkaḍḍhana iii, 194: -kantana ii, 104; -kantika ii, 189; kāḷa° iii, 79; -gula ii, 345; -jāla 109; -daṇḍa iii, 259; nāḷa° makkaṭa° iii, 72; pesakāra ii, 96; -maya ii, 325; -saŋsibbana ii, 170
sutta (√ sup) 25: iii, 198
sutta-nikkhepa ii, **3**
suttanta ii, 231; -pariyāya iii, 168; suttanta-hāraka ii, 3
-suttantika 290, 297: -gaṇa ii, 167; -bhikkhu iii, 36
sutrasta 112
sudaŋ 78, 152, 313; ii, 217, 386; iii, 119
Sudatta ii, 257
Sudinna-tthera iii, 54
sudda 256
suddha 77; -anta ii, 6; **-âvāsa 75**; -uttarâsanga ii, 375
suddhi 170, 236, 272; ii, 15; iii, **112**; āsaya-payoga° 8; -magga 169: -tā iii, 112
suddhika; -pañha 231; karoti ii, 283, 386: iii, 230; -bhāva iii, 104
Suddhika-Bhāradvāja 231
Suddhodana iii, 161
Sudhamma (devasabhā) iii, 72
sudhā: -kamma 342; iii, 44
Sunakkhatta (bhikkhu) 258; iii, 59
sundara 125, 199, 353; ii, **7**, 160, **173**; -âdhivacana 139; -citta 27; -pañña 214: pañha iii, 212: -mukha 139
Suṇdarika-Bhāradvāja 233
Sundarikā (nadī) 233, 237
supakka iii, 46
supaṇṇa 211, 214, 339; ii, 4, **349**; -rājā 322; ii, 88; -vega iii, 135
supati 174, 288; iii, 70
supāṇa-doni ii, 109
supina 304; ii, **344**, 398; -ka ii, 326
suppagabbha 294
Suppabuddha 350
subha 125; **-âsubha 170**; -ārammaṇa 271; -kasiṇa ii, 134; -koṭika iii, 172; **-dhātu** ii, **134**; -niṭṭha iii, 172; **-nimitta** iii, **139**; **-paramaŋ** iii, **172**
Subhakiṇṇa (B. loka) 208; ii, 204
Sumana (upaṭṭhāka) ii, 90; (sāmaṇera) 370
sumanā 76, 284; iii, 58, 85, 134
Sumanā (devī) 148; (*name*) ii, 157
Sumangala-Vilāsinī 3, 348
Sumāgadha-pokkharaṇī iii, 300
sumedha 199, 214
Sumedhā (devī) ii, 89
Sumbhā (janapada) iii, 226
Suyāma (Mahābrahmā) iii, 217
suyyati 111, 129
sura 338
surabhi iii, 135 ('*fragrant*'; *see Childers*)
surā: (pañca-vidha) odana° kiṇṇa-pakkhitta° piṭṭha° pūva° sambhāra-saŋyutta° iii, **303**; **-kathā** iii, **295**; -pāṇa 93, 173; pipāsika ii, 121; -mada ii, 74; **-meraya** ii, **143**; iii, **303**; -soṇḍa ii, 362; iii, 61, 188
suriya 108; -attharaka iii, 45: -atthangamana 291; -uggamana 283; -pātubhāva iii, 133; -rasmi 201; -lesa ii, 337; -loka 274; -sama 33
Suriyagutta (thera) iii, 143
suvaṇṇa 52, (*and metals*) 159; -kinkiṇika 314; -jāla iii, 218; -nikkha ii, 210; -nekkha iii, 50; -toraṇa 86; -thāla ii, 68; pañca 125;-paṭa 86; ii, 86; -pabhā 75; -pāti 206, 232: iii, 305; -puppha iii, 220: -binkāra ii, 244; -maya 242: -rasa-dhāra iii, 46: -rūpaka 80
Suvīra 340
suve 305
susāna 116, 258, 314; ii, 42, 156, 368: āmaka° iii, 69
susira (rukkha) iii, 13; (*of musical instr.*) i, 191
Susīma (deva-putta) 124, 341

susu **42**, 77 (taruṇa); -kāra 211: ti karoti iii, 9
sussati 29, 324; ii, 299; iii, 302
sussana ii, 331
sussūsa **34**, **331**, **333**; -na 333
sussūsati 34, 156, 198; ii, 35, 173, **229**
sūka iii, 127
sūkara 134, 261; vana° iii, 72
Sūkarakhata-leṇa ii, 63, 234; iii, **249**
sūkarika ii, 219, 342
sūcaka ii, **220**
sūci 293, 302; -kamma ii, 368: iii, 156; -ghara 74; patoda° ii, 220
Sūciloma (yakkha) 302; *-sutta* ii, 4; -peta ii, 220
sūceti ii, 220
sūta ii, **220**
sūtighara 155; ii, 321
sūda iii, **201**
sūpa 257, 329; -byañjana 152
sūpeyya 161
sūpabruhita 53
sūpahata **354**
sūra 147, 314; ii, 277; **-kathā** iii, **295**; -bhāva 79; ii, 285; iii, 28, **248**; -maṇḍa ii, 120; ñāṇa iii, 90, 235
sūla 167, 228; ayo° iii, 2, 6: -uttāsita iii, 203; -maŋsa ii, 104; satti° ii, 289
sekha **183**, **353**; ii, **60**; iii, **131**; a° ii, **282**, 369; **-ñāṇa** ii, **59**, 389; -paññā 102; -puthujjana ii, 23; -bhūmi 50; ii, 34, 276, 343; a° iii, 131: satta° 105
secana iii, 270
seṭṭha: -adhivacana iii, 120: uttama 219; kavi° ii, 124; -kiriyā iii, 228; -cārin 28; ñāti° iii, 44; -ṭhāna ii, 45; -nāda iii, 208; -pattiya ii, 399; Buddha° iii, 49: -bhāva 34; -yāna iii, 120: -vitta ii, 4; -viriya 352
seṭṭhi-putta iii, 233
seta: **-âlankāra** iii, **119**; **-aṭṭhika** iii, **106**; -assa iii, 119: -āsabha ii, 45; -kaṇḍu 311: -chatta 73, 341; ii, 188: iii, 61, 119; **-pacchāda** iii, **93**; **-parivāra** iii, **119**; -bhāva ii, 250: -maṇḍala ii, 355; -mālā 242; iii, 119; -mukha 303; -vilepana iii, 119: **sabba°** iii, **118**: (-ratha-rasmi-patoda-uṇhīsa-vatthāni-upāhanā: *see s.vv.*)
setaka **160**; ii, 176
setu 83, 348; **uttara°** iii, **11**, 177; **-kāraka** **88**; -vaḍḍhika iii, 31
seti (sayati) 78, 154; sayanti ii, 328; **seyyare** **316**; **semāna** **184**; ii, **315**: senti iii, 27
seda 39, 83; ii, 176, 222; -tinta ii, 152; -bindu 152; -mala iii, 156: sañjāta° iii, 55
sedita ii, 328
sena (*hawk*) iii, 200
senā 69, 187; -anga iii, 47 [4]; kilesa° 207, 222; -pati 139, 295, 322; -ṭhāna ii, 170; para° iii, 8
Senāni-nigama **172**
senâsana **166**, 220; ii, **162**; dura° ii, 366
semāna (*cf.* seti)
semha-samuṭṭhāna iii, 81
seyya 45 (māna) **seyyo 'ham asmi**; **173**; ii, 271; iii, **136**
seyyaka: gabbha° 300; raha° *ii*, 367
seyyathā 20; -idaŋ 243; ii, 3
seyyā: **-āvasatha** ii, **349**; **kāmabhogī°** iii, **27**; gilāna° 79, 80; **Tathāgata° peta°** iii, **27**; **-bhāva** **261**; **sīha°** **78-9**; iii, **27**
sela 186, 188; -maya 195, 247
sevati 86, 202, 272; ii, 5; **sevitabba** iii, **227**, **297**: sevita iii, 64: sevitatā iii, 167
sevana; -citta ii, 146; -payoga ii, 146: puggala° iii, 156: -tā iii, 162
sevāla 281; ii, 254; -paṇaka iii, **174**; **-mālika** iii, **104**
sesa: a° ni° 271; -vacanaŋ 13; a° -virāga ii, 10, 19; asesato 264
sesaka iii, 92
seseti; a° ii, 181
soka: -apeta 199; -âbhāva 334; -tarukaraṇa iii, 252: **-dhamma** ii, **365**; **-pariddava** iii, **177**; -vatthuka 32; sabba° 256; -samappita 60
socati **32**, 112, **186**; socayati 60; ii, 339; (*causal*) 180
socana 32
Soṇa (*type-name*) ii, 9
Soṇa-tthera iii, 256; *Soṇa-tthera-vatthu* iii, 157

soṇa-sigāla 68, 258, 345: iii, 254
soṇita (*semen*): sukka° ii, 386
soṇḍā 339; surā° ii, 362: iii, 61, 188: soṇḍī 36, 282; ii, 274: hatthi° iii, 69
sota (*ear*): ohita° 309; ii, 198; ñāṇa° ṭhapita° ii, 198; -dvāra 6, 180; **dhamma°** ii, **59**; -patha ii, 191; pasāda° ii, 198; iii, 70; -mūla iii, 3; -roga 40; -viññeyya 6; sotato 77
sota (*stream*); (=magga) **221**; **-aṅga** ii, 72; iii, **278**; **-âpatti, -âpanna 305**; -âbhimukha iii, 20: **uddhaŋ°** iii, **144**: caṇḍa° ii, 319; taṇhā° 107: nadī° iii, 190: tama° iii, 205; -paṭilābha ii, 72; magga° iii, 35: sīgha° ii, 319: iii, 67
sotu-kāma 71; -kamyatā 5, 290, 331; ii, 2
sotta (√sup) 239; iii, **5**
sotthi 57, 99, 109; -kāraṇa 302; -bhāva 211; ii, 208; -magga iii, 9; sotthinā ii, 330
Sotthiya ii, 286
sodhana 59
Sodhika-raṭṭha 114
sodheti 83, 160, 244; ii, 35, 85, 179; iii, 36, 240, 249
sondikā-kilañjā 178; ii, **104**
sopāna 234, 342; -mūla iii, 184
soppati 174; soppa 176, 289
sobhati 56, 188, 322; ii, 248: iii, 30, 49, 209
sobhana 345: ii, 49, 144; hattha-pāda iii, 2
Sobhana (kuṭumbika) ii, 92
Sona (deva) 235
Somadatta ii, 11
somaṇassa 31, 211; -gehasita° iii, **82**; -jāta 260; -ṭṭhāniya iii, 80: balava° ii, 273; -maya ii, 45
somma ii, 2
soracca 125; **khanti° 254**, 266
sorata 125
soḷasa 205; -aŋsa ii, 43; -kukku, **-kukkuka** iii, **300**: -kkhattuka iii, 274; -dhā, -bhāga 314; -ma-bhāga (=kalā) 59
soḷasī 314
sovaggika 160
sovacassatā ii, 174
sovaṇṇa: -maya iii, 284
sovatthika iii, 120
sovīraka: loṇa° ii, **121**
soseti iii, 57
sneha: sa° (*s.v.*)
snehana ii, 272
svākkhāta 156; ii, 246: -tā iii, 65
svātana 263, 312; ii, 375
svādiṭṭhita iii, **260**
svāhaŋ 19
sve 226

H

ha-kīra 197; ii, 87
hañci 106
haŋsa 214; ii, 226; -rājā iii, 47: -lomâdi iii, 45: -vaṭṭaka iii, 265
haŋsati; haŋsa-loma 224
Haŋsavatī (nagara) ii, 89, 180
haṭṭha 79, 210; -tuṭṭha iii, 28, 201, 266: -mānaso iii, 21
hata: -atta ii, 20: iii, 288; **-kesa 180**; -kuṇī 163; tilakkhaṇa° ii, 139; -ppabhā 152; vātâtapa° ii, 272; sutta° 338, 346; -sobha 152
hattha; aṭṭha-nava° ii, 48; -âruḷha 147; ii, 324; **kata°** ii, **225**; -kamma iii, 108: khaḷopi° iii, 223: -kukkucca 276, 310; ii, 204; -gata 70, 73; -tala 108; -temana ii, 273; dhota° 347; -parāmāsa iii, 18; -pallatthika ii, 204; -pāda 32; ii, 89; -pāsa ii, 290; -matta 39; -mudda iii, 295; -saññā iii, 91; satthi° ii, 179; sattubbedha° ii, 84; -sampatta ii, 105; -sāra 210; iii, 18; (=soṇḍā) 283: hatthato 310: iii, 47: (*adj.*) yāgu-pūva-bhatta° iii, 40; byābhaṅgī° iii, 72
hatthaka; āhāra° iii, 166
Hatthaka-Āḷavaka iii, 291; Hatthâḷavaka 92
haṭṭhi: aṭṭhavaka iii, 45: -ânika ii, 194; **-kāya 139**; -kumbha ii, 359; -kula ii, 43; -kkhandha 322; ii, 124; -nāga 280; ii, 305; -potaka ii, 231, 305; -yāna 83; -yuddha 168; **-ratana 163**; iii, **154**; -rājā 14: -soṇḍa iii, 69

Hatthi-vānara-tittira-vatthu ii, 257
hadaya: -ngama ii, 147; tatatatayamāna° 321; pasādita° iii, 37; -maṃsa iii, 201; -vatthu ii, 80, 396; -santa iii, 178; -sītala 1
hanaka ii, 207
hanati 324, 329; iii, **72**; hanti 181; hantvā 56, 69; hanāpeti ii, 340; hantī iii, 200; haññati iii, 72, 300
hanana ii, 46
hanu: -sañcopana iii, 94
hanuka 109, 181; -aṭṭhi iii, 197
handa 159, 276; ii, 27, 87: iii, 267
hambho ii, 82
haraṇa ii, 99, 145; iii, 72, 189
haraṇaka: jīvita° iii, 268; haraṇī iii, 26
harati 100; vi° 13; hātave 259; hāreti 114, 153: iii, 33, 61; hāretabba ii, 377; haritukāma ii, 223
harāyati 72, 191, 280; iii, 268
harita 236; -upalitta 205, 227, 243; ii, 190
haritāla 242; ii, 120
harītaka 195; iii, 35, 101
haliddi ii, 272, 342
have 234, 275, **322**
havya-sesa 233-4
hasati ii, 149, 343: iii, 175: hāseti iii, 49, 258: hasita iii, 280
hassa ii, 146
hāna: -bhāgiya ii, 233; iii, 89
hāni 100, 142
hāpeti 331; ii, 49; iii, 157
hāyati ii, 12, 204
hāyana ii, **345**
hāyin: maccu° 221
hāra; bhāra° iii, 37
hāraka: jīvita° ii, 371; vallī° ii, 11; suttanta° ii, 3: **sattha°** iii, **268**
Hārita-Mahābrahmā iii, 47
hārin 339; ii, 143, 319; a° iii, 104
Hāliddakāni ii, 258
hāsa 120: **hāsa-paññatā 120:** iii, 222
hiṃsati 137, 230; hiṃsana ii, 137
hingulaka: jāti° 327: iii, 50
hita 334; atta-para° 11; -atthāya 336; -ânukampaka 336; **-esina** iii, **111**; -kāma 298; ii, 390; -pharaṇa ii, 224; mātu° iii, 303: loka° 336; -sukha ii, 148
hima: -pāta 233; ii, 290; infr. -piṇḍa 30; -pāta-sīta iii, 243; -viparāmosa iii, 306
Himavā 67, 283, 345; ii, 189; -pabbata 200: iii, 135, 215
Himâlaya: -kūṭavāsin ii, 351
hiyya iii, 159
hirañña 31, 114; ii, 260; -koṭi 13
Hirañña-vatikā (nadī) 222
hirimant 139
hirī 87, 234, 251; **-nisedha 37, 234**; **hirottappa** ii, **198**; iii, **117**; -sāṭaka ii, 83: (=īsā) iii, **121**
hirīka: a° 252; ii, 142: ahirīka iii, 116
hīna 298; ii, 50; iii, **262**; -akkhara 81; -atta-rūpa 81; **-âdhimuttika** ii, **139**, 169; **-âvatta** ii, **61**, 121, 177; -puggala-vācā ii, **139**; -viriya 124; -sabhāva 81
hīya ii, 108
hīra-hīraso 174
hīlana ii, 106
hīḷeti 175, 234, 267; ii, 106, 397; iii, 252 (hīḷetabbatā)
huta (*see* juhati)
hutta 233
huraṃ 46; ii, **372**
heṭṭha; -upariya iii, 192; -ūpariya 237; -gamanika ii, 204; -bhāga ii, 169: -bhāgiya iii, 281: -bhumma 38; -mukha 135; heṭṭhā 48: iii, 49; hetthato 324; ii, 136
heṭṭhima 137, 206; -kāya 221: iii, 215; -tala 338: bhāga iii, 182, 301
heṭhana ii, 137
heṭheti iii, 29: a° iii, 48, 223
hetu: -nirodha 193; -paccaya ii, 340; **-bhanga 193**; -vacana 326; -visama ii, 253
Hema ii, 43
Hemakappana (hatthī) 168
hemanta ii, 351; iii, 33; **hemantika** ii, **330**
Hemavata 320
herañññika-phalaka ii, 293
hessati (bhavissati) 63
hoti; ahuvā 171; hotabba 124, 295: hotu-kāma iii, 217

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